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Bible



Illustrated



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THE CENTURY BIBLE

A MODERN COMMENTARY

EDITED BY

PRINCIPAL W. F. ADENEY, M.A., D.D.

ST. LUKE

EDITED BY

PRINCIPAL W. F. ADENEY, M.A., D.D.

THE CENTURY

A MODERN

OF

OXFORD

HORACE HART, PRINTER TO THE UNIVERSITY

ST. LUKE

OF

PRINCIPAL



THE GOOD SHEPHERD.

BY F. J. SHIELDS

The Century Bible
A MODERN COMMENTARY

St. Luke

INTRODUCTION

AUTHORIZED VERSION

REVISED VERSION WITH NOTES

ILLUSTRATIONS

EDITED BY

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The Century Bible

A MODERN COMMENTARY

Isaiah

APR 29 1969

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WALTER F. ADENY, M.A., D.D.

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THE GOSPEL OF ST. LUKE

INTRODUCTION

THE HISTORY OF THE

AMERICAN PEOPLE

THE GOSPEL OF ST. LUKE

INTRODUCTION

‘THE most beautiful book that has ever been written.’ This superlative opinion of the Gospel according to Luke is the judgement of a critic¹ who, whatever we may think of his theological position, must be acknowledged as a scholar of the first rank and an author of consummate artistic skill. It is not difficult to acquiesce in such a verdict. Of course, if we thought only of the literary graces of a work in estimating its attractiveness, we should not look to the Christian Scriptures to furnish us with successful rivals to Plato’s dialogues or Shakespeare’s plays. Appreciative readers of the New Testament have no desire to bring that volume, or any part of it, into competition with the *Symposium* or *Phædo*, with *King Lear* or *Hamlet*. Its claims on our regard are to be found in other regions than those assigned to the philosopher and the poet. But if the beauty of a book lies deeper than grace of diction, strength of thought, wealth of imagination—if we take into account the spirit of a work as well as its form, its subject as well as its style, the moral and spiritual phases of the beautiful as well as the sensuous and the intellectual, the claim for this

¹ Renan.

gospel to be the most beautiful of all books may well be regarded as unapproachable.

Think, in the first place, of its subject-matter. Was ever an author so happily placed with regard to the theme on which he felt drawn to write? The life of Jesus Christ is at once the most important and the most interesting, the most exalted and the most fascinating of all topics of historical and literary study. Luke was in contact with contemporaries and witnesses from whom to draw information. His gospel is one of the four primitive records of our Lord's life that have survived the vicissitudes of time, apparently treasured and preserved in the churches from the first as out of all comparison the gospels of supreme worth. There is something about our gospels in their honesty, their *naïveté*, their self-restraint, which, taken with the primary fact that they are the most ancient and authentic records of the most valuable events and sayings in all history, gives them a unique place in literature. Then among the gospel writers Luke has the distinction of being the one man of liberal education. As a physician¹ he would have had some scientific training—such at least as the crude and prejudiced science of his day afforded. Perhaps Prof. Ramsay² has gone too far in crediting the author of our third gospel with the scientific method of the modern historian. We are not to think of Luke as a first-century Mommsen. Still his profession in his preface is borne out by the course of his work. He sets out, in a way not pursued by the other evangelists, at least as far as we know, to obtain information from all reliable sources. This provides him with a wealth of the choicest materials from which to make selections for his work. We must not be hasty in concluding that on that account his gospel is in all respects more accurate and reliable than its companions. Where their writers were nearer

¹ See p. 18.

² See *Was Jesus born at Bethlehem?*

the facts they may have been more exact, and their very simplicity may sometimes have kept them closer to those facts than the literary skill of a more accomplished author would have done. But for the purpose of literary art, the greater wealth of selection at Luke's disposal undoubtedly gave him range and scope and freedom of which he wisely availed himself.

Then, if we turn to the secondary questions of literary style and method of treating his topics, we cannot but be struck with the real beauty of Luke's gospel. He has a command of good Greek not possessed by any of the other evangelists. As a specimen of pure composition, his preface is the most finished piece of writing that is to be found in the New Testament. His narrative here, and again in Acts, flows with an ease and a grace unmatched by any other New Testament historical writing. It is a curious fact that Luke, who can write the best Greek of any of the evangelists, has passages that are more Hebraistic in spirit and language than anything contained in the other gospels. This is the case not only with the canticles in the earlier chapters—which Luke probably transcribed just as he found them, and for which therefore he is not responsible as an author—but also with the connected narrative in that part of his gospel. Passages more or less coloured by Hebraistic expressions occur at intervals throughout the book imbedded in the current narrative, which approaches nearer to the classic Greek. These will be noticed in the course of the commentary. Possibly they may be accounted for by the fact that our author was working on a Hebrew or an Aramaic original at these parts of his work. But as it is likely that this was sometimes the case in other places, where he has not hesitated to recast his materials in his own style, some reason must exist for his closer adherence to the very form and language of his authorities in these places. It would seem that he turned to the antique melody of the old

Hebrew style of his own will and choice, or by a sort of instinct for what was fitting in those portions of his work that read like Jewish idyls or approach the subject of pastoral poetry, such as the visit of the Virgin to her kinswoman in the hill country, and the scene of the shepherds keeping watch over their flock by night. Each gospel has its own charm. The graphic directness of Mark and its rugged force more than reconcile us to its neglect of literary polish. In Matthew—the gospel which, as some think, was written especially for catechetical instruction and use in public worship—we have a rotund style, rich and mellow, and satisfying to the hearer. The fourth gospel is more mystical, and in the mystic style is always subordinate to thought. Turning from these books, each so perfect in its way—Mark to make us see the facts, Matthew to teach us the truths, John to introduce us to the hidden mysteries—and coming to the gospel of the Gentile man of letters, we find ourselves in the hands of an able writer, keenly sympathetic, dealing with his subject in a style of gentle grace. If we were to look for types of the evangelists in our great English prose writers, we might fancy we could recognize the shadow of Matthew in Dr. Johnson, of John in William Law; Mark's realism in De Foe, and Luke's idealism in Oliver Goldsmith. Now let us turn to more verifiable details.

I. CHARACTERISTICS OF THE GOSPEL.

Apart from the general considerations of literary style just referred to, there are certain features in this gospel that mark it out in distinction from its companions, stamp it with an individual character of its own, and incidentally reveal the spirit and temper of its author. The following appear to be the chief of these specifically Lucan traits:—

I. Joyousness. Luke's is the most joyous of the gospels. It contains more purely happy scenes than

any of the others. It is quicker to discover the brighter side of the topics it deals with. A radiance like the dawn, a freshness as of spring, suffuse its pages. It has more about infancy, childhood, and youth than its companions. While Mark in its concrete matter-of-fact style is not especially adapted to any one period of life, and Matthew in its thoughtfulness is the gospel for the mature, and John contains meditations and consolations for the aged, Luke is pre-eminently the gospel for the young. It tells most of the infancy of Jesus; it gives us all the information we have about his boyhood. It has more about young men than the other Synoptics—the widow's son at Nain, the young man who would be for going to bury his father. This gospel also stands alone in introducing us to certain aged folk—Simeon and Anna. But they appear in a story of infancy, and they are young old people. They seem to be introduced for the express purpose of shewing how the eagerness for the future and the belief in it which we commonly associate with youth may be experienced by the old if they are possessed with the spirit of the new age. In them, as in the gospel generally, we detect the note of hope. The angels' song heard by the Bethlehem shepherds is both gladsome and hopeful. Emphatically this book of Luke is a gospel; it is glad tidings. This one alone of the four gospels describes our Lord's preaching at Nazareth, where he unfolds the programme of his mission, and there we see that it is a mission of light and liberty, health and gladness. From this gospel especially we learn how erroneous it is to suppose that throughout his life Jesus was 'a man of sorrows.' It cannot hide from us the fact that the shadows gathered about his course till at last that became a *via dolorosa*: but even then this gospel, and this gospel alone, shews that Jesus refused the compassion of the women of Jerusalem, bidding them reserve it for themselves and their children; and this gospel is the only one that tells how the dark horror which gathered about the spirit of

Jesus was dispelled at the very last, so that he calmly commended his spirit into his Father's hands. But earlier there was not the gloom or sorrow we associate with the great final tragedy. There was a gladness in our Lord's aspect and bearing as well as in the words he spoke; otherwise would children have come freely to him at a word? Luke contains more social festivities than the other gospels, more occasions on which Jesus accepts hospitality, more numerous accounts of these pleasant amenities of life. Then how the same spirit of gladness shines out of his account of the teachings of Jesus! It suffuses that central gem of the gospel, the beautiful fifteenth chapter, the dominant note of which is gladness—the shepherd and the housewife, in each case calling their friends together to rejoice with them over the recovery of what they had lost; and then, in the great parable, the father actually running to meet his son, and crying out for the robe, the ring, the calf, almost beside himself with the excitement of a great joy, which musicians and dancers must echo with their merry-making. The three parables teach deep and affecting lessons of penitence, forgiveness, and restoration; but, as the introductory narrative shews, their original purpose was to rebuke Pharisaic moroseness, and lift the veil that hides from churlish and gloomy souls the joy which is in the presence of the angels of God.

2. Kindliness and liberality of spirit. This is emphatically the gospel of grace. If the fourth gospel reveals most profoundly the love of God as that dwells in his own heart, and becomes the very source and spring of the mission of Jesus, the third gospel exhibits God's loving kindness in action and reflected in events. This graciousness of the gospel appears as early as the *Magnificat*, a psalm that is full of gladness because it is full of gratitude for the goodness of God. It is almost equally apparent in all the hymns of the idyllic early period. The angels' song breathes a message of peace.

The programme at Nazareth is a programme of kindly ministrations. The spirit of God has come upon Jesus that he may bestow various blessings on the people. This gospel and Matthew are the only gospels that contain the Beatitudes; and in Luke they take the more direct form of benediction, while in Matthew they are abstract statements¹.

Luke reveals his own liberality of mind and charity of temper by selecting and recording incidents and sayings revealing these characteristics in our Lord, which are not referred to by any of the other evangelists. While all the Synoptic writers shew us that Jesus was the Friend of publicans and sinners, Luke delights to give instances of this fact with more abundance than the other evangelists. Thus, he it is who alone records the parable of the Pharisee and the Publican, and the pleasant story of Zacchæus in the sycamore tree. This has been pointed to as one of the signs of the Pauline character of the third gospel. Luke, as a disciple of the great apostle of grace, delights to set forth the signs of grace in our Lord. The Pauline liberalism is seen in less regard for the law than is found in Matthew, and in a larger sympathy for mankind. While Matthew's genealogy is Jewish, beginning with Abraham and going through the list of kings to shew the Messianic rights and royal heirship of Jesus, Luke's is purely human in its relations, tracing back the actual descent of Jesus and not ending till it reaches Adam, the common ancestor of all mankind, to shew the Christ as the brother-man akin to Gentiles as well as Jews. It is in this spirit that Luke is the only evangelist to record our Lord's words at Nazareth, where he quotes the examples of Elijah and Elisha in bringing blessings to heathen people, and shews that God's blessings are not to be confined to the Jews. Luke

¹ Matt. v. 3, 'Blessed are the poor in spirit,' &c.; Luke vi. 20, 'Blessed are ye poor,' &c.

too gives us interesting glimpses of Christ's kindness towards Samaritans—in his rebuke of two over-jealous disciples, who would have called down fire from heaven on an unfriendly village of Samaria; his naming a Samaritan as the one leper out of ten cured who returned to give thanks; his selection of a Samaritan in contrast with a Jewish priest and a Levite for the type and pattern of true neighbourliness. The same liberalism of the gospel is seen in its record of our Lord's words about the sufferers from disaster, in the case of Pilate's victims and the people on whom the tower in Siloam fell, who are not to be regarded as exceptionally guilty because exceptionally unfortunate; and again in our Lord's generous excuse for the conservative prejudices of those who refuse to receive his new teaching, comparing them to the preference for old wine to new. How large minded, how patient, how genial, it was to adduce that illustration! The passage is only in Luke.

The most touching form of grace is that which is known as mercy, kindness to the helpless, and especially the undeserving. This is very prominent in our gospel, which is peculiarly the gospel of forgiveness. Luke gives us two exceptionally beautiful instances of this grace—one in the story of the woman of ill-repute who washed the feet of Jesus with her tears, the forgiveness of whose many sins results in her great love, a truth further enforced by the parable of the two debtors; the other in the parable of the Prodigal Son, who is freely and generously forgiven by his father. These narratives are only found in the third gospel. So also, as already observed, is the parable of the Pharisee and the Publican, where the latter appears as the type of the penitent, his prayer being for mercy to a sinner. This is the only gospel that records our Lord's prayer on the cross for the pardon of his enemies, and that with the considerate plea, 'for they know not what they do'; and the only gospel containing the incident of the penitent robber

and our Lord's promise to the dying man that he shall be with him in Paradise. In this gospel then it is pre-eminently that Jesus appears as 'the Sinner's Friend.'

3. **Sympathy with the poor.** We might regard this feature of the gospel as one manifestation of that just noticed, as a form of the kindness of spirit that pervades the whole book. But it is sufficiently peculiar and pronounced to be relegated to a category of its own. So prominent and emphatic is it that some have regarded it as the most distinctive note of Luke's personal standpoint. Accordingly, his book has been called the 'Ebionite gospel,' on the supposition that it emanated from those primitive Christians who were known as the Ebionites, that is to say, 'the Poor Men.' Such a view is extravagant, and not reasonably possible. The Ebionites sprang from the church at Jerusalem and other Jewish communities of Christians. They represent a stiffening of the primitive Christianity of Palestine on its Jewish side, the development of the extreme Judaistic opinions of the party sheltering itself under the name of James, the Lord's brother. It is simply inconceivable that the most liberal gospel, the gospel most close to Paul in spirit and temper, should have its origin among these conservative reactionaries. Moreover, this gospel does not proclaim the sinfulness of wealth and forbid the possession of property in the manner of pronounced Ebionism. There are women of means who minister to Jesus with their property; Zacchæus, though a rich man, is kindly treated by Jesus, and his resolution to give half his goods to the poor—not all—is recorded to his credit. Nevertheless, this gospel does evince an especial sympathy for the poor. That appears as early as the *Magnificat*, in which Mary says:—

'He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry he hath filled with good things;
And the rich he hath sent empty away.'

In the Nazareth programme Jesus quotes the prophecy,

‘The Spirit of the Lord is upon me,
Because [or wherefore] he anointed me to preach good
tidings to the poor,’ &c.

While in Matthew the Beatitudes refer to moral conditions, in Luke they point to social differences. Thus, the first gospel has ‘Blessed are the poor in spirit,’ but the third has ‘Blessed are ye poor’; the first refers to those who ‘hunger and thirst after righteousness,’ but the third has ‘ye that hunger now,’ apparently meaning bodily hunger. Still more significant is Luke’s list of lamentations following the Beatitudes, and peculiar to his gospel—‘But woe unto you that are rich . . . woe unto you that are full now.’ Still it should be observed that the repeated use of the word ‘now’ does not suggest that wealth as such is denounced. It points to the inference that present possessions are no guarantee for future security. The tables will be turned in the good time coming. Similar ideas also come out in the parables of the Rich Fool, and Dives and Lazarus, the first pointing to the temporary character and comparative uselessness of great wealth, the second to a complete reversal of fortunes in the future world. Nevertheless, it is not asserted that Lazarus is rewarded simply for being poor, nor that Dives is punished solely because he is rich. The point against the rich man is his thoughtless self-indulgence to the neglect of his suffering neighbour. Further, while the other gospels mention the Aramaic mammon, virtually personifying it, only Luke characterizes it by calling it ‘the mammon of unrighteousness.’ For all that, he does not suggest the abandonment of it as an unclean thing. On the contrary, he records teachings of Jesus advising a wise use of it, wherewith to win friends who may welcome us into the everlasting habitations. He alone of the evangelists gives the difficult parable of the Unrighteous Steward with

its peculiar lessons on behaviour in business. He too is the only evangelist to record our Lord's advice, that when we make a feast we should not be content to invite our personal friends and our wealthy neighbours, but should gather in the poor and afflicted for our guests. All this is in accordance with the one saying of Jesus not in the gospels preserved for us by Luke's master, the apostle Paul—'It is more blessed to give than to receive' (Acts xx. 35).

4. Prominence of prayer and praise. There are more references to prayer in this gospel than we find in its companions; and inasmuch as these often occur in narratives that are common to two or all three of the Synoptics, Luke's references to the subject become especially significant. Thus it is only Luke who tells us that Jesus prayed at his baptism; that he went up into a mountain to pray before making the momentous selection of the twelve apostles; that he was praying on the occasion when he drew forth Peter's great confession of his Christship; that it was for the purpose of praying that he ascended the mountain on which he was transfigured; that what we call the Lord's Prayer was given in answer to a request from his disciples to teach them to pray, called forth by their listening to him in prayer. From Luke alone we learn that Jesus had prayed for Peter, that his loyalty might not fail; and, lastly, in this gospel only we have the two prayers on the cross—'Father, forgive them,' &c., and 'Father, into thy hands I commend my spirit.' It is in this gospel only that the wisdom of persistent prayer is illustrated by the parables of the importunate friend who wakes up his neighbour at night, and the importunate widow who wrests a decision of justice from a careless judge by the sheer force of her persistence. The parable of the Pharisee and the Publican, recorded only by Luke, is designed to give a lesson on

prayer, shewing what kind of prayer is rejected, what accepted.

Then this gospel also abounds in notes of praise. This is apparent in many of the scenes that reflect its abounding joyousness. The various canticles in the narratives of the infancy—the *Magnificat*, the *Benedictus*, the *Nunc Dimittis*, the *Gloria in Excelsis*—are all psalms of praise. One of the most frequently recurring and characteristic phrases of the gospel is that which tells how the people gave glory to God on the occasion of their witnessing some wonderful and gracious work of Christ.

5. The prominence of women and the interest of domestic scenes. It has been supposed with reason that one of the authorities to which Luke refers in his preface, one of the 'eye-witnesses,' was the Virgin Mary. Certainly we know more of Mary herself from his gospel than from all other sources put together. It is not too much to say that the Madonna of primitive New Testament times, as distinguished from the legendary Madonna of the later church and of Christian art, is Luke's Madonna. In the early chapters Mary and Elisabeth are the interesting figures. Then we come to Anna, the aged prophetess in the temple. Luke only tells us of the ministering women, with the well-known characterization of the Magdalen as one from whom Jesus had cast out seven demons; the widow at Nain, whom Jesus bids not to weep, and whose son he restores to life; the woman bowed down by Satan, and cured by Jesus; the interesting domestic scene in which Mary and Martha are so vividly portrayed; the woman who congratulates the mother of Jesus; the women of Jerusalem who sympathize with Jesus on his way to the cross. In the parables of the Lost Piece of Silver and the Importunate Widow, Jesus draws illustrations from the action of women, only recorded in this gospel. The early incidents connected with Mary and Elisabeth, Christ's presence in the home—at a Pharisee's, at the house of Mary and Martha,

at the house in Emmaus which the two travellers persuaded him to enter—the scenes in the parable of a man in bed with his children, a woman sweeping her house, the father of the prodigal ordering the details for the celebration of his son's return, all illustrate a fondness for domestic scenes.

6. **Historical relations.** Luke alone among the evangelists sets his gospel in relation to contemporary great world movements. He fixes his dates with reference to the reigning Cæsars and provincial governors. The enrolment is in consequence of a decree of Cæsar Augustus, and when it is made Quirinius is in office in Syria. John the Baptist commences his ministry in the fifteenth year of Tiberius Cæsar. The names and localities of the various Jewish authorities—the Herods and the high priests—contemporary with this initial step in the proclamation of the new age are also carefully recorded by Luke, but by no other evangelist. No doubt one reason for this is our author's desire to be accurate and definite in the historical relations of his narrative. There was no universally accepted numerical calendar at the time—some people using the Greek Olympiads, some the names of the Roman consuls, some the reigns of the emperors. But Luke is thinking of more than the mere dates that he thus carefully registers. The very fact that he is disposed to turn to these historical facts connected with the large world of the empire and the secular arrangements of civil government shews that he does not regard Christianity as confined to ecclesiastical cloisters. He is somewhat a man of the world, and he likes to think of the gospel as a factor in the life of the world. It is he who records the saying that 'this thing was not done in a corner' (Acts xxvi. 26). A Gentile himself, dedicating his book to a Gentile of rank in the Roman world, he is the last man to take a sectarian and exclusive view of a movement that sprang up in Jewish circles, but soon burst all national and racial bounds. He is not one to allow the gospel to run in a small canal apart from the main

stream of the empire's life. He will not have his Christ confined to the Ghetto. To supercilious Roman gentlemen the church may seem to be but a Jewish sect. Luke would like to open their eyes to its true nature as the leaven that is to penetrate every stratum of society. This may account for his friendly and conciliatory tone in referring to imperial authorities and officers of the army. The reason is not simply that he wishes to propitiate the ruling powers in order to guard the Christians from persecution, as some have asserted. His aim is larger, less selfish, more evangelical. He desires to win an entrance for the gospel among the citizens of the empire. Here he is just treading in the footsteps of his master. Paul always spoke of the districts through which he travelled by the names of the Roman provinces in which they were situated, never by their local popular titles, and always aimed at planting the gospel in the great metropolitan centres—Thessalonica, Corinth, Athens, &c. His supreme ambition was realized when he preached Christ at Rome. Luke's gospel is thoroughly Pauline in its imperial breadth of outlook.

II. THE AUTHOR.

The name 'Luke' (in Greek, *Loukas*) seems to be an abbreviation of a Latin name, such as Lucanus or Lucius. Since it was customary for slaves to receive an abbreviation of their master's name, it is likely that Luke was a freedman; for his culture and his practising as a physician would not be incompatible with his having been a slave in those days of the empire when Romans often owned as slaves Greeks who were much more cultivated than themselves. When we first meet with our author he is a friend and travelling companion of Paul. Granting that the 'we' sections of Acts—those in which the writer uses the first person plural—indicate the presence of Luke¹, we meet with him first at Troas. Prof. Ramsay

¹ For proof of this see the volume on Acts, p. 20.

has suggested that he may have been the 'man of Macedonia' who appeared in a vision to Paul, inducing the apostle to cross to Europe. He imagines that Luke had been conversing with the apostle on the previous evening, with the result that Paul was deeply moved, in contemplation of the new field for missionary work that lay on the other side of the Ægean sea; and in agreement with Renan he thinks it probable that the evangelist was a native of Philippi. It is commonly supposed that Luke came from Antioch, on the ground of statements made by Eusebius and Jerome; but these are of the fourth century, and we do not know on what foundation they rest. There is a certain probability in Prof. Ramsay's theory. Meeting Luke first at Troas, we find him travelling with Paul to Philippi (Acts xvi. 10-17). The account in Acts of the missionary work in this city is very full, and evidently the writer was deeply interested in it. It would appear that Luke remained at Philippi when the apostle continued his journey down into Greece, as he gives the account of this journey and of subsequent events in the third person. Six years pass, and during all this time there is no evidence of Luke's presence. Then Paul again visits Philippi, and at this point the narrative in the first person is resumed, shewing that Luke is with the apostle again, and continues with him on his travels till he reaches Jerusalem (Acts xx. 5 to xxi. 18). There they are separated, for the narrative falls back into the third person. They are together again in the voyage to Rome, in the exciting experiences of the storm and shipwreck, and until they reach the imperial city (Acts xxvii. to xxviii. 16). We may gather some further information about the evangelist from Paul's epistles. It is a mere conjecture of Origen that 'the brother whose praise in the gospel is spread through all the churches' (2 Cor. viii. 18) is none other than Luke. He is named by Paul in the epistle to the Colossians (iv. 14), and from this reference to him we learn the following facts:—

(1) He was a Gentile: that is clear from the context. Paul has been giving salutations from Jewish Christians, described at the conclusion as those 'who are of the circumcision' (verse 11). Then he proceeds to add salutations from other people, who must therefore be Gentiles; and among these is our evangelist.

(2) He was a physician. He has been named as 'the beloved physician.' It has been suggested that he accompanied the apostle from Troas to Philippi, on the occasion of their first meeting, in order to attend to the malady from which Paul was suffering—that 'stake in the flesh' of which the apostle writes in 2 Cor. xii. 7. If so, he may not have thought then of joining in the missionary work. Thus we account for his remaining at Philippi, perhaps for the six years during which we lose sight of him. There is a remarkable work by Dr. Hobart on *The Medical Language of St. Luke*, in which the author makes a minute comparison of words used in the third gospel and Acts with words employed by Galen, Hippocrates, and other medical writers of antiquity; the result is that many of our evangelist's favourite words, and many of the words used by him exclusively among New Testament writers, are found to be characteristic of those authors. Some of these will be noticed in the commentary as they occur in the text. It will be seen, too, that in several instances where Luke is giving an account of a miracle of healing, he enters into details concerning the condition of the sufferer more fully than the other evangelists.

(3) He was a companion of the apostle at Rome. This we should have gathered from Acts on the assumption that Luke is the author of the 'we' sections of that work as well as of the rest of the book. Here Paul incidentally confirms the information we learn in the history. It is one of those cases of what Paley calls 'undesigned coincidence.' In the companion epistle to Philemon (verse 24), which accompanied the Colossian epistle, we again meet with Luke among those who send salutations from

Rome; and there he shares the common title of 'my fellow-workers.' Once more we meet with Luke in company with the apostle, and this time it is in circumstances of pathetic interest. If Paul wrote 2 Timothy during a second imprisonment at Rome, then Luke must have been with him again on this later occasion, for the apostle says in that letter 'only Luke is with me' (2 Tim. iv. 11). It was a time of danger and sorrow. The apostle was near the crisis that ended in martyrdom, and, though greatly needing support and sympathy, was deserted by all his friends except the one faithful companion, Luke. Thus the last glimpse we have of the evangelist reveals him in the pleasing light of a loyal friend, whose fidelity is exceptionally apparent in a scene of great peril.

The legend that Luke was a painter is of quite late origin. The oldest known reference to it is in one Theodorus, a reader of the church at Constantinople in the sixth century.

III. AUTHENTICITY.

In common with all the other gospels the third is an anonymous work. But it was assigned to Luke in early times, and, as far as we know, never attributed to any other author by the church of antiquity. The first known writer in whom we now possess a definite assertion that the book was written by Luke is Irenæus, who came from Asia Minor and wrote in Gaul about A.D. 180. Probably that would be a hundred years after the gospel was written, so that the interval would be about the same as that between a man writing to-day and the first appearance of Coleridge's *Ancient Mariner*. But it is not to be supposed that Irenæus had no authority for his statements. Thus in one passage he writes, 'Now if any one reject Luke, as if he did not know the truth, he will manifestly be casting out the Gospel of which he

claims to be a disciple¹. Here it is assumed that while some may be unwilling to receive the book, there is no doubt that its author was Luke. Irenæus quotes from nearly every chapter of this book. Perhaps about the same time, though probably rather earlier, a canon of the New Testament was drawn up at Rome, most of which has been preserved in a document known as the 'Muratorian fragment,' after its discoverer Muratori, who found it in a monk's commonplace book at the library of St. Ambrose in Milan. This canon ascribes the third gospel to Luke. These then are our two oldest authorities—Irenæus and the Muratorian canon. There is no good reason for doubting the correctness of their statements. Very soon after their time many references to Luke as the author of the gospel appear in Tertullian of North Africa, Clement and Origen of Alexandria, and others whom it would be superfluous to name, since nobody doubts that by this time the gospel was universally known by the name it now bears. The very obscurity of Luke makes for the correctness of this universally accepted opinion of the churches at the end of the second century. There was a strong tendency to assign anonymous works to prominent personages. Thus we have the so-called 'Gospel' and 'Apocalypse' of 'Peter,' the 'Epistle of Barnabas,' and 'Clementine Homilies' and 'Recognitions,' none of which were written by the men whose names they bear. The same tendency might have assigned the third gospel to Paul, Apollos, Barnabas, or some other great leader; it would not have assigned it to an unimportant person of whom but little was known in the second century. The only satisfactory reason for such a name as that of Luke having come to be attached to the gospel must be that he was its author.

This conclusion is confirmed by a reference to the Acts of the Apostles. It can scarcely be doubted that the

¹ *Contr. Har.* iii. 14. 3.

same man wrote both works. Clearly, the preface to Acts refers to the gospel. Both works are dedicated to Theophilus as by one and the same author. Moreover, the same literary style runs through the two books. Then if the 'we' sections of Acts are by the author of the book itself—and this seems to be a most reasonable supposition, which is borne out by the fact that the same characteristic words and phrases and style are to be found in these sections that we meet with in other parts of Acts and also in the gospel—we are limited to the small group of Paul's travelling companions, no one of whom better fits into the situation than the 'beloved physician'.¹

It is true that from Papias of Hierapolis, who supplies us with our oldest information about the gospel writings of Matthew and Mark, we have no statement concerning the third gospel and Luke. But we only have brief fragments of Papias preserved in Eusebius and later writers. Possibly Papias did not know the third gospel; possibly he knew it and did not refer to it; more probably he knew and used it, but Eusebius saw nothing in his references to it that he thought it necessary to transcribe. Any one of these three hypotheses will account for what has been called 'the silence of Papias.'

The existence of the gospel, earlier than any references to it by the name of Luke, is seen in the use of it by the church in more ancient times. Thus the recently discovered *Diatessaron* of Tatian, a harmony of the four gospels for use in the churches of Mesopotamia, drawn up by Tatian of Edessa, includes the gospel of Luke. Now Tatian wrote about A.D. 160. Here then we have our gospel received with its companions, and with them separated from all other attempts at gospel writing, and all of them so well recognized that it is thought worth while to fuse them together in one common story of the

¹ For evidence on Luke as author of Acts see volume on that book.

life of Christ. Tatian was a disciple of Justin Martyr, a Samaritan Christian philosopher, who travelled widely and was martyred at Rome. Justin composed his *Apolo-
gies* and his *Dialogue with Trypho* near about the year 150. Not writing for Christians, he does not name our gospels by their usual titles, as they would be named in the church: he calls them 'Recollections of the Apostles.' But he quotes from them freely, and some of his citations are of passages only found in Luke. Thus he refers to Elisabeth as the mother of John the Baptist, the visit of Gabriel to Mary, the census under Quirinius, the fact that there was no room in the inn, Jesus being thirty years old when he began his ministry, his being sent to Herod, his prayer, 'Father, into Thy hands I commend my spirit.' All of these references can be traced to our third gospel and to no other. We must say then that Justin Martyr knew and used this gospel. But the most important witness is Marcion, who came from Sinopè on the Black Sea, and travelled to Rome and other cities in the west, reviving the neglected teaching of Paul, and especially the great doctrine of salvation by the free grace of God. His reformation was marred by extreme views as to the evil of matter, violent ascetic precepts, and rejection of the Old Testament; but its aim was to bring out the love of God in Christ, and the free gift of redemption as taught by the apostle Paul. Marcion selected Luke's gospel as the record of our Lord's life which most clearly expressed these truths. Even this, as it stood, did not satisfy him. It had phrases here and there too kindly towards the Jews and their law; these he altered. He also omitted whole passages, such as the narratives of the infancy, because these did not fall in with his theory of the nature of Christ. Fifty years ago it was maintained by Baur that our gospel of Luke was nothing but an enlargement of Marcion's gospel. But that theory has entirely broken down. It cannot stand the test of critical inquiry. Two important facts militate against it. First, the omission of

certain passages can be entirely accounted for on doctrinal grounds. They are just such as Marcion would object to. Second, the style and language of these sections agree in many points with what we find in parts of Luke that Marcion accepts. Now it is not to be supposed that in the second century—a time of intellectual feebleness, or, at all events, simplicity in the writings of the Christians—there was a man skilful enough to imitate Luke's peculiar style so as to insert passages that should run on smoothly like the authentic writing of the gospel—a patristic Walter Savage Landor, whose *Imaginary Conversations* should revive the manner of the author they affected to imitate. Accordingly, it is now generally agreed among scholars that Marcion's gospel is founded on Luke's, and not vice versa. But now see what that implies. Marcion was on his tour of reformation—what we might call his revivalist mission—with his gospel as early as the year A. D. 140. Then our third gospel is certainly at least as old as that. Nay, it must have been much older. It was found in the hands of Marcion away by the shores of the Black Sea before this, and worked upon by him in the preparation of his scheme of teaching. Its author did not write it there. Time must be allowed for the spread of the work in those old days, when there were no printing-presses, publishing houses, nor railways and steamships, to accelerate the circulation of literature. Further, there is reason to believe that two famous gnostic teachers, Basilides and Valentinus, who wrote in the years A. D. 125 and 130, knew our gospel. If it was accepted without dispute, both by orthodox and by heretical teachers, it could not be a new publication of doubtful origin. If it had been possible to doubt it, the question of its genuineness would have been made a ground of objection on one side or the other. But as far as we know, it can be asserted without qualification that this question was never raised. Marcion rejected all the other gospels—on doctrinal grounds, not critical, it is true; still he did

reject them, while he and other so-called heretics, together with the great body of the church catholic, all accepted the gospel according to Luke.

IV. COMPOSITION.

Luke is the only writer in the Bible who has explained how he composed his work, and what methods he employed in obtaining his information. In his preface, or dedication, he tells us that he had his materials from 'eyewitnesses and ministers of the word,' and also that, using these sources of authority, he had 'traced the course of all things accurately from the first.' We cannot doubt the honesty of these statements. The days have gone by when it was possible for any intelligent person to think of the four evangelists as vulgar 'impostors,' inventing a tale at the bidding of priests to delude the credulous. Undoubtedly Luke carried out the process that he here describes. We cannot tell from his language whether he received his information by word of mouth or in written documents. There is nothing to forbid the supposition that he would use both methods, just as a modern writer composing the biography of a contemporary would collect his facts from letters, newspapers, books, printed and written matter, and also from the personal recollections of any friends and acquaintances with whom he could come in contact.

When we examine Luke's gospel we find that it bears evidence of this method of composition. There are parts that betray the presence of earlier documents in the background; and there are parts that may have been contributed by oral statements or traditions. The question leads back to the whole Synoptic problem, for the discussion of which the reader is referred to Prof. Slater's introduction to the Gospel according to St. Matthew, in volume i. of this series. The briefest reference to it is all that is required here. Papias of Hierapolis, already

referred to¹, wrote an 'Exposition of the Sayings of the Lord,' some fragments only of which have been preserved to our time—unless indeed more may yet be lying in some Greek monastery or Egyptian tomb unknown to the world. Among these fragments we have the statements that Mark, the companion and interpreter of Peter, wrote down what he heard the apostle preach, and that Matthew wrote out the sayings of our Lord in Hebrew. It is now the growing opinion of scholars of all shades of opinion that these two works constitute the principal sources of the Synoptic gospels, or rather of two of them, Matthew and Luke, for our Mark is identified with Papias' first volume, that containing Mark's recollection of Peter's preaching, though it may have undergone some subsequent editing. There are still some, however, who cling to the theory of oral tradition pure and simple. This is very difficult to maintain, considering the close verbal resemblance of many parts of the gospels, not only in sayings of our Lord which might be preserved intact in the memory, but in connecting narrative, where the exact words used are often of comparative unimportance. The Rev. Arthur Wright of Cambridge has endeavoured to revive the almost extinct oral tradition theory. He holds that our Luke is largely based on an oral Mark, that is to say, on the traditionary teaching which came from Mark before that was written down. Of course if this is regarded as rigid and set in phrase, like the language of a well-known ballad, like the poems of Homer when recited among the Greeks, it is equivalent to a written document; and on this view, for all practical purposes, the oral tradition theory melts into the documentary theory. But it needs to be proved. And, meanwhile, close verbal resemblances point to the transference of statements from one writing to another as the easiest explanation of the existence of those resemblances. Compare, for example, Luke ix. 16—

¹ See p. 21.

'And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude'—with the parallel in Mark vi. 41, 'And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them.' Here we have almost exact verbal identity. We only see such slight changes as a second writer with his own notions of form and style is accustomed to introduce into the sentences of the authority on which he is working. Notice in particular the participial form, '*and looking up to heaven, he blessed,*' &c.; it is quite a literary phrase, and not at all such as we should expect to be preserved exact in oral tradition. Yet it occurs in both gospels. A comparison with Matthew immensely strengthens the probability of literary association with Mark in the case of both the first and the third gospels. But that belongs to the larger subject of the whole Synoptic problem.

We may take it, then, that Luke's first authority is our second gospel. Laying the two works side by side, we can easily see where he has followed this authority and where he has diverged from it, or rather where he has omitted certain sections and imported new matter from other sources. In general it will be found that he wedges in his extraneous matter in large blocks at one or two great chasms in his extract of Mark's narrative. The results come out thus¹:—

FROM MARK.

NOT FROM MARK.

iii. 1-22.

i.—iii.

iv.

iii. 23-38.

v. 12—vi. 19.

v. 1-11.

viii. 4—ix. 50.

vi. 20—viii. 3.

xviii. 15-43.

ix. 51—xviii. 14.

xix. 29—xxiv. 11.

xix. 1-28.

xxiv. 12-53.

¹ See Wright, *St. Luke's Gospel*, xxviii.

Thus we see that the beginning and the end are not from Mark—neither the infancy narrative, nor the accounts of the resurrection appearances of our Lord. Then having taken up Mark, Luke inserts five blocks of narrative at five places where he breaks off from the second gospel. These divisions are only rough and general. Scraps from Mark appear in the non-Marcian portions, and various smaller insertions from other sources occur in the Marcan portions.

We have now to account for the non-Marcian portions of the gospel. And here first we are brought to Papias' second document, the *Logia*, a collection of sayings of Jesus, probably accompanied with some connecting narrative. It will be seen that a great part of the matter in Luke that cannot be traced to Mark consists of parables, proverbs, and other of our Lord's teachings. It seems natural to assign some, if not all, of this to the *Logia*. But here we are not left to unguided conjecture. There is good reason to suppose that our Matthew is largely based on Matthew's collection of the sayings of Jesus. Now some parts of what Luke has in the non-Marcian portions of his gospel may be found also in our Matthew. For instance, we have in both these gospels—but not in Mark—the preaching of John the Baptist, the details of the three temptations, most of the sayings in Matthew's Sermon on the Mount, the travelling commission to the apostles, a large number of parables, condemnation of the Pharisees, and many isolated incidents and sayings.

The question arises, Did Luke take all this direct from our first gospel? The answer to that question must be in the negative, for two reasons:—

First, Luke could not have known our Matthew. In particular, his accounts of the birth and infancy of Jesus, the Sermon on the Mount, and the resurrection appearances prove this. The various points of difference will be referred to in the course of the commentary as they arise.

Secondly, Luke's account of the sayings of Jesus so often differ from those in the first gospel that they cannot have been taken directly from that work. Compare, for instance, the two versions of the Beatitudes (Matt. v. 3-12 and Luke vi. 20-23). Indeed, the divergence here is so great as to suggest that the two evangelists could not have been working on the same version of the sayings of Jesus at this point. There seems to be a tendency to make the theory of a common use of Matthew's *Logia* account for too much. It is likely that other lists of the sayings were drawn up, perhaps for the use of teachers training catechumens; and it is reasonable to suppose that Luke was acquainted with some of these, using them side by side with Matthew's *Logia*.

Next we have those portions of Luke that have no sort of connexion with our Matthew. The first contains the infancy narratives about Mary and Elisabeth, Jesus and John the Baptist. These are only found in Luke. The information supplied by the first gospel is of quite different facts concerning the early times. It has been suggested, not unreasonably, that Luke's information came from the mother of Jesus. In fact, some part of it could only have come from her in the first instance, as it was only known to her.

Great interest attaches itself to the large section, Luke ix. 51 to xix. 27. This contains some of the most choice part of the gospel—for example, the parables of the Prodigal Son, and the Good Samaritan. It can scarcely have come from Matthew's *Logia*, for it is not likely that the author of the first gospel would not have made use of so large an amount of the very best gospel narrative and teaching if he had found it available. We have to thank Luke's diligent search after information for the discovery of this precious lode of gold. It has been all assigned to what is called 'the Perea' ministry, that is to say, to our Lord's ministry in Perea during his last journey up to Jerusalem. But a careful examination

of this section shews that it cannot all be contained in that one stage in our Lord's life. Some of its incidents belong to Galilee. Probably Luke has here placed many incidents and teachings, the exact localities and times of which he does not know. Still the thread of narrative on which he has hung them is the last journey up to Jerusalem.

V. ARRANGEMENT.

In his preface Luke professes his intention to write his statements 'in order' (i. 3), and it is evident that he aims at a chronological order. He gives certain dates, and these follow in succession of time. Moreover, the main structure of the book is obviously chronological. We have the infancy narratives, the baptism, the early ministry, the later ministry, the passion and death, the resurrection—all in due succession of time. Nevertheless, it is not safe to assume that all the details are arranged in the order of their occurrence. With a variety of information gathered from several quarters, Luke could not have known of the dates of everything he recorded. Therefore we cannot venture to correct the order in Matthew and Mark, where they differ from Luke, by that in the third gospel. Two special features of the plan of this gospel may be observed. The first is its completeness. Luke traces 'all things accurately from the first.' If he was using Mark, but ignorant of our Matthew, he might mean that he was going back further than our second gospel, which begins with the ministry of John the Baptist. Luke is able to commence before the birth of Jesus and John, and he carries his gospel down to the end of the resurrection period, while Mark concludes at the empty tomb¹.

The second special feature in the arrangement of

¹ It is generally allowed by textual critics that Mark xvi. 9-20 is not genuine.

Luke's gospel is the connexion of the sayings of Jesus with the occasions on which they arose. Thus, while Matthew contains great blocks of continuous teaching, in Luke the teaching is more mixed up with narrative out of which it is seen to spring. For instance, the Lord's Prayer in Matthew (vi. 9-13) occurs as part of the Sermon on the Mount, but in Luke (xi. 1-4) it is given by Jesus because his disciples, having watched him in prayer, have asked him to teach them to pray.

VI. PURPOSE AND OBJECT.

The primary purpose of the gospel is stated in the preface, where the author says that he is writing that Theophilus may 'know the certainty concerning things wherein' he was instructed (i. 4). That is to say, the object aimed at is the imparting of sure and certain information. Luke desires to set out an historical statement of facts, the fundamental facts of the gospel story. There is no reason to doubt the straightforward simplicity of this intention, though it has been argued by Baur that the writer, approaching his subject from the Pauline standpoint, wished to reconcile Paulinism with the more Jewish type of Christianity, just as the author of the first gospel—according to Baur—approached his subject from the Jewish standpoint, with the object of effecting the same reconciliation. Thus a doctrinal tendency was said to dominate the book. But this view has been exploded. Pfleiderer considers that both the gospel and the Acts were written by Luke to conciliate the Roman government. But it is going out of our way to look for these subtle motives when the author has stated his purpose distinctly, and his books bear out his own description of their object. This, however, may be said further. The gospel, though dedicated to one man, Theophilus—according to a common custom of the time—is evidently intended for the public, or, at all

events, more especially for such persons as Theophilus might represent—friendly Gentiles, in order that they might be more fully instructed in the facts of our Lord's life. Thus it is especially the gospel which introduces the facts and truths of the gospel to the outside world, though among readers who are not antagonistic to it.

VII. DATE OF COMPOSITION.

The evidence for the early existence of the book will not allow us to date it much later than the end of the first century; and if Luke wrote it we cannot suppose that, even if he postponed his work to extreme old age, he would have lived to carry it out—with the addition of Acts—beyond that time. The chief reason for attempting to place it so late lies in the notion that Luke made use of Josephus. But on the other hand it is said that Luke contradicts Josephus. If that were the case, we should rather suppose that he did not know that writer, and was relying on independent authority. The discussion of this subject belongs to the study of Acts. In favour of an earlier date, we have first the great improbability that Luke would postpone his task for so many years after the times to which it refers. Then there are indications of a comparatively early age in the text itself. Thus the name 'Christ' is here used as the official title of the 'Messiah—as *'the Christ'* the expected deliverer, not as a personal name for Jesus. But very soon it came to be thus employed—as we have it in Paul's epistles—'Jesus Christ,' 'Christ Jesus,' and simply 'Christ.' Then Luke rarely calls Jesus 'the Lord,' though this also became a common designation in early times.

On the other hand, the work cannot be dated very early. We must allow time for the other attempts referred to in the preface. The chief reason for fixing on an extremely early date is the supposition that the conclusion of Acts with the imprisonment of Paul points

to the work having been composed at that time, and just written up to date ; so that, since the gospel was written before Acts, the time of its composition must be pushed still further back. But this view of the origin of Acts cannot be maintained. The chief reason for a somewhat later date is found in the gospel references to the siege and destruction of Jerusalem. When Luke's definite language on this subject is compared with the much vaguer expressions in Matthew and Mark concerning the coming troubles, a marked contrast may be observed. It is Luke, and he only, who mentions the order to slay the nobleman's enemies who would not have him reign over them (xix. 27), and gives the warning words of Jesus to the women of Jerusalem (xxiii. 27-31). The most striking difference comes out in the parallel accounts of the eschatological discourse. First, Luke gives very definite statements concerning the fate of Jerusalem—'and they shall fall by the edge of the sword, and shall be led captive into all the nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled' (xxi. 24). Secondly, he separates this fate of Jerusalem from the general judgement at the end of the world. In the first and second gospels these two things seem to be quite blended together so as to form one occurrence. But here we have the indefinite period, called 'the times of the Gentiles,' inserted between them. Then Luke omits the hint, 'let him that readeth understand,' which we have in Matthew (xxiv. 15) and Mark (xiii. 14) ; and he must have seen it in the latter gospel. It was no longer needed after the prophecy had been interpreted by events. Now the destruction of Jerusalem took place in A.D. 70. Thus we are led to place the composition of the gospel after that date. But the reasons for a comparatively early date forbid us to go much later. Thus we come to the decade from A.D. 70 to A.D. 80 as the probable date. Most of the latest writers of importance on this subject—such as Dr. Zahn,

Dr. Plummer, and the Rev. Arthur Wright—argue for this period. It is impossible to determine where the gospel was written.

VIII. LITERATURE.

Besides the books that serve for all the gospels named in the volume on Matthew, the following on Luke are especially useful.

PLUMMER, *Commentary* (International Commentary).

GODET, ,,

MEYER, ,,

FARRAR, ,, (Cambridge Bible).

PLUMPTRE, ,, (Cassell's Commentary for Schools).

A. WRIGHT, *St. Luke's Gospel in Greek.*

DISTRICT OF GALILEE

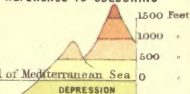
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REFERENCE TO COLOURING





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THE GOSPEL ACCORDING TO
ST. LUKE

AUTHORIZED VERSION

•

THE GOSPEL ACCORDING TO ST. LUKE

Chap. 1

1 FORASMUCH as many have taken in hand to set forth in order a declaration of those things which
2 are most surely believed among us, even as they delivered them unto us, which from the beginning
3 were eyewitnesses, and ministers of the word ; it seemed good to me also, having had perfect understanding of all things from the very first, to write
4 unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

Luke's
preface.

5 THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the
6 course of Abia : and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they
7 were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that
8 Elisabeth was barren, and they both were *now* well stricken in years.

Zacharias
and Elisa-
beth.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

Zacharias'
vision.

Chap. 1

according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness ; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this ? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and
23 remained speechless. And it came to pass, that, as soon as the days of his ministration were ac-
24 complished, he departed to his own house. And after those days his wife Elisabeth conceived, and
25 hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named
27 Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the
28 virgin's name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly
favoured, the Lord *is* with thee: blessed *art* thou
29 among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what
30 manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast
31 found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and
32 shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the
Lord God shall give unto him the throne of his father
33 David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
34 Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered
35 and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing

The
Annuncia-
tion.

Chap. 1

which shall be born of thee shall be called the Son
 of God. And, behold, thy cousin Elisabeth, she 36
 hath also conceived a son in her old age : and
 this is the sixth month with her, who was called
 barren. For with God nothing shall be impossible. 37
 And Mary said, Behold the handmaid of the Lord ; 38
 be it unto me according to thy word. And the
 angel departed from her.

Mary's
 visit to
 Elisabeth.

And Mary arose in those days, and went into the 39
 hill country with haste, into a city of Juda ; and 40
 entered into the house of Zacharias, and saluted
 Elisabeth. And it came to pass, that, when Elisa- 41
 beth heard the salutation of Mary, the babe leaped
 in her womb ; and Elisabeth was filled with the
 Holy Ghost : and she spake out with a loud voice, 42
 and said, Blessed *art* thou among women, and
 blessed *is* the fruit of thy womb. And whence *is* 43
 this to me, that the mother of my Lord should
 come to me ? For, lo, as soon as the voice of thy 44
 salutation sounded in mine ears, the babe leaped
 in my womb for joy. And blessed *is* she that 45
 believed : for there shall be a performance of those
 things which were told her from the Lord. And 46
 Mary said,

The ' Mag-
 nificat.'

My soul doth magnify the Lord,
 And my spirit hath rejoiced in God my Saviour. 47
 For he hath regarded the low estate of his 48
 handmaiden : for, behold, from henceforth
 all generations shall call me blessed.
 For he that is mighty hath done to me great 49
 things ; and holy *is* his name.
 And his mercy *is* on them that fear him from 50
 generation to generation.

51 He hath shewed strength with his arm ; he
hath scattered the proud in the imagination
of their hearts.

52 He hath put down the mighty from *their* seats,
and exalted them of low degree.

53 He hath filled the hungry with good things ;
and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in re-
membrance of *his* mercy ;

55 As he spake to our fathers, to Abraham, and
to his seed for ever.

56 And Mary abode with her about three months,
and returned to her own house.

57 Now Elisabeth's full time came that she should Birth and
58 be delivered ; and she brought forth a son. And naming of
John.
her neighbours and her cousins heard how the
Lord had shewed great mercy upon her ; and they
59 rejoiced with her. And it came to pass, that on
the eighth day they came to circumcise the child ;
and they called him Zacharias, after the name of
60 his father. And his mother answered and said,
61 Not so ; but he shall be called John. And they
said unto her, There is none of thy kindred that
62 is called by this name. And they made signs to
63 his father, how he would have him called. And
he asked for a writing table, and wrote, saying,
64 His name is John. And they marvelled all. And
his mouth was opened immediately, and his tongue
65 loosed, and he spake, and praised God. And fear
came on all that dwelt round about them : and all
these sayings were noised abroad throughout all
66 the hill country of Judæa. And all they that heard
them laid *them* up in their hearts, saying, What

Chap. 1

The Song
of Zacha-
rias.

manner of child shall this be ! And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed *be* the Lord God of Israel ; for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us in the house of his servant David ;

As he spake by the mouth of his holy prophets, which have been since the world began :

That we should be saved from our enemies, and from the hand of all that hate us ;

To perform the mercy *promised* to our fathers, and to remember his holy covenant ;

The oath which he sware to our father Abraham,

That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

In holiness and righteousness before him, all the days of our life.

And thou, child, shalt be called the prophet of the Highest ; for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people by the remission of their sins,

Through the tender mercy of our God ; whereby the dayspring from on high hath visited us,

To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

2 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all **Birth of Jesus.**

2 the world should be taxed. • (*And this taxing was first made when Cyrenius was governor of Syria.*)

3 And all went to be taxed, every one into his own

4 city. And Joseph also went up from Galilee, out

of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem ; (because he

5 was of the house and lineage of David :) to be taxed with Mary his espoused wife, being great

6 with child. And so it was, that, while they were there, the days were accomplished that she should

7 be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and

laid him in a manger ; because there was no room for them in the inn.

8 And there were in the same country shepherds **The Bethlehem shepherds.** abiding in the field, keeping watch over their flock

9 by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round

10 about them : and they were sore afraid. And the angel said unto them, Fear not : for, behold, I

bring you good tidings of great joy, which shall be to all people. For unto you is born this day in

11 the city of David a Saviour, which is Christ the Lord. And this *shall be* a sign unto you ; Ye shall

12 find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the

13 angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and

14

Chap. 2 on earth peace, good will toward men. And it 15
 came to pass, as the angels were gone away from
 them into heaven, the shepherds said one to an-
 other, Let us now go even unto Bethlehem, and
 see this thing which is come to pass, which the
 Lord hath made known unto us. And they came 16
 with haste, and found Mary, and Joseph, and the
 babe lying in a manger. And when they had seen 17
it, they made known abroad the saying which was
 told them concerning this child. And all they that 18
 heard *it* wondered at those things which were told
 them by the shepherds. But Mary kept all these 19
 things, and pondered *them* in her heart. And the 20
 shepherds returned, glorifying and praising God for
 all the things that they had heard and seen, as it
 was told unto them.

The Cir-
 cumcision
 and the
 Presenta-
 tion.

And when eight days were accomplished for the 21
 circumcising of the child, his name was called
 JESUS, which was so named of the angel before
 he was conceived in the womb.

And when the days of her purification according 22
 to the law of Moses were accomplished, they
 brought him to Jerusalem, to present *him* to the
 Lord ; (as it is written in the law of the Lord, 23
 Every male that openeth the womb shall be called
 holy to the Lord ;) and to offer a sacrifice according 24
 to that which is said in the law of the Lord, A pair
 of turtle-doves, or two young pigeons. And, be- 25
 hold, there was a man in Jerusalem, whose name
was Simeon ; and the same man *was* just and
 devout, waiting for the consolation of Israel : and
 the Holy Ghost was upon him. And it was re- 26
 vealed unto him by the Holy Ghost, that he should

Simeon
 and Anna.

not see death, before he had seen the Lord's
27 Christ. And he came by the Spirit into the
temple: and when the parents brought in the child
Jesus, to do for him after the custom of the law,
28 then took he him up in his arms, and blessed God,
and said,

29 Lord, now lettest thou thy servant depart in
peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of
all people;

32 A light to lighten the Gentiles, and the glory
of thy people Israel.

33 And Joseph and his mother marvelled at those
34 things which were spoken of him. And Simeon
blessed them, and said unto Mary his mother,
Behold, this *child* is set for the fall and rising
again of many in Israel; and for a sign which
35 shall be spoken against; (yea, a sword shall pierce
through thy own soul also,) that the thoughts of
36 many hearts may be revealed. And there was

one Anna, a prophetess, the daughter of Phanuel,
of the tribe of Aser: she was of a great age, and
had lived with an husband seven years from her
37 virginity; and she *was* a widow of about fourscore
and four years, which departed not from the temple,
but served *God* with fastings and prayers night and
38 day. And she coming in that instant gave thanks
likewise unto the Lord, and spake of him to all
them that looked for redemption in Jerusalem.

39 And when they had performed all things
according to the law of the Lord, they returned
40 into Galilee, to their own city Nazareth. And the

Chap. 2 child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him.

**The boy
Jesus
in the
temple.**

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not *of it*. But they, supposing him to have been in the company, went a day's journey ; and they sought him among *their* kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me ? wist ye not that I must be about my Father's business ? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them : but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

**Mission of
John the
Baptist.**

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the

region of Trachonitis, and Lysanias the tetrarch
2 of Abilene, Annas and Caiaphas being the high
priests, the word of God came unto John the son
3 of Zacharias in the wilderness. And he came into
all the country about Jordan, preaching the baptism
4 of repentance for the remission of sins ; as it is
written in the book of the words of Esaias the
prophet, saying, The voice of one crying in the
wilderness, Prepare ye the way of the Lord, make
5 his paths straight. Every valley shall be filled,
and every mountain and hill shall be brought low ;
and the crooked shall be made straight, and the
6 rough ways *shall be* made smooth ; and all flesh
7 shall see the salvation of God. Then said he to **John's**
the multitude that came forth to be baptized of **preaching.**
him, O generation of vipers, who hath warned
8 you to flee from the wrath to come ? Bring forth
therefore fruits worthy of repentance, and begin
not to say within yourselves, We have Abraham to
our father : for I say unto you, That God is able
of these stones to raise up children unto Abraham.
9 And now also the axe is laid unto the root of the
trees : every tree therefore which bringeth not forth
good fruit is hewn down, and cast into the fire.
10 And the people asked him, saying, What shall we
do then ? He answereth and saith unto them, He
that hath two coats, let him impart to him that
hath none ; and he that hath meat, let him do
11 likewise. Then came also publicans to be baptized,
and said unto him, Master, what shall we do ?
12 And he said unto them, Exact no more than that
13 which is appointed you. And the soldiers likewise
demanded of him, saying, And what shall we do ?

Chap. 3

John's
announce-
ment of
Christ.

And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being re-
proved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

Imprison-
ment of
John.

Baptism of
Jesus.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

The
genealogy.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli, which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge, which was *the son* of Maath, which was *the son* of Mattathias,

which was *the son* of Semei, which was *the son* of
7 Joseph, which was *the son* of Juda, which was *the*
son of Joanna, which was *the son* of Rhesa, which
was *the son* of Zorobabel, which was *the son* of
3 Salathiel, which was *the son* of Neri, which was *the*
son of Melchi, which was *the son* of Addi, which
was *the son* of Cosam, which was *the son* of Elmo-
0 dam, which was *the son* of Er, which was *the son*
of Jose, which was *the son* of Eliezer, which was
the son of Jorim, which was *the son* of Matthat,
5 which was *the son* of Levi, which was *the son* of
Simeon, which was *the son* of Juda, which was *the*
son of Joseph, which was *the son* of Jonan, which
1 was *the son* of Eliakim, which was *the son* of Melea,
which was *the son* of Menan, which was *the son* of
Mattatha, which was *the son* of Nathan, which was
2 *the son* of David, which was *the son* of Jesse, which
was *the son* of Obed, which was *the son* of Booz,
which was *the son* of Salmon, which was *the son* of
3 Naasson, which was *the son* of Aminadab, which
was *the son* of Aram, which was *the son* of Esrom,
which was *the son* of Phares, which was *the son* of
4 Juda, which was *the son* of Jacob, which was *the*
son of Isaac, which was *the son* of Abraham, which
was *the son* of Thara, which was *the son* of Nachor,
5 which was *the son* of Saruch, which was *the son* of
Ragau, which was *the son* of Phalec, which was *the*
5 *son* of Heber, which was *the son* of Sala, which
was *the son* of Cainan, which was *the son* of Ar-
phaxad, which was *the son* of Sem, which was *the*
7 *son* of Noe, which was *the son* of Lamech, which was
the son of Mathusala, which was *the son* of Enoch,
which was *the son* of Jared, which was *the son* of

Chap. 3

The
Tempta-
tion.

Maleleel, which was *the son* of Cainan, which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing : and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them : for that is delivered unto me ; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence : for it is written, He shall give his angels charge over thee, to keep thee : and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.

4 And Jesus returned in the power of the Spirit **Chap. 4**
into Galilee : and there went out a fame of him **Jesus in**
5 through all the region round about. And he **Galilee.**
taught in their synagogues, being glorified of all.

5 And he came to Nazareth, where he had been **Jesus at**
brought up : and, as his custom was, he went into **Nazareth.**
the synagogue on the sabbath day, and stood up
7 for to read. And there was delivered unto him
the book of the prophet Esaias. And when he
had opened the book, he found the place where
3 it was written, The Spirit of the Lord *is* upon me,
because he hath anointed me to preach the gospel
to the poor ; he hath sent me to heal the broken-
hearted, to preach deliverance to the captives, and
recovering of sight to the blind, to set at liberty
them that are bruised, to preach the acceptable
5 year of the Lord. And he closed the book, and
he gave *it* again to the minister, and sat down.
And the eyes of all them that were in the syna-
1 gogue were fastened on him. And he began to
say unto them, This day is this scripture fulfilled
2 in your ears. And all bare him witness, and
wondered at the gracious words which proceeded
out of his mouth. And they said, Is not this
3 Joseph's son? And he said unto them, Ye will
surely say unto me this proverb, Physician, heal
thyself : whatsoever we have heard done in Caper-
4 naum, do also here in thy country. And he said,
Verily I say unto you, No prophet is accepted
5 in his own country. But I tell you of a truth,
many widows were in Israel in the days of Elias,
when the heaven was shut up three years and six
months, when great famine was throughout all the

Chap. 4 land ; but unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way,

The demoniac
in the
syna-
gogue.

And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine : for his word was with power. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let *us* alone ; what have we to do with thee, *thou* Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art ; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word *is* this ! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

Simon's
wife's
mother.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever ; and they besought him for her. And he stood over her, and rebuked

the fever ; and it left her : and immediately she **Chap. 4**
 arose and ministered unto them.

40 Now when the sun was setting, all they that had **Evening**
 any sick with divers diseases brought them unto **cures.**
 him ; and he laid his hands on every one of them,
 41 and healed them. And devils also came out of
 many, crying out, and saying, Thou art Christ the
 Son of God. And he rebuking *them* suffered them
 not to speak : for they knew that he was Christ.

42 And when it was day, he departed and went into **Jesus in**
 a desert place : and the people sought him, and **a desert**
 came unto him, and stayed him, that he should **place.**
 43 not depart from them. And he said unto them,
 I must preach the kingdom of God to other cities
 44 also : for therefore am I sent. And he preached
 in the synagogues of Galilee.

5 And it came to pass, that, as the people pressed **The call of**
 upon him to hear the word of God, he stood by **Simon.**
 2 the lake of Gennesaret, and saw two ships standing
 by the lake : but the fishermen were gone out of
 3 them, and were washing *their* nets. And he entered
 into one of the ships, which was Simon's, and
 prayed him that he would thrust out a little from
 the land. And he sat down, and taught the people
 4 out of the ship. Now when he had left speaking,
 he said unto Simon, Launch out into the deep, and
 5 let down your nets for a draught. And Simon
 answering said unto him, Master, we have toiled all
 the night, and have taken nothing : nevertheless
 6 at thy word I will let down the net. And when
 they had this done, they inclosed a great multitude
 7 of fishes : and their net brake. And they beckoned
 unto *their* partners, which were in the other ship,

Chap. 5 that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken : and so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

**The cure of
a leper.**

And it came to pass, when he was in a certain city, behold a man full of leprosy : who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth *his* hand, and touched him, saying, I will : be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man : but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went there a fame abroad of him : and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.

**The
paralytic
let down
through
the roof.**

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem : and the power of the Lord was *present* to heal them. And, behold, men brought in a bed a man which was taken with a palsy : and they sought *means* to

1 bring him in, and to lay *him* before him. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What

23 reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine

25 house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others

30 that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They

Levi and
the pub-
licans.

Chap. 5

that are whole need not a physician ; but they that are sick. I came not to call the righteous, but sinners to repentance.

Christ's
disciples
not fast-
ing.

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees ; but thine eat and drink ? And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them ? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. And he spake also a parable unto them ; No man putteth a piece of a new garment upon an old ; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. And no man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles ; and both are preserved. No man also having drunk old *wine* straightway desireth new : for he saith, The old is better.

Plucking
corn on
the sab-
bath.

And it came to pass on the second sabbath after the first, that he went through the corn fields ; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days ? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him ; how he went into the house of God, and did take and eat the shewbread, and gave also to them that

were with him ; which it is not lawful to eat but
 5 for the priests alone ? And he said unto them,
 That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, **Curing
a man's
withered
hand on
the sab-
bath.**
 that he entered into the synagogue and taught :
 and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him,
 whether he would heal on the sabbath day ; that
 8 they might find an accusation against him. But
 he knew their thoughts, and said to the man which
 had the withered hand, Rise up, and stand forth
 in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one
 thing ; Is it lawful on the sabbath days to do good,
 10 or to do evil ? to save life, or to destroy *it* ? And
 looking round about upon them all, he said unto
 the man, Stretch forth thy hand. And he did so :
 11 and his hand was restored whole as the other. And
 they were filled with madness ; and communed
 one with another what they might do to Jesus.

12 And it came to pass in those days, that he went **The choice
of the
Twelve.**
 out into a mountain to pray, and continued all
 13 night in prayer to God. And when it was day, he
 called *unto him* his disciples : and of them he chose
 14 twelve, whom also he named apostles ; Simon,
 (whom he also named Peter,) and Andrew his
 15 brother, James and John, Philip and Bartholomew,
 Matthew and Thomas, James the *son* of Alphæus,
 16 and Simon called Zelotes, and Judas *the brother*
 of James, and Judas Iscariot, which also was the
 17 traitor. And he came down with them, and stood
 in the plain, and the company of his disciples, and
 a great multitude of people out of all Judæa and

Chap. 6

Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ; and they that were vexed with unclean spirits : and they were healed. And the whole multitude sought to touch him : for there went virtue out of him, and healed *them* all.

The
Beatitudes
and La-
menta-
tions.

And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor : for your's is the kingdom of God. Blessed *are ye* that hunger now : for ye shall be filled. Blessed *are ye* that weep now : for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy : for, behold, your reward *is* great in heaven : for in the like manner did their fathers unto the prophets. But woe unto you that are rich ! for ye have received your consolation. Woe unto you that are full ! for ye shall hunger. Woe unto you that laugh now ! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you ! for so did their fathers to the false prophets. But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek offer also the other ; and him that taketh away thy cloke forbid not *to take thy* coat also. Give to every man that asketh of thee ; and of him that taketh away thy goods ask *them* not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love

On loving
our ene-
mies,
being
merciful
and
generous.

you, what thank have ye? for sinners also love
33 those that love them. And if ye do good to them
which do good to you, what thank have ye? for
34 sinners also do even the same. And if ye lend *to*
them of whom ye hope to receive, what thank have
ye? for sinners also lend to sinners, to receive as
35 much again. But love ye your enemies, and do
good, and lend, hoping for nothing again; and
your reward shall be great, and ye shall be the
children of the Highest: for he is kind unto the
36 unthankful and *to* the evil. Be ye therefore mer-
37 ciful, as your Father also is merciful. Judge not,
and ye shall not be judged: condemn not, and ye
shall not be condemned: forgive, and ye shall be
38 forgiven: give, and it shall be given unto you;
good measure, pressed down, and shaken together,
and running over, shall men give into your bosom.
For with the same measure that ye mete withal it
39 shall be measured to you again. And he spake a
parable unto them, Can the blind lead the blind?
40 shall they not both fall into the ditch? The dis-
ciple is not above his master: but every one that
41 is perfect shall be as his master. And why be-
holdest thou the mote that is in thy brother's eye,
but perceivest not the beam that is in thine own
42 eye? Either how canst thou say to thy brother,
Brother, let me pull out the mote that is in thine
eye, when thou thyself beholdest not the beam that
is in thine own eye? Thou hypocrite, cast out first
the beam out of thine own eye, and then shalt
thou see clearly to pull out the mote that is in thy
43 brother's eye. For a good tree bringeth not forth
corrupt fruit; neither doth a corrupt tree bring

On blind
guides, the
mote and
the beam,
trees and
their
fruit.

Chap. 6

forth good fruit. For every tree is known by his 44
 own fruit. For of thorns men do not gather figs,
 nor of a bramble bush gather they grapes. A 45
 good man out of the good treasure of his heart
 bringeth forth that which is good ; and an evil
 man out of the evil treasure of his heart bringeth
 forth that which is evil : for of the abundance of
 the heart his mouth speaketh. And why call ye 46
 me, Lord, Lord, and do not the things which
 I say ? Whosoever cometh to me, and heareth 47
 my sayings, and doeth them, I will shew you to
 whom he is like : he is like a man which built an 48
 house, and digged deep, and laid the foundation
 on a rock : and when the flood arose, the stream
 beat vehemently upon that house, and could not
 shake it : for it was founded upon a rock. But 49
 he that heareth, and doeth not, is like a man
 that without a foundation built an house upon
 the earth ; against which the stream did beat
 vehemently, and immediately it fell ; and the ruin
 of that house was great.

A centu-
 rion's ser-
 vant
 cured.

Now when he had ended all his sayings in the 7
 audience of the people, he entered into Capernaum.
 And a certain centurion's servant, who was dear 2
 unto him, was sick, and ready to die. And when 3
 he heard of Jesus, he sent unto him the elders of
 the Jews, beseeching him that he would come and
 heal his servant. And when they came to Jesus, 4
 they besought him instantly, saying, That he was
 worthy for whom he should do this : for he loveth 5
 our nation, and he hath built us a synagogue.
 Then Jesus went with them. And when he was 6
 now not far from the house, the centurion sent

friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest
 7 enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in
 8 a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.
 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have
 10 not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples
 12 went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people
 13 of the city was with her. And when the Lord saw her, he had compassion on her, and said unto
 14 her, Weep not. And he came and touched the bier: and they that bare *him* stood still. And he
 15 said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak.
 16 And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and,
 17 That God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

The
 widow's
 son at
 Nain.

Chap. 7

John the
Baptist's
message.

And the disciples of John shewed him of all these things. And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is *he*, whosoever shall not be offended in me.

The
character
of John
the Bap-
tist.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of

30 John. But the Pharisees and lawyers rejected
the counsel of God against themselves, being not
31 baptized of him. And the Lord said, Whereunto **A perverse**
then shall I liken the men of this generation? and **genera-**
32 to what are they like? They are like unto children **tion.**
sitting in the marketplace, and calling one to
another, and saying, We have piped unto you,
and ye have not danced; we have mourned to
33 you, and ye have not wept. For John the Baptist
came neither eating bread nor drinking wine; and
34 ye say, He hath a devil. The Son of man is
come eating and drinking; and ye say, Behold
a gluttonous man, and a winebibber, a friend of
35 publicans and sinners! But wisdom is justified
of all her children.

6 And one of the Pharisees desired him that he **The peni-**
would eat with him. And he went into the **tent.**
7 Pharisee's house, and sat down to meat. And,
behold, a woman in the city, which was a sinner,
when she knew that *Jesus* sat at meat in the
Pharisee's house, brought an alabaster box of
8 ointment, and stood at his feet behind *him*
weeping, and began to wash his feet with tears,
8 and did wipe *them* with the hairs of her head,
and kissed his feet, and anointed *them* with the
9 ointment. Now when the Pharisee which had
bidden him saw *it*, he spake within himself,
saying, This man, if he were a prophet, would
have known who and what manner of woman *this*
10 *is* that toucheth him: for she is a sinner. And
Jesus answering said unto him, Simon, I have
somewhat to say unto thee. And he saith, Master,
11 say on. There was a certain creditor which had

Chap. 7 two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

Minister-
ing women.

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

And when much people were gathered together,

Chap. 8

and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

The
parable of
the Sower.

The
parable
explained.

No man, when he hath lighted a candle, The lamp.

Chap. 8 covereth it with a vessel, or putteth *it* under a bed ; but setteth *it* on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest ; neither *any thing* hid, that shall not be known and come abroad. Take heed therefore how ye hear : for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Christ's
mother and
brothers.

Then came to him *his* mother and his brethren, and could not come at him for the press. And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Jesus in
the storm.

Now it came to pass on a certain day, that he went into a ship with his disciples : and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed he fell asleep : and there came down a storm of wind on the lake ; and they were filled *with water*, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water : and they ceased, and there was a calm. And he said unto them, Where is your faith ? And they being afraid wondered, saying one to another, What manner of man is this ! for he commandeth even the winds and water, and they obey him.

The de-
mons and
the swine.

And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went

forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God, most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw *it* told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great

Chap. 8

fear : and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him : but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Jairus.

And it came to pass, that, when Jesus was returned, the people *gladly* received him : for they were all waiting for him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue : and he fell down at Jesus' feet, and besought him that he would come into his house : for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind *him*, and touched the border of his garment : and immediately her issue of blood stanch'd. And Jesus said, Who touched me ? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me ? And Jesus said, Somebody hath touched me : for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort : thy faith hath

The
woman
who
touched
the border
of Christ's
garment.

9 made thee whole; go in peace. While he yet
 spake, there cometh one from the ruler of the
 synagogue's *house*, saying to him, Thy daughter is
 10 dead; trouble not the Master. But when Jesus
 heard *it*, he answered him, saying, Fear not:
 11 believe only, and she shall be made whole. And
 when he came into the house, he suffered no man
 to go in, save Peter, and James, and John, and
 12 the father and the mother of the maiden. And all
 wept, and bewailed her: but he said, Weep not;
 13 she is not dead, but sleepeth. And they laughed
 14 him to scorn, knowing that she was dead. And
 he put them all out, and took her by the hand,
 15 and called, saying, Maid, arise. And her spirit
 came again, and she arose straightway: and he
 16 commanded to give her meat. And her parents
 were astonished: but he charged them that they
 should tell no man what was done.

Chap. 8

The rais-
ing of
Jairus'
daughter.

9 Then he called his twelve disciples together, and
 gave them power and authority over all devils, and
 2 to cure diseases. And he sent them to preach
 3 the kingdom of God, and to heal the sick. And
 he said unto them, Take nothing for *your* journey,
 neither staves, nor scrip, neither bread, neither
 4 money; neither have two coats apiece. And
 whatsoever house ye enter into, there abide, and
 5 thence depart. And whosoever will not receive
 you, when ye go out of that city, shake off the very
 dust from your feet for a testimony against them.
 6 And they departed, and went through the towns,
 preaching the gospel, and healing every where.
 7 Now Herod the tetrarch heard of all that was
 done by him: and he was perplexed, because that

The com-
mission
of the
Twelve.Herod's
perplexity.

Chap. 9 it was said of some, that John was risen from the dead ; and of some, that Elias had appeared ; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded : but who is this, of whom I hear such things ? And he desired to see him.

**The loaves
and fishes.**

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew *it*, followed him : and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals : for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes ; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled : and there was taken up of fragments that remained to them twelve baskets.

**The great
confession
and the**

And it came to pass, as he was alone praying, his disciples were with him : and he asked them,

9 saying, Whom say the people that I am? They **Chap. 9**
 answering said, John the Baptist; but some *say*, doctrine of
 Elias; and others *say*, that one of the old prophets the cross.
 10 is risen again. He said unto them, But whom say
 ye that I am? Peter answering said, The Christ
 11 of God. And he straitly charged them, and com-
 12 manded *them* to tell no man that thing; saying,
 The Son of man must suffer many things, and be
 rejected of the elders and chief priests and scribes,
 and be slain, and be raised the third day.

13 And he said to *them* all, If any *man* will come
 after me, let him deny himself, and take up his
 14 cross daily, and follow me. For whosoever will
 save his life shall lose it: but whosoever will lose
 15 his life for my sake, the same shall save it. For
 what is a man advantaged, if he gain the whole
 16 world, and lose himself, or be cast away? For
 whosoever shall be ashamed of me and of my
 words, of him shall the Son of man be ashamed,
 when he shall come in his own glory, and *in his*
 17 Father's, and of the holy angels. But I tell you
 of a truth, there be some standing here, which
 shall not taste of death, till they see the kingdom
 of God.

18 And it came to pass about an eight days after **The Trans-**
 these sayings, he took Peter and John and James, **figuration.**
 19 and went up into a mountain to pray. And as he
 prayed, the fashion of his countenance was altered,
 20 and his raiment *was* white *and* glistening. And,
 behold, there talked with him two men, which
 21 were Moses and Elias: who appeared in glory, and
 spake of his decease which he should accomplish
 22 at Jerusalem. But Peter and they that were with

Chap. 9

him were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elias : not knowing what he said. While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son : hear him. And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

The
disciples'
failure.

And it came to pass, that on the next day, when they were come down from the hill, much people met him. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son : for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out ; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out ; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you ? Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears :

for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not : and they feared to ask him of that saying.

Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me : and whosoever shall receive me receiveth him that sent me : for he that is least among you all, the same shall be great.

The little child and the unattached disciple.

And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid *him* not : for he that is not against us is for us.

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face : and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

Our Lord rejected by a Samaritan village.

And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow

Three doubtful disciples.

Chap. 9

thee whithersoever thou goest. And Jesus said 58
 unto him, Foxes have holes, and birds of the air
have nests ; but the Son of man hath not where to
 lay *his* head. And he said unto another, Follow me. 59
 But he said, Lord, suffer me first to go and bury my
 father. Jesus said unto him, Let the dead bury 60
 their dead : but go thou and preach the kingdom
 of God. And another also said, Lord, I will follow 61
 thee ; but let me first go bid them farewell, which
 are at home at my house. And Jesus said unto 62
 him, No man, having put his hand to the plough,
 and looking back, is fit for the kingdom of God.

The
Seventy.

After these things the Lord appointed other 10
 seventy also, and sent them two and two before his
 face into every city and place, whither he himself
 would come. Therefore said he unto them, The
 harvest truly *is* great, but the labourers *are* few : pray
 ye therefore the Lord of the harvest, that he would
 send forth labourers into his harvest. Go your 3
 ways : behold, I send you forth as lambs among
 wolves. Carry neither purse, nor scrip, nor shoes : 4
 and salute no man by the way. And into what- 5
 soever house ye enter, first say, Peace *be* to this
 house. And if the son of peace be there, your 6
 peace shall rest upon it : if not, it shall turn to you
 again. And in the same house remain, eating and 7
 drinking such things as they give : for the labourer
 is worthy of his hire. Go not from house to house.
 And into whatsoever city ye enter, and they receive 8
 you, eat such things as are set before you : and 9
 heal the sick that are therein, and say unto them,
 The kingdom of God is come nigh unto you. But 10
 into whatsoever city ye enter, and they receive you

not, go your ways out into the streets of the same,
 11 and say, Even the very dust of your city, which
 cleaveth on us, we do wipe off against you: not-
 withstanding be ye sure of this, that the kingdom
 12 of God is come nigh unto you. But I say unto
 you, that it shall be more tolerable in that day
 13 for Sodom, than for that city. Woe unto thee,
 Chorazin! woe unto thee, Bethsaida! for if the
 mighty works had been done in Tyre and Sidon,
 which have been done in you, they had a great
 while ago repented, sitting in sackcloth and ashes.
 14 But it shall be more tolerable for Tyre and Sidon
 15 at the judgment, than for you. And thou, Caper-
 naum, which art exalted to heaven, shalt be thrust
 16 down to hell. He that heareth you heareth me;
 and he that despiseth you despiseth me; and he
 that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying,
 Lord, even the devils are subject unto us through
 18 thy name. And he said unto them, I beheld Satan
 19 as lightning fall from heaven. Behold, I give unto
 you power to tread on serpents and scorpions, and
 over all the power of the enemy: and nothing
 20 shall by any means hurt you. Notwithstanding in
 this rejoice not, that the spirits are subject unto
 you; but rather rejoice, because your names are
 21 written in heaven. In that hour Jesus rejoiced in
 spirit, and said, I thank thee, O Father, Lord of
 heaven and earth, that thou hast hid these things
 from the wise and prudent, and hast revealed them
 unto babes: even so, Father; for so it seemed
 22 good in thy sight. All things are delivered to me
 of my Father: and no man knoweth who the Son

The return
 of the
 Seventy.

The reve-
 lation to
 babes.

Chap. 10 is, but the Father ; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see : for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them* ; and to hear those things which ye hear, and have not heard *them*.

On inherit-
ing eternal
life.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ? He said unto him, What is written in the law ? how readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And he said unto him, Thou hast answered right : this do, and thou shalt live.

The good
Samaritan.

But he, willing to justify himself, said unto Jesus, And who is my neighbour ? And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion *on him*, and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when

he departed, he took out two pence, and gave *them* **Chap. 10**
 to the host, and said unto him, Take care of him ;
 and whatsoever thou spendest more, when I come
 6 again, I will repay thee. Which now of these
 three, thinkest thou, was neighbour unto him that
 7 fell among the thieves? And he said, He that
 shewed mercy on him. Then said Jesus unto him,
 Go, and do thou likewise.

8 Now it came to pass, as they went, that he en- **Mary and**
 tered into a certain village : and a certain woman **Martha.**
 9 named Martha received him into her house. And
 she had a sister called Mary, which also sat at
 10 Jesus' feet, and heard his word. But Martha was
 cumbered about much serving, and came to him,
 and said, Lord, dost thou not care that my sister
 hath left me to serve alone? bid her therefore that
 1 she help me. And Jesus answered and said unto
 her, Martha, Martha, thou art careful and troubled
 2 about many things : but one thing is needful : and
 Mary hath chosen that good part, which shall not
 be taken away from her.

1 And it came to pass, that, as he was praying in **The Lord's**
 a certain place, when he ceased, one of his disciples **Prayer.**
 said unto him, Lord, teach us to pray, as John
 2 also taught his disciples. And he said unto them,
 When ye pray, say, Our Father which art in heaven,
 Hallowed be thy name. Thy kingdom come. Thy
 3 will be done, as in heaven, so in earth. Give us
 4 day by day our daily bread. And forgive us our
 sins ; for we also forgive every one that is indebted
 to us. And lead us not into temptation ; but de-
 liver us from evil.

5 And he said unto them, Which of you shall have

Chap. 11
Encourage-
ments to
prayer.

a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Jesus
accused
of alliance
with
Beelzebub.

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting *him*, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. If Satan also be divided against himself,

how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth *it* swept and garnished. Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

The mother of Jesus congratulated.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the

On seeking signs.

Chap. 11

The lamp
and its
light.

south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

External
cleansing.

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Ye* fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs,

Condemna-
tion of the
Pharisees.

and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites ! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, *ye* lawyers ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you ! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers : for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute : that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple : verily I say unto you, It shall be required of this generation. Woe unto you, lawyers ! for ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered. And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things :

Condemna-
tion of the
lawyers.

Chap. 12

**Fear to be
conquered
by trust.**

laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or

what thing ye shall answer, or what ye shall say : **Chap. 12**
 for the Holy Ghost shall teach you in the same
 hour what ye ought to say.

And one of the company said unto him, Master, **On covetousness, illustrated by the rich fool.**
 speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully : and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee : then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say **Anxiety.**
 unto you, Take no thought for your life, what ye shall eat ; neither for the body, what ye shall put on. The life is more than meat, and the body *is more* than raiment. Consider the ravens : for they neither sow nor reap ; which neither have storehouse nor barn ; and God feedeth them : how much more are ye better than the fowls?

Chap. 12 — And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

On being
always
ready.

Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or

come in the third watch, and find *them* so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all ? And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season ? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken ; the lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Faithful
steward-
ship and
the re-
verse.

And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required : and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth ; and what will I, if it be already kindled ? But I have a bap-
Coming
troubles.

Chap. 12 tism to be baptized with ; and how am I straitened till it be accomplished ! Suppose ye that I am come to give peace on earth ? I tell you, Nay ; but rather division : for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother in law against her daughter in law, and the daughter in law against her mother in law.

The sign of the age and its significance.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower ; and so it is. And when ye see the south wind blow, ye say, There will be heat ; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth ; but how is it that ye do not discern this time ?

Yea, and why even of yourselves judge ye not what is right ? When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Supposed significance of disasters.

There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things ? I tell you, Nay : but, except ye repent, ye shall all likewise perish. Or those

eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*: and if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

The barren fig tree.

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these

An infirm woman cured on the sabbath.

Chap. 13 eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. 17

The mustard seed and the leaven.

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. 18 19 20 21

False hopes disappointed.

And he went through the cities and villages, teaching, and journeying toward Jerusalem. 22

Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust 23 24 25 26 27 28

29 out. And they shall come from the east, and
from the west, and from the north, and *from*
 the south, and shall sit down in the kingdom of
 30 God. And, behold, there are last which shall be
 first, and there are first which shall be last.

31 The same day there came certain of the Phari-
 sees, saying unto him, Get thee out, and depart
 32 hence: for Herod will kill thee. And he said
 unto them, Go ye, and tell that fox, Behold, I
 cast out devils, and I do cures to day and to
 morrow, and the third *day* I shall be perfected.
 33 Nevertheless I must walk to day, and to morrow,
 and the *day* following: for it cannot be that a
 34 prophet perish out of Jerusalem. O Jerusalem,
 Jerusalem, which killest the prophets, and stonest
 them that are sent unto thee; how often would
 I have gathered thy children together, as a hen
doth gather her brood under *her* wings, and ye
 35 would not! Behold, your house is left unto you
 desolate: and verily I say unto you, Ye shall
 not see me, until *the time* come when ye shall
 say, Blessed *is* he that cometh in the name of
 the Lord.

14 And it came to pass, as he went into the house
 of one of the chief Pharisees to eat bread on the
 2 sabbath day, that they watched him. And, behold,
 there was a certain man before him which had
 3 the dropsy. And Jesus answering spake unto the
 lawyers and Pharisees, saying, Is it lawful to heal on
 4 the sabbath day? And they held their peace.
 And he took *him*, and healed him, and let him go;
 5 and answered them, saying, Which of you shall
 have an ass or an ox fallen into a pit, and will not

Herod's
 enmity and
 Christ's
 lament
 over Jeru-
 salem.

Jesus
 curing a
 man with
 dropsy
 on the
 sabbath.

Chap. 14

straightway pull him out on the sabbath day? 6
 And they could not answer him again to these things.

Against
 choosing
 the chief
 places.

And he put forth a parable to those which were 7
 bidden, when he marked how they chose out the
 chief rooms; saying unto them, When thou art 8
 bidden of any *man* to a wedding, sit not down in
 the highest room; lest a more honourable man
 than thou be bidden of him; and he that bade 9
 thee and him come and say to thee, Give this man
 place; and thou begin with shame to take the
 lowest room. But when thou art bidden, go and sit 10
 down in the lowest room; that when he that bade
 thee cometh, he may say unto thee, Friend, go up
 higher: then shalt thou have worship in the
 presence of them that sit at meat with thee. For 11
 whosoever exalteth himself shall be abased; and
 he that humbleth himself shall be exalted.

On inviting
 the poor
 and the
 afflicted
 as our
 guests.

Then said he also to him that bade him, When 12
 thou makest a dinner or a supper, call not thy
 friends, nor thy brethren, neither thy kinsmen, nor
thy rich neighbours; lest they also bid thee again,
 and a recompence be made thee. But when thou 13
 makest a feast, call the poor, the maimed, the lame,
 the blind: and thou shalt be blessed; for they 14
 cannot recompense thee: for thou shalt be recom-
 pensed at the resurrection of the just.

The Great
 Supper.

And when one of them that sat at meat with him 15
 heard these things, he said unto him, Blessed *is* he
 that shall eat bread in the kingdom of God. Then 16
 said he unto him, A certain man made a great
 supper, and bade many: and sent his servant at 17
 supper time to say to them that were bidden, Come;

18 for all things are now ready. And they all with
 one *consent* began to make excuse. The first said
 unto him, I have bought a piece of ground, and
 I must needs go and see it : I pray thee have me
 19 excused. And another said, I have bought five
 yoke of oxen, and I go to prove them : I pray thee
 20 have me excused. And another said, I have
 21 married a wife, and therefore I cannot come. So
 that servant came, and shewed his lord these things.
 Then the master of the house being angry said to
 his servant, Go out quickly into the streets and lanes
 of the city, and bring in hither the poor, and the
 22 maimed, and the halt, and the blind. And the ser-
 vant said, Lord, it is done as thou hast commanded,
 23 and yet there is room. And the lord said unto
 the servant, Go out into the highways and hedges,
 and compel *them* to come in, that my house may
 24 be filled. For I say unto you, That none of those
 men which were bidden shall taste of my supper.

25 And there went great multitudes with him : and
 26 he turned, and said unto them, If any *man* come
 to me, and hate not his father, and mother, and
 wife, and children, and brethren, and sisters, yea,
 and his own life also, he cannot be my disciple.
 27 And whosoever doth not bear his cross, and come
 28 after me, cannot be my disciple. For which of
 you, intending to build a tower, sitteth not down
 first, and counteth the cost, whether he have *suf-*
 29 *ficient* to finish *it*? Lest haply, after he hath laid
 the foundation, and is not able to finish *it*, all that
 30 behold *it* begin to mock him, saying, This man
 31 began to build, and was not able to finish. Or
 what king, going to make war against another king,

On making
 sacrifices
 for Christ's
 sake and
 counting
 the cost.

Chap. 14 sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

The lost sheep.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice

The lost piece of silver.

with me ; for I have found the piece which I had
10 lost. Likewise, I say unto you, there is joy in the
presence of the angels of God over one sinner that
repenteth.

11 And he said, A certain man had two sons : The pro-
digo son.
12 and the younger of them said to *his* father, Father,
give me the portion of goods that falleth *to me*. And
13 he divided unto them *his* living. And not many
days after the younger son gathered all together,
and took his journey into a far country, and there
14 wasted his substance with riotous living. And
when he had spent all, there arose a mighty famine
15 in that land ; and he began to be in want. And
he went and joined himself to a citizen of that
country ; and he sent him into his fields to feed
16 swine. And he would fain have filled his belly
with the husks that the swine did eat : and no man
17 gave unto him. And when he came to himself, he
said, How many hired servants of my father's have
bread enough and to spare, and I perish with
18 hunger ! I will arise and go to my father, and will
say unto him, Father, I have sinned against heaven,
19 and before thee, and am no more worthy to be
called thy son : make me as one of thy hired ser-
20 vants. And he arose, and came to his father. But
when he was yet a great way off, his father saw
him, and had compassion, and ran, and fell on his
21 neck, and kissed him. And the son said unto him,
Father, I have sinned against heaven, and in thy
sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the
best robe, and put *it* on him ; and put a ring on
23 his hand, and shoes on *his* feet : and bring hither

Chap. 15 the fatted calf, and kill *it*; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The wise steward.

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when

I am put out of the stewardship, they may receive
 5 me into their houses. So he called every one of
 his lord's debtors *unto him*, and said unto the first,
 6 How much owest thou unto my lord? And he
 said, An hundred measures of oil. And he said
 unto him, Take thy bill, and sit down quickly, and
 7 write fifty. Then said he to another, And how
 much owest thou? And he said, An hundred
 measures of wheat. And he said unto him, Take
 8 thy bill, and write fourscore. And the lord com-
 mended the unjust steward, because he had done
 wisely: for the children of this world are in their
 9 generation wiser than the children of light. And
 I say unto you, Make to yourselves friends of the
 mammon of unrighteousness; that, when ye fail,
 they may receive you into everlasting habitations.
 10 He that is faithful in that which is least is faithful
 also in much: and he that is unjust in the least is
 11 unjust also in much. If therefore ye have not
 been faithful in the unrighteous mammon, who will
 12 commit to your trust the true *riches*? And if ye
 have not been faithful in that which is another
 man's, who shall give you that which is your own?
 13 No servant can serve two masters: for either he
 will hate the one, and love the other; or else he
 will hold to the one, and despise the other. Ye
 cannot serve God and mammon.

4 And the Pharisees also, who were covetous, heard
 5 all these things: and they derided him. And he
 said unto them, Ye are they which justify your-
 selves before men; but God knoweth your hearts:
 for that which is highly esteemed among men is
 6 abomination in the sight of God. The law and

The self-
justifica-
tion of the
Pharisees
exposed.

Chap. 16

the prophets *were* until John : since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery : and whosoever marrieth her that is put away from *her* husband committeth adultery.

The rich man and Lazarus.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day : and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that *would* come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ;

that he may testify unto them, lest they also come
 29 into this place of torment. Abraham saith unto
 him, They have Moses and the prophets ; let them
 30 hear them. And he said, Nay, father Abraham :
 but if one went unto them from the dead, they will
 31 repent. And he said unto him, If they hear not
 Moses and the prophets, neither will they be per-
 suaded, though one rose from the dead.

17 Then said he unto the disciples, It is impossible **On causing**
 but that offences will come : but woe *unto him*, **stumbling**
 2 through whom they come ! It were better for him **and on**
 that a millstone were hanged about his neck, and **forgive-**
 he cast into the sea, than that he should offend one **ness.**
 3 of these little ones. Take heed to yourselves : If
 thy brother trespass against thee, rebuke him ; and
 4 if he repent, forgive him. And if he trespass against
 thee seven times in a day, and seven times in a
 day turn again to thee, saying, I repent ; thou shalt
 forgive him.

5 And the apostles said unto the Lord, Increase **On faith**
 6 our faith. And the Lord said, If ye had faith as a **and on**
 grain of mustard seed, ye might say unto this syc- **unpro-**
 mine tree, Be thou plucked up by the root, and be **fitable**
 thou planted in the sea ; and it should obey you. **servants.**
 7 But which of you, having a servant plowing or
 feeding cattle, will say unto him by and by, when
 he is come from the field, Go and sit down to
 8 meat ? And will not rather say unto him, Make
 ready wherewith I may sup, and gird thyself, and
 serve me, till I have eaten and drunken ; and after-
 ward thou shalt eat and drink ? Doth he thank
 that servant because he did the things that were
 commanded him ? I trow not. So likewise ye,

Chap. 17 when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.

The ten lepers.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off : and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on *his* face at his feet, giving him thanks : and he was a Samaritan. And Jesus answering said, Were there not ten cleansed ? but where *are* the nine ? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way : thy faith hath made thee whole.

The unseen kingdom.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation : neither shall they say, Lo here ! or, lo there ! for, behold, the kingdom of God is within you.

The days of the Son of Man.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*. And they shall say to you, See here ; or, see there : go not after *them*, nor follow *them*. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven ;

25 so shall also the Son of man be in his day. But
first must he suffer many things, and be rejected
26 of this generation. And as it was in the days of
Noe, so shall it be also in the days of the Son of
27 man. They did eat, they drank, they married
wives, they were given in marriage, until the day
that Noe entered into the ark, and the flood came,
28 and destroyed them all. Likewise also as it was
in the days of Lot; they did eat, they drank, they
29 bought, they sold, they planted, they builded; but
the same day that Lot went out of Sodom it rained
fire and brimstone from heaven, and destroyed
30 *them* all. Even thus shall it be in the day when
31 the Son of man is revealed. In that day, he which
shall be upon the housetop, and his stuff in the
house, let him not come down to take it away:
and he that is in the field, let him likewise not
33 return back. Remember Lot's wife. Whosoever
shall seek to save his life shall lose it; and whoso-
34 ever shall lose his life shall preserve it. I tell you,
in that night there shall be two *men* in one bed;
the one shall be taken, and the other shall be left.
35 Two *women* shall be grinding together; the one
36 shall be taken, and the other left. Two *men* shall
be in the field; the one shall be taken, and the
37 other left. And they answered and said unto him,
Where, Lord? And he said unto them, Where-
soever the body *is*, thither will the eagles be
gathered together.

18 And he spake a parable unto them *to this end*, **The un-**
that men ought always to pray, and not to faint; **righteous**
2 saying, There was in a city a judge, which feared **judge.**
3 not God, neither regarded man: And there was

Chap. 18

a widow in that city ; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth ?

The Phari-
see and the
publican.

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

Babes
brought to
Jesus.

And they brought unto him also infants, that he would touch them : but when *his* disciples saw *it*, they rebuked them. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not : for of such is the king-

17 dom of God. Verily I say unto you, Whosoever **Chap. 18**
shall not receive the kingdom of God as a little
child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good **The great**
Master, what shall I do to inherit eternal life? **test.**

19 And Jesus said unto him, Why callest thou me
20 good? none *is* good, save one, *that is*, God. Thou
knowest the commandments, Do not commit adul-
tery, Do not kill, Do not steal, Do not bear false
21 witness, Honour thy father and thy mother. And
he said, All these have I kept from my youth up.
22 Now when Jesus heard these things, he said unto
him, Yet lackest thou one thing: sell all that thou
hast, and distribute unto the poor, and thou shalt
have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful:
24 for he was very rich. And when Jesus saw that **The great**
he was very sorrowful, he said, How hardly shall **difficulties**
they that have riches enter into the kingdom of **of the rich.**
25 God! For it is easier for a camel to go through
a needle's eye, than for a rich man to enter into
26 the kingdom of God. And they that heard *it* said,
27 Who then can be saved? And he said, The
things which are impossible with men are possible
28 with God. Then Peter said, Lo, we have left all,
29 and followed thee. And he said unto them, Verily
I say unto you, There is no man that hath left
30 house, or parents, or brethren, or wife, or children,
for the kingdom of God's sake, who shall not
receive manifold more in this present time, and in
the world to come life everlasting.

31 Then he took *unto him* the twelve, and said **The ap-**
unto them, Behold, we go up to Jerusalem, **proaching**
suffering,

Chap. 18
death, and
resurrec-
tion of
Christ
described.

and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, 32 and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge *him*, and put 33 him to death: and the third day he shall rise again. And they understood none of these things: 34 and this saying was hid from them, neither knew they the things which were spoken.

A blind
man at
Jericho
cured.

And it came to pass, that as he was come nigh 35 unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, 36 he asked what it meant. And they told him, that 37 Jesus of Nazareth passeth by. And he cried, 38 saying, Jesus, *thou* son of David, have mercy on me. And they which went before rebuked him, 39 that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me. And Jesus stood, and commanded him 40 to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that 41 I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto 42 him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed 43 him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

And *Jesus* entered and passed through Jericho. 19
Zacchæus. And, behold, *there was* a man named Zacchæus, 2 which was the chief among the publicans, and he was rich. And he sought to see Jesus who he 3 was; and could not for the press, because he was little of stature. And he ran before, and climbed 4

up into a sycomore tree to see him : for he was to
5 pass that *way*. And when Jesus came to the place,
he looked up, and saw him, and said unto him,
Zacchæus, make haste, and come down ; for to
6 day I must abide at thy house. And he made
haste, and came down, and received him joyfully.
7 And when they saw *it*, they all murmured, say-
ing, That he was gone to be guest with a man
8 that is a sinner. And Zacchæus stood, and said
unto the Lord ; Behold, Lord, the half of my
goods I give to the poor ; and if I have taken
any thing from any man by false accusation,
9 I restore *him* fourfold. And Jesus said unto
him, This day is salvation come to this house,
10 forsomuch as he also is a son of Abraham. For
the Son of man is come to seek and to save that
which was lost.

11 And as they heard these things, he added and
spake a parable, because he was nigh to Jerusalem,
and because they thought that the kingdom of God
should immediately appear. He said therefore,
A certain nobleman went into a far country to
3 receive for himself a kingdom, and to return. And
he called his ten servants, and delivered them ten
pounds, and said unto them, Occupy till I come.
4 But his citizens hated him, and sent a message
after him, saying, We will not have this *man* to
5 reign over us. And it came to pass, that when
he was returned, having received the kingdom,
then he commanded these servants to be called
unto him, to whom he had given the money, that
he might know how much every man had gained
6 by trading. Then came the first, saying, Lord,

The
parable
of the
Pounds.

Chap. 19

thy pound hath gained ten pounds. And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin : for I feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow : wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ? And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me. And when he had thus spoken, he went before, ascending up to Jerusalem.

The entry
into Jeru-
salem.

And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, saying, Go ye into the village over against *you* ; in the which at your entering ye shall find a colt

tied, whereon yet never man sat : loose him, and
 31 bring *him hither*. And if any man ask you, Why
 do ye loose *him*? thus shall ye say unto him,
 32 Because the Lord hath need of him. And they
 that were sent went their way, and found even
 33 as he had said unto them. And as they were
 loosing the colt, the owners thereof said unto
 34 them, Why loose ye the colt? And they said,
 35 The Lord hath need of him. And they brought
 him to Jesus : and they cast their garments upon
 36 the colt, and they set Jesus thereon. And as he
 37 went, they spread their clothes in the way. And
 when he was come nigh, even now at the descent
 of the mount of Olives, the whole multitude of
 the disciples began to rejoice and praise God with
 a loud voice for all the mighty works that they
 38 had seen ; saying, Blessed *be* the King that cometh
 in the name of the Lord : peace in heaven, and
 39 glory in the highest. And some of the Pharisees
 from among the multitude said unto him, Master,
 40 rebuke thy disciples. And he answered and said
 unto them, I tell you that, if these should hold
 their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the
 42 city, and wept over it, saying, If thou hadst known,
 even thou, at least in this thy day, the things
 which *belong* unto thy peace ! but now they are
 43 hid from thine eyes. For the days shall come
 upon thee, that thine enemies shall cast a trench
 about thee, and compass thee round, and keep
 44 thee in on every side, and shall lay thee even
 with the ground, and thy children within thee ;
 and they shall not leave in thee one stone upon

Jesus
 weeping
 over Jeru-
 salem.

Chap. 19 another ; because thou knewest not the time of thy visitation.

The purification of the temple, and its effect on the Jews.

And he went into the temple, and began to cast out them that sold therein, and them that bought ; saying unto them, It is written, My house is the house of prayer : but ye have made it a den of thieves.

And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do : for all the people were very attentive to hear him.

Jesus questioned as to his authority.

And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, and spake unto him, saying, Tell us, by what authority doest thou these things ? or who is he that gave thee this authority ? And he answered and said unto them, I will also ask you one thing ; and answer me : The baptism of John, was it from heaven, or of men ? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then believed ye him not ? But and if we say, Of men ; all the people will stone us : for they be persuaded that John was a prophet. And they answered, that they could not tell whence *it* was. And Jesus said unto them, Neither tell I you by what authority I do these things.

The parable of the Vineyard.

Then began he to speak to the people this parable ; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he

sent a servant to the husbandmen, that they should give him of the fruit of the vineyard : but the husbandmen beat him, and sent *him* away empty. And again he sent another servant : and they beat him also, and entreated *him* shamefully, and sent *him* away empty. And again he sent a third : and they wounded him also, and cast *him* out. Then said the lord of the vineyard, What shall I do ? I will send my beloved son : it may be they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir : come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them ? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner ? Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the scribes the same hour sought to lay hands on him ; and they feared the people : for they perceived that he had spoken this parable against them.

Tribute to
Caesar.

And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master,

Chap. 20 we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly: Is it lawful for us to give tribute unto Cæsar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

**Sadducees
and the
resurrec-
tion.**

Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto

the angels ; and are the children of God, being the
 37 children of the resurrection. Now that the dead
 are raised, even Moses shewed at the bush, when
 he calleth the Lord the God of Abraham, and
 38 the God of Isaac, and the God of Jacob. For
 he is not a God of the dead, but of the living :
 39 for all live unto him. Then certain of the scribes
 40 answering said, Master, thou hast well said. And
 after that they durst not ask him any *question*
at all.

41 And he said unto them, How say they that **David's**
 42 Christ is David's son? And David himself saith **son.**
 in the book of Psalms, The LORD said unto my
 43 Lord, Sit thou on my right hand, till I make thine
 44 enemies thy footstool. David therefore calleth
 him Lord, how is he then his son?

45 Then in the audience of all the people he said **Warning**
 46 unto his disciples, Beware of the scribes, which **against the**
 desire to walk in long robes, and love greetings **scribes.**
 in the markets, and the highest seats in the
 47 synagogues, and the chief rooms at feasts ; which
 devour widows' houses, and for a shew make long
 prayers : the same shall receive greater damnation.

21 And he looked up, and saw the rich men **The**
 2 casting their gifts into the treasury. And he saw **widow's**
 also a certain poor widow casting in thither two **mites.**
 3 mites. And he said, Of a truth I say unto you,
 that this poor widow hath cast in more than they
 4 all : for all these have of their abundance cast in
 unto the offerings of God : but she of her penury
 hath cast in all the living that she had.

5 And as some spake of the temple, how it was **The temple**
 6 adorned with goodly stones and gifts, he said, *As* **to be**
destroyed.

Chap. 21

Coming
troubles.The doom
of Jeru-
salem.

for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle *it* therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. And ye shall be hated of all *men* for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then

21 know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries
 22 enter thereinto. For these be the days of vengeance, that all things which are written may
 23 be fulfilled. But woe unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and
 24 wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles
 25 be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea
 26 and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven
 27 shall be shaken. And then shall they see the Son of man coming in a cloud with power and great
 28 glory. And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh.
 29 And he spake to them a parable ; Behold the fig tree, and all the trees ; when they now shoot
 30 forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye,
 31 when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily
 32 I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall
 33 pass away : but my words shall not pass away.

The coming of the Son of man.

The lesson of the trees.

Chap. 21

Warnings
against
unpre-
paredness.

And take heed to yourselves, lest at any time 34
your hearts be overcharged with surfeiting, and
drunkenness, and cares of this life, and so that
day come upon you unawares. For as a snare 35
shall it come on all them that dwell on the face of
the whole earth. Watch ye therefore, and pray 36
always, that ye may be accounted worthy to escape
all these things that shall come to pass, and to
stand before the Son of man.

And in the day time he was teaching in the 37
temple; and at night he went out, and abode in
the mount that is called *the mount* of Olives. And 38
all the people came early in the morning to him
in the temple, for to hear him.

Judas's
treason.

Now the feast of unleavened bread drew nigh, 22
which is called the Passover. And the chief priests
and scribes sought how they might kill him; for
they feared the people. Then entered Satan into 3
Judas surnamed Iscariot, being of the number of
the twelve.

And he went his way, and communed with the 4
chief priests and captains, how he might betray
him unto them. And they were glad, and cove- 5
nanted to give him money. And he promised, 6
and sought opportunity to betray him unto them
in the absence of the multitude.

Prepara-
tion for the
feast.

Then came the day of unleavened bread, when 7
the passover must be killed. And he sent Peter 8
and John, saying, Go and prepare us the passover,
that we may eat. And they said unto him, Where 9
wilt thou that we prepare? And he said unto 10
them, Behold, when ye are entered into the city,
there shall a man meet you, bearing a pitcher of

water ; follow him into the house where he entereth
 11 in. And ye shall say unto the goodman of the
 house, The Master saith unto thee, Where is the
 guestchamber, where I shall eat the passover with
 12 my disciples? And he shall shew you a large
 13 upper room furnished : there make ready. And
 they went, and found as he had said unto them :
 and they made ready the passover.

14 And when the hour was come, he sat down, and
 15 the twelve apostles with him. And he said unto
 them, With desire I have desired to eat this
 16 passover with you before I suffer : for I say unto
 you, I will not any more eat thereof, until it be
 17 fulfilled in the kingdom of God. And he took
 the cup, and gave thanks, and said, Take this,
 18 and divide *it* among yourselves : for I say unto
 you, I will not drink of the fruit of the vine, until
 19 the kingdom of God shall come. And he took
 bread, and gave thanks, and brake *it*, and gave
 unto them, saying, This is my body which is given
 20 for you : this do in remembrance of me. Likewise
 also the cup after supper, saying, This cup *is* the
 new testament in my blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me *is*
 22 with me on the table. And truly the Son of man
 goeth, as it was determined : but woe unto that
 23 man by whom he is betrayed ! And they began
 to enquire among themselves, which of them it
 24 was that should do this thing. And there was
 also a strife among them, which of them should
 25 be accounted the greatest. And he said unto
 them, The kings of the Gentiles exercise lordship
 over them ; and they that exercise authority upon

The Lord's
Supper.

The pre
sence
of the
traitor.

Dispute
about pre
cedence.

Chap. 22 them are called benefactors. But ye *shall* not *be* 26
 so : but he that is greatest among you, let him
 be as the younger ; and he that is chief, as he that
 doth serve. For whether *is* greater, he that sitteth 27
 at meat, or he that serveth ? *is* not he that sitteth
 at meat ? but I am among you as he that serveth.
 Ye are they which have continued with me in my 28
 temptations. And I appoint unto you a kingdom, 29
 as my Father hath appointed unto me ; that ye 30
 may eat and drink at my table in my kingdom,
 and sit on thrones judging the twelve tribes of
 Israel. And the Lord said, Simon, Simon, behold, 31
 Satan hath desired *to have* you, that he may sift
you as wheat : but I have prayed for thee, that thy 32
 faith fail not : and when thou art converted,
 strengthen thy brethren. And he said unto him, 33
 Lord, I am ready to go with thee, both into prison,
 and to death. And he said, I tell thee, Peter, 34
 the cock shall not crow this day, before that thou
 shalt thrice deny that thou knowest me. And he 35
 said unto them, When I sent you without purse,
 and scrip, and shoes, lacked ye any thing ? And
 they said, Nothing. Then said he unto them, But 36
 now, he that hath a purse, let him take *it*, and
 likewise *his* scrip : and he that hath no sword, let
 him sell his garment, and buy one. For I say 37
 unto you, that this that is written must yet be
 accomplished in me, And he was reckoned among
 the transgressors : for the things concerning me
 have an end. And they said, Lord, behold, here *are* 38
 two swords. And he said unto them, It is enough.
The agony. And he came out, and went, as he was wont, to 39
 the mount of Olives ; and his disciples also followed

Warning
to Peter.

The com-
ing peril.

40 him. And when he was at the place, he said unto them, Pray that ye enter not into temptation.
41 And he was withdrawn from them about a stone's
42 cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me :
43 nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven,
44 strengthening him. And being in an agony he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the
45 ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping
46 for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to
48 kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the
49 sword? And one of them smote the servant of
50 the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And
52 he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords
53 and staves? When I was daily with you in the temple, ye stretched forth no hands against me ; but this is your hour, and the power of darkness.
54 Then took they him, and led *him*, and brought him into the high priest's house.

The betrayal.

Chap. 22

Peter's
repeated
denial of
Christ, and
the first
mockery
of him.

And Peter followed afar off. And when they 55
had kindled a fire in the midst of the hall, and
were set down together, Peter sat down among
them. But a certain maid beheld him as he sat 56
by the fire, and earnestly looked upon him, and
said, This man was also with him. And he denied 57
him, saying, Woman, I know him not. And after 58
a little while another saw him, and said, Thou art
also of them. And Peter said, Man, I am not.
And about the space of one hour after another 59
confidently affirmed, saying, Of a truth this *fellow*
also was with him: for he is a Galilæan. And 60
Peter said, Man, I know not what thou sayest.
And immediately, while he yet spake, the cock
crew. And the Lord turned, and looked upon 61
Peter. And Peter remembered the word of the
Lord, how he had said unto him, Before the cock
crow, thou shalt deny me thrice. And Peter went 62
out, and wept bitterly. And the men that held 63
Jesus mocked him, and smote *him*. And when 64
they had blindfolded him, they struck him on the
face, and asked him, saying, Prophecy, who is it
that smote thee? And many other things blasphe- 65
mously spake they against him.

Examina-
tion of
Jesus
before the
council.

And as soon as it was day, the elders of the 66
people and the chief priests and the scribes came
together, and led him into their council, saying,
Art thou the Christ? tell us. And he said unto 67
them, If I tell you, ye will not believe: and if 68
I also ask *you*, ye will not answer me, nor let *me*
go. Hereafter shall the Son of man sit on the 69
right hand of the power of God. Then said they 70
all, Art thou then the Son of God? And he said

71 unto them, Ye say that I am. And they said, **Chap. 22**
 What need we any further witness? for we our-
 selves have heard of his own mouth.

23 And the whole multitude of them arose, and **Examina-**
 2 led him unto Pilate. And they began to accuse **tion before**
 him, saying, We found this *fellow* perverting the **Pilate.**

3 nation, and forbidding to give tribute to Cæsar,
 3 saying that he himself is Christ a King. And
 Pilate asked him, saying, Art thou the King of the
 Jews? And he answered him and said, Thou
 4 sayest *it*. Then said Pilate to the chief priests
 and to the people, I find no fault in this man.
 5 And they were the more fierce, saying, He stirreth
 up the people, teaching throughout all Jewry,
 6 beginning from Galilee to this place. When Pilate
 heard of Galilee, he asked whether the man were
 7 a Galilæan. And as soon as he knew that he
 belonged unto Herod's jurisdiction, he sent him
 to Herod, who himself also was at Jerusalem at
 that time.

8 And when Herod saw Jesus, he was exceeding **Jesus**
 glad: for he was desirous to see him of a long **before**
season, because he had heard many things of him; **Herod.**
 and he hoped to have seen some miracle done by
 9 him. Then he questioned with him in many words;
 10 but he answered him nothing. And the chief
 priests and scribes stood and vehemently accused
 11 him. And Herod with his men of war set him at
 nought, and mocked *him*, and arrayed him in
 a gorgeous robe, and sent him again to Pilate.
 12 And the same day Pilate and Herod were made
 friends together: for before they were at enmity
 between themselves.

Chap. 23

Pilate
condemns
Jesus.

And Pilate, when he had called together the chief 13
priests and the rulers and the people, said unto 14
them, Ye have brought this man unto me, as one
that perverteth the people: and, behold, I, having
examined *him* before you, have found no fault in
this man touching those things whereof ye accuse
him: no, nor yet Herod: for I sent you to him; 15
and, lo, nothing worthy of death is done unto
him. I will therefore chastise him, and release *him*. 16
(For of necessity he must release one unto them at
the feast.) And they cried out all at once, saying, 17
Away with this *man*, and release unto us Barabbas:
(who for a certain sedition made in the city, and 19
for murder, was cast into prison.) Pilate therefore, 20
willing to release Jesus, spake again to them. But 21
they cried, saying, Crucify *him*, crucify him. And 22
he said unto them the third time, Why, what evil
hath he done? I have found no cause of death in
him: I will therefore chastise him, and let *him* go.
And they were instant with loud voices, requiring 23
that he might be crucified. And the voices of them 24
and of the chief priests prevailed. And Pilate gave 25
sentence that it should be as they required. And
he released unto them him that for sedition and
murder was cast into prison, whom they had desired;
but he delivered Jesus to their will.

On the
way to the
Cruci-
fixion.

And as they led him away, they laid hold upon 26
one Simon, a Cyrenian, coming out of the country,
and on him they laid the cross, that he might bear
it after Jesus. And there followed him a great 27
company of people, and of women, which also
bewailed and lamented him. But Jesus turning 28
unto them said, Daughters of Jerusalem, weep not.

for me, but weep for yourselves, and for your
29 children. For, behold, the days are coming, in the
which they shall say, Blessed *are* the barren, and
the wombs that never bare, and the paps which
30 never gave suck. Then shall they begin to say to
the mountains, Fall on us ; and to the hills, Cover
31 us. For if they do these things in a green tree,
32 what shall be done in the dry ? And there were
also two other, malefactors, led with him to be put to
33 death. And when they were come to the place, which
is called Calvary, there they crucified him, and the
malefactors, one on the right hand, and the other
34 on the left. Then said Jesus, Father, forgive them ;
for they know not what they do. And they parted
35 his raiment, and cast lots. And the people stood
beholding. And the rulers also with them derided
him, saying, He saved others ; let him save himself,
36 if he be Christ, the chosen of God. And the sol-
diers also mocked him, coming to him, and offering
37 him vinegar, and saying, If thou be the king of the
38 Jews, save thyself. And a superscription also was
written over him in letters of Greek, and Latin,
and Hebrew, THIS IS THE KING OF THE
39 JEWS. And one of the malefactors which were
hanged railed on him, saying, If thou be Christ,
40 save thyself and us. But the other answering re-
buked him, saying, Dost not thou fear God, seeing
41 thou art in the same condemnation ? And we
indeed justly ; for we receive the due reward of
our deeds : but this man hath done nothing amiss.
42 And he said unto Jesus, Lord, remember me when
43 thou comest into thy kingdom. And Jesus said
unto him, Verily I say unto thee, To day shalt thou

Chap. 23

The death
of Jesus.

be with me in paradise. And it was about the 44
sixth hour, and there was a darkness over all the
earth until the ninth hour. And the sun was 45
darkened, and the veil of the temple was rent in
the midst. And when Jesus had cried with a loud 46
voice, he said, Father, into thy hands I commend
my spirit : and having said thus, he gave up the
ghost.

Now when the centurion saw what was done, he 47
glorified God, saying, Certainly this was a righteous
man. And all the people that came together to 48
that sight, beholding the things which were done,
smote their breasts, and returned. And all his 49
acquaintance, and the women that followed him
from Galilee, stood afar off, beholding these things.

The burial.

And, behold, *there was* a man named Joseph, a 50
counsellor ; *and he was* a good man, and a just :
(the same had not consented to the counsel and 51
deed of them ;) *he was* of Arimathæa, a city of the
Jews : who also himself waited for the kingdom of
God. This *man* went unto Pilate, and begged the 52
body of Jesus. And he took it down, and wrapped 53
it in linen, and laid it in a sepulchre that was hewn
in stone, wherein never man before was laid. And 54
that day was the preparation, and the sabbath drew
on. And the women also, which came with him 55
from Galilee, followed after, and beheld the sepul-
chre, and how his body was laid. And they 56
returned, and prepared spices and ointments ; and
rested the sabbath day according to the command-
ment.

The empty
tomb.

Now upon the first *day* of the week, very early in 24
the morning, they came unto the sepulchre, bring-

ing the spices which they had prepared, and certain
2 *others* with them. And they found the stone rolled
3 away from the sepulchre. And they entered in,
4 and found not the body of the Lord Jesus. And
it came to pass, as they were much perplexed there-
about, behold, two men stood by them in shining
5 garments: and as they were afraid, and bowed
down *their* faces to the earth, they said unto them,
6 Why seek ye the living among the dead? He is
not here, but is risen: remember how he spake
7 unto you when he was yet in Galilee, saying, The
Son of man must be delivered into the hands
of sinful men, and be crucified, and the third
8 day rise again. And they remembered his words,
9 and returned from the sepulchre, and told all these
10 things unto the eleven, and to all the rest. It was
Mary Magdalene, and Joanna, and Mary *the mother*
of James, and other *women that were* with them,
11 which told these things unto the apostles. And
their words seemed to them as idle tales, and they
12 believed them not. Then arose Peter, and ran
unto the sepulchre; and stooping down, he beheld
the linen clothes laid by themselves, and departed,
wondering in himself at that which was come to
pass.

13 And, behold, two of them went that same day The
journey to
Emmaus.
to a village called Emmaus, which was from Jeru-
14 salem *about* threescore furlongs. And they talked
together of all these things which had happened.
15 And it came to pass, that, while they communed
together and reasoned, Jesus himself drew near,
16 and went with them. But their eyes were holden
17 that they should not know him. And he said unto

Chap. 24

them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was 18 Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they 19 said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests 20 and our rulers delivered him to be condemned to death, and have crucified him. But we trusted 21 that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain 22 women also of our company made us astonished, which were early at the sepulchre; and when they 23 found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with 24 us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. Then 25 he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought 26 not Christ to have suffered these things, and to enter into his glory? And beginning at Moses 27 and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they 28 went: and he made as though he would have gone further. But they constrained him, saying, Abide 29 with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

- 30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave
 31 to them. And their eyes were opened, and they
 32 knew him; and he vanished out of their sight. And
 they said one to another, Did not our heart burn
 within us, while he talked with us by the way, and
 33 while he opened to us the scriptures? And they
 rose up the same hour, and returned to Jerusalem,
 and found the eleven gathered together, and them
 34 that were with them, saying, The Lord is risen
 35 indeed, and hath appeared to Simon. And they
 told what things *were done* in the way, and how he
 was known of them in breaking of bread.
- 36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be*
 37 unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he
 38 said unto them, Why are ye troubled? and why do
 thoughts arise in your hearts? Behold my hands
 and my feet, that it is I myself: handle me, and
 see; for a spirit hath not flesh and bones, as ye see
 40 me have. And when he had thus spoken, he
 41 shewed them *his* hands and *his* feet. And while
 they yet believed not for joy, and wondered, he
 42 said unto them, Have ye here any meat? And
 they gave him a piece of a broiled fish, and of an
 43 honeycomb. And he took *it*, and did eat before
 them.
- 44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in*
 45 the psalms, concerning me. Then opened he their

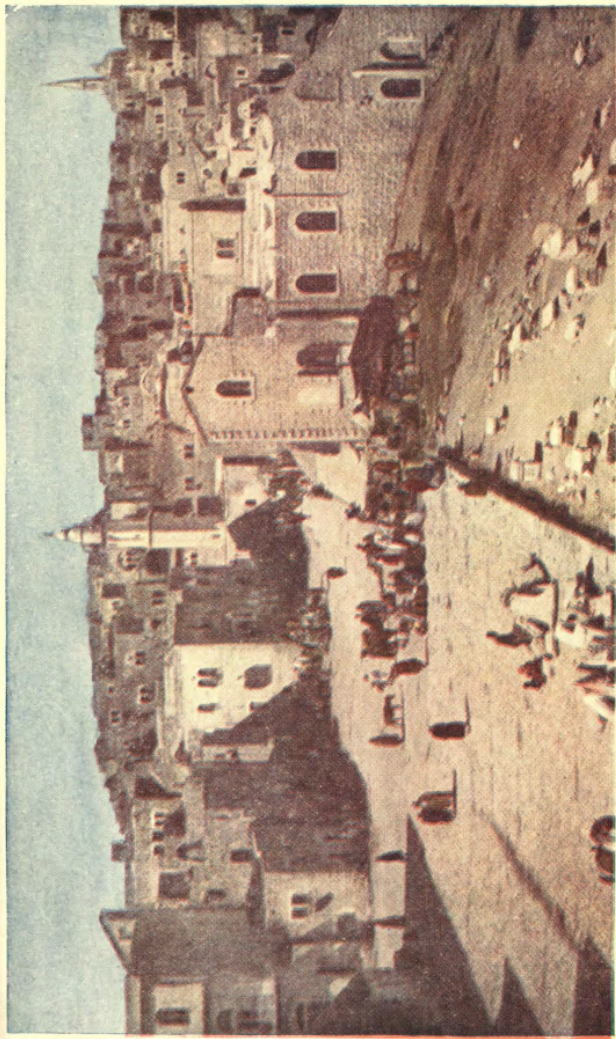
Jesus ap-
 pearing to
 His disci-
 ples.

The last
 commis-
 sion.

Chap. 24 understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day : and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

**The As-
cension.**

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy : and were continually in the temple, praising and blessing God. Amen.



BETHLEHEM

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THE GOSPEL ACCORDING TO
ST. LUKE

REVISED VERSION WITH ANNOTATIONS

THE GOSPEL ACCORDING TO ST. LUKE

FORASMUCH as many have taken in hand to draw up 1
a narrative concerning those matters which have been

i. 1-4. *Luke's preface.* In a carefully phrased preface, the literary style of which is exceptionally classical, Luke explains (1) the circumstances under which he has come to write this book; (2) the way in which he has collected his materials; (3) the manner in which he proposes to carry out his project; and (4) the end he has in view. Since many predecessors have attempted to narrate the Gospel story, Luke considers that he too may write on so attractive a theme. He has derived his information from people who were both eye-witnesses of what he is about to narrate and recognized Christian teachers. He has been accurate in this collecting of materials. He has traced the story out from the very beginning. He proposes to set it forth in order. This explanatory statement is addressed to a certain Theophilus that he may have positive knowledge of the events concerning which he has already received instruction from the catechists.

1. many. Possibly our Mark was among the numerous works here referred to. No trace of any other of them has been preserved. They have been entirely superseded by our 'four Gospels,' i. e. by 'the survival of the fittest.' The extant apocryphal Gospels are of much later date.

taken in hand. The phrase implies that Luke had no great opinion of what his predecessors had done. He chronicles the attempt; he is discreetly reticent as to the result.

2 fulfilled among us, even as they delivered them unto us,
 which from the beginning were eyewitnesses and ministers
 3 of the word, it seemed good to me also, having traced
 the course of all things accurately from the first, to write
 4 unto thee in order, most excellent Theophilus; that

fulfilled. R.V. substitutes this word for the 'surely believed' of A.V. The Greek admits of either interpretation. But it is only found used in the sense given in A.V. when applied to persons. Since it is here applied to things the other meaning (e.g. see Acts xii. 25, xix. 21) is preferable. Luke will record complete transactions, a finished story.

2. even as: a strong, definite term. The author will keep close to his materials and not give play to his fancy. As we might say, he will be a Freeman, not a Froude.

delivered. The technical word for tradition. Luke does not profess to be a first-hand authority. The word does not exclude written sources.

eyewitnesses and ministers. A common article for these two substances shews that they both refer to the same persons. Luke derived his information from people who had themselves seen and heard Jesus, and who had also been engaged in preaching the gospel. Perhaps the word 'minister' means 'catechist.'

the word: a phrase commonly used in primitive and apostolic times for the subject-matter of Christian teaching, e.g. Acts xiv. 25.

3. me also. Luke modestly justifies himself by associating his work with his predecessors' attempts. His Gospel is not an official document issued authoritatively by the church. Its author is solely responsible for it.

accurately: a point perhaps neglected by some of the predecessors. Luke was careful and exact in collecting his materials—a conscientious historian.

from the first. This third Gospel goes back to early beginners, as for instance Mark does not.

in order. Luke seems to aim at a chronological order.

most excellent. Not a moral attribute, but a recognized form of address for a person of rank.

Theophilus: some have thought the name is used allegorically for the Christian reader (meaning either 'Lover of God' or 'Beloved by God'). But it was a common Greek name, and the title 'most excellent' suggests a person. Acts was addressed to the same man (Acts i. 1). We know nothing further of him. He seems to have been a sort of literary patron in the early church—a 'Mecænas' of Christianity, yet not a professed Christian, as he is addressed by his title and not as a brother.

thou mightest know the certainty concerning the things wherein thou wast instructed.

THERE was in the days of Herod, king of Judæa, 5
a certain priest named Zacharias, of the course of
Abijah: and he had a wife of the daughters of Aaron,
and her name was Elisabeth. And they were both 6
righteous before God, walking in all the commandments
and ordinances of the Lord blameless. And they had 7
no child, because that Elisabeth was barren, and they
both were *now* well stricken in years.

Now it came to pass, while he executed the priest's 8

4. Theophilus had learnt the facts of the Gospel from catechists. Luke employs a term which implies catechetical teaching—by question and answer, like that of the Rabbis.

INFANCY NARRATIVES, i. 5—ii. 52.

i. 5-7. *Zacharias and Elisabeth.* This passage tells how in the reign of Herod the Great there was a priest named Zacharias who had a wife named Elisabeth. They were a couple of excellent character, worthy people in the sight of God and diligent observers of the law. Nevertheless they were childless, and they were well advanced in years.

5. **Herod**, known as 'Herod the Great.' A man of splendid physique; he was not a Jew by birth, but an Idumæan. Though probably quite an irreligious person, he shewed respect to the Jewish religion, rebuilt the temple with great magnificence, abstained from religious persecution, and governed with vigour. But he was of a dissolute character, and violently passionate. As he grew old he became suspicious and cruel. He reigned from B.C. 37 to B.C. 4.

a certain priest. Not the high priest, as an apocryphal Gospel asserts. Therefore the vision was not in the Holy of Holies on the Day of Atonement, as some have supposed.

the course of Abijah. One of the twenty-four courses arranged after the return under Ezra, each 'course' being supposed to serve in the temple for a week in turn (see 1 Chron. xxiv. 10).

6. **righteous before God**: moral character.

walking in all the commandments, &c.: legal correctness.

i. 8-25. *Zacharias' vision.* Zacharias, while taking his turn of service at the temple, is chosen by lot to present the incense in the holy place. He enters while the congregation without

9 office before God in the order of his course, according to the custom of the priest's office, his lot was to enter
 10 into the temple of the Lord and burn incense. And the whole multitude of the people were praying without
 11 at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the

remains in prayer. An angel appears to him, standing at the right of the altar. Zacharias is alarmed; but the angel reassures him, announcing that his prayer has been heard, and that Elisabeth shall have a son, whom he is to name John. The child is not to take any intoxicating drink; he will be filled with the Holy Spirit and will turn many to God, going before God like an Elijah. Zacharias being in doubt about the promise, the angel reveals himself as Gabriel, and declares that Zacharias shall be dumb until the prediction is realized. When he goes out to the people he is unable to speak to them. He returns to his home at the expiration of his term of service. Elisabeth is in retirement for three months.

8. in the order of his course. Each of the twenty-four courses of priests came up in turn to perform the temple function. It was now the turn of the course to which Zacharias belonged.

9. his lot. The officiating priests cast lots among themselves both morning and evening to determine which one should offer the incense. On this occasion the lot fell to Zacharias.

the temple. There are two Greek words translated 'temple' in the N. T. One of these, being of more general application, is used for the whole enclosure, buildings, porticoes, &c.; the other is employed for the small sanctuary in the centre, the 'holy place.' That is the word used here. The congregation was assembled in the large temple area; Zacharias, as priest, entered the 'holy place.' The word here used for the sanctuary is that employed by Paul in the sentence, 'Know ye not that your body is a temple of the Holy Ghost?' (1 Cor. vi. 19).

10. the hour of incense. Either early morning or evening; Luke does not say which.

11. an angel of the Lord. The word 'angel' means messenger, and it is sometimes used in that sense for a human messenger; for instance, in this Gospel for 'the messengers of John' (vii. 24). But we cannot rationalize Luke's narrative by giving it that meaning here; the supernatural reference is too evident. With the later Jews angels, as heavenly beings intermediate between God and the world, are assigned functions in the administration of nature as well as in communication with men.

altar of incense. And Zacharias was troubled when he ¹² saw *him*, and fear fell upon him. But the angel said ¹³ unto him, Fear not, Zacharias : because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt ¹⁴ have joy and gladness ; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, ¹⁵ and he shall drink no wine nor strong drink ; and

The appearance of angels is characteristic of the early part of Luke's Gospel : here, at the Annunciation, and in the incident of the shepherds. It is to be observed that this is the most Hebraistic part of the Gospel. We meet with no more angel appearances until we come to the Gethsemane events. There Luke, and he only, tells us that an angel from heaven appeared to Jesus, strengthening him (Luke xxii. 43). On the other hand, while both Matthew (iv. 11) and Mark (i. 13) say that angels ministered to him after the Temptation, Luke has no reference to angels in his account of that occurrence. These angel appearances are among the features of the early narratives of the third Gospel that have led many critics to regard those narratives as mythical. It must be allowed that Luke's unsupported stories do not come to us with the authority of what is contained in the 'triple tradition' of the Synoptics. A person may hesitate about receiving these narratives as history, and yet have no doubt as to the main stream of the Gospel record and its picture of Christ. On the other hand, those people who are disposed to abandon them entirely because of the elements they regard as mythical, should reflect that the essence of the narratives is not affected by the question of the angel appearances. Supposing Zacharias' vision were wholly subjective, entirely internal to himself ; still he would describe it as an external occurrence, and he would be more right than wrong if he really received a message from heaven.

13. thy supplication. The word means a definite petition, not worship generally. Zacharias had prayed for a son ; or perhaps the meaning is that he had prayed for the coming redemption, which his son was to herald.

John. The name may bear either of two meanings, 'Jehovah's gift' or 'Jehovah is gracious.'

15. no wine nor strong drink. Wycliffe translates this 'ne wine ne syder.' Thus John was to be like a Nazarite, but with two differences : (1) there is no reference to forbidding cutting the hair or shaving, as in the case of the Nazarite ; (2) while the

he shall be filled with the Holy Ghost, even from his
 16 mother's womb. And many of the children of Israel
 17 shall he turn unto the Lord their God. And he shall
 go before his face in the spirit and power of Elijah,
 to turn the hearts of the fathers to the children, and the
 disobedient *to walk* in the wisdom of the just; to make
 18 ready for the Lord a people prepared *for him*. And
 Zacharias said unto the angel, Whereby shall I know
 this? for I am an old man, and my wife well stricken in
 19 years. And the angel answering said unto him, I am
 Gabriel, that stand in the presence of God; and I was
 sent to speak unto thee, and to bring thee these good

Nazarite's vow was for a definite period, the conclusion of which was marked by shaving, John's rule of life was to be perpetual, as was the case with Samson (Judges xiii. 5) and Samuel (1 Sam. i. 11).

the Holy Ghost. It is characteristic of this Gospel to have frequent references to the Spirit of God.

17. his face, i. e. the face of God. As yet there has been no reference to Jesus; besides, this is an echo of an Old Testament prophecy referring to the coming of God, as the words that follow shew. 'Face' is a Hebraism, signifying presence.

Elijah. A reference to Malachi's predictions (iii. 1, iv. 5). This had raised an expectation of the return of Elijah (cf. Luke ix. 19). The comparison must be with the reforming energy of the great prophet who worsted the followers of Baal at Carmel (cf. 1 Kings xviii. 17-40).

to turn the hearts, &c. To lead harsh or negligent parents to regard their children graciously—to restore happy family life. From Malachi iv. 6.

19. Gabriel: 'Man of God.' The name of this angel first appears in Daniel (viii. 16), where several angel names are met with, all for the first time. In form he is there described as like a man. While Michael is the warrior angel, Gabriel is the revealer. He explains Daniel's visions, and he reveals wonders to Zacharias, and later to Mary. The Aramaic paraphrases of the O. T., known as Targums, insert the name of Gabriel in several other passages, e. g. as the man who shewed Joseph the way to his brothers. Mohammed professed to have had the Koran dictated to him by this angel.

tidings. And behold, thou shalt be silent and not able ²⁰ to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting ²¹ for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not ²² speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to pass, ²³ when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; ²⁴ and she hid herself five months, saying, Thus hath the ²⁵ Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

21. they marvelled. According to the Talmud the priests hastened back from the holy place, lest the people should suppose harm had come to them from their near approach to the Divine Presence.

22. a vision. This almost suggests that Zacharias' experience was not a sense perception of a bodily presence, but was in fact, as Luke says, 'a vision.' The priest's silent, awed expression suggested to the people that he must have seen some vision in the sanctuary.

23. the days of his ministration. The week of his priestly course.

24. hid herself. There is no evidence that this was according to custom. But Elisabeth's case being very unusual, she would wish to avoid foolish gossip till she was beyond doubt as to her condition.

25. looked upon me. The pronoun 'me' is not in the Greek. The meaning of the sentence seems to be, 'The Lord has seen to it, that my reproach should be taken away.'

my reproach: the childless condition, keenly felt among Hebrew women, as for instance in the cases of Sarah and Hannah.

among men. The Greek word does not mean men as distinguished from women, but mankind, as we might say 'in the world,' or 'in society.'

26 Now in the sixth month the angel Gabriel was sent
 27 from God unto a city of Galilee, named Nazareth, to
 a virgin betrothed to a man whose name was Joseph,
 of the house of David; and the virgin's name was
 28 Mary. And he came in unto her, and said, Hail, thou
 29 that art highly favoured, the Lord *is* with thee. But

i. 26-38. *The Annunciation.* Gabriel appears to Mary, who is betrothed to Joseph, in Nazareth, saluting her as highly favoured. Mary is alarmed; but the angel reassures her, declaring that she has found favour with God, and shall have a son who is to be named Jesus. He is to be called the Son of God, and he shall reign on the throne of David for ever. In answer to Mary's question how this can be, the angel tells her that the Holy Spirit will come upon her, and informs her of Elisabeth's condition. Thereupon Mary meekly accepts the message.

26. the sixth month. At the conclusion of the five months mentioned in the previous verse.

Galilee. The northern division of Palestine. The word means the 'circuit.'

Nazareth. A highland town beautifully situated in a nook of the hills overlooking the plain of Esdraelon. Ten minutes' walk from the town brings the traveller to the hilltop with magnificent views. To the north, Lebanon and anti-Lebanon; to the east, the purple mountains of Gilead across the deep gorge of the Jordan; to the south, Tabor, the plain of Esdraelon, and the mountains of Samaria; to the west, the Mediterranean Sea, with the ships at anchor in the Bay of Acre at the foot of Carmel. The town is now known as *en-Nâzirah*, and is almost exclusively inhabited by Christians.

27. betrothed. Betrothal usually lasted a year, during which the bride-elect lived at her old home; but her unfaithfulness would be treated as adultery.

of the house of David. It is distinctly stated that Joseph was of the royal family. The same is not affirmed of Mary; but it is plainly implied by the assertion of the Davidic origin of Jesus (cf. verses 32 and 69) in a narrative that also asserts his birth from a virgin mother.

28. Hail, &c. The commencement of the *Ave Maria*.

highly favoured. This is the correct grammatical rendering of the Greek, which is a perfect passive, and therefore cannot mean 'full of grace' in the sense of very gracious, bestowing much grace, but must mean 'having received much grace or favour.'

she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And ³⁰ the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt con- ³¹ ceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called ³² the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall ³³ reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said unto ³⁴ the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy ³⁵ Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God. And ³⁶ behold, Elisabeth thy kinswoman, she also hath con-

30. found favour. This implies that Mary was of a character to please God, and that she was chosen to the unique honour to be bestowed in some degree on that account. The word 'found' is contrary to the idea of the 'immaculate conception'—that Mary was miraculously sinless from the first. The phrase is used of Noah in Genesis vi. 8.

31. Jesus. The Greek for Joshua, which means 'Jehovah is the Saviour.'

32. the Son of the Most High. The Jews assigned a certain Divine sonship to the Messiah, though they did not ascribe personal Divinity to him. The words *He . . . shall be called* point to the phrase being used here as a title rather than to affirm our Lord's personal Divinity, which, however, is plainly implied elsewhere in the Gospel.

the throne of his father David, i. e. the Messiahship.

35. The Holy Ghost. Another instance of the importance assigned to the work of the Spirit of God by Luke's Gospel. It was to be by the coming of the Holy Ghost on her that Mary was to become the mother of Jesus.

holy: consecrated, set apart for God. The word used in the Epistles for Christians and there rendered 'saints.'

36. Mary is to see from Elisabeth's case that a most unlikely birth is possible.

ceived a son in her old age : and this is the sixth month
 37 with her that was called barren. For no word from God
 38 shall be void of power. And Mary said, Behold, the
 handmaid of the Lord ; be it unto me according to thy
 word. And the angel departed from her.

39 And Mary arose in these days and went into the hill
 40 country with haste, into a city of Judah ; and entered
 41 into the house of Zacharias and saluted Elisabeth. And
 it came to pass, when Elisabeth heard the salutation
 of Mary, the babe leaped in her womb ; and Elisabeth
 42 was filled with the Holy Ghost ; and she lifted up her
 voice with a loud cry, and said, Blessed *art* thou among
 43 women, and blessed *is* the fruit of thy womb. And

37. no word from God, &c. An allusion to Gabriel's message to Zacharias. As that was verified by the result, so will his message to Mary be also.

38. handmaid : *lit.* 'slave girl.' Mary both believes the message and accepts its consequences—high honour in the sight of God, with a risk of gross misunderstanding and cruel shame among her neighbours.

i. 39-45. Mary's visit to Elisabeth. Mary visits Elisabeth at her home in a town of the hill country of Judah. On seeing her kinswoman Mary salutes her. Elisabeth, much moved and inspired by the Holy Spirit, blesses Mary, wondering at the honour that is bestowed on herself, and adding a further congratulation of Mary for her faith, since the Divine promise is to be fulfilled.

39. the hill country. The mountainous part of Judah. Mary would travel either through Samaria or round by the east of the Jordan.

a city of Judah. The name is not given, probably because Luke did not know it—a sign that he is writing history, not romancing ; he names the places he knows. A late tradition followed by Père Didon fixes on *Ain Karim*, but there is nothing to authenticate it.

41. the Holy Ghost. Another of Luke's characteristic references to the Spirit of God. Elisabeth is much excited : she utters her congratulations in a loud voice.

42. Blessed art thou among women. A Hebrew idiom, meaning 'thou art a woman especially favoured.'

whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy 44 salutation came into mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed; for 45 there shall be a fulfilment of the things which have been spoken to her from the Lord. And Mary said, 46
My soul doth magnify the Lord,

43. the mother of my Lord: the Messiah's mother.

45. she that believed: Mary in her faith. The verb is an aorist form, pointing to the particular act of faith when Mary accepted the angel's message.

for. It is possible to translate the Greek word 'that,' and then the sentence following will give the contents of Mary's faith, i. e. that she believed the Divine promise would be fulfilled; but 'for' or 'because' is the more likely rendering, as the fulfilment of the promise is faith's reward.

i. 46-56. *The Magnificat.* Luke gives us this now famous hymn of the Christian Church as the expression of Mary's thankfulness on receiving Elisabeth's ecstatic congratulations. The language consists almost entirely of familiar phrases from the Psalms; as a whole, the hymn resembles Hannah's song (1 Sam. ii. 1-10). Still it surpasses the Old Testament in spiritual elevation, and the unity of feeling that pervades it makes it an original composition. It has been said that the national character of the *Magnificat* is unsuitable to the occasion. Mary begins with a reference to her own condition, it is true; but she soon passes on to princes, Israel, &c. In fact, this is more like a hymn for congregational worship than the lyric cry of a young girl in deep emotion. Still there is nothing in it unsuitable to the period to which it belongs, no distinctly Christian phrases. The main theme is God's rejection of the great and proud, and His favour for the poor and humble. It is not likely that Mary composed the hymn while standing before Elisabeth. Possibly it was a hymn of the Jewish Church which she then recited—as a Christian woman might recite 'Rock of Ages'—or which is inserted in the narrative to represent her feelings. See on verse 68.

Mary praises God her Saviour for His condescension to her; all future ages will reckon her favoured by heaven. The Mighty One has done great things to those who fear Him. He has scattered the proud, but exalted the humble; fed the hungry, but sent the rich empty away, helping Israel in memory of His mercy to Abraham, and in accordance with His promise to the fathers.

46, 47. My soul . . . my spirit. The parallelism of Hebrew

- 47 And my spirit hath rejoiced in God my Saviour.
 48 For he hath looked upon the low estate of his hand-
 maiden :
 For behold, from henceforth all generations shall
 call me blessed.
 49 For he that is mighty hath done to me great things ;
 And holy is his name.
 50 And his mercy is unto generations and generations
 On them that fear him.
 51 He hath shewed strength with his arm ;

poetry in the form of these verses shews that the usual distinction between soul and spirit is not here observed. The words are synonymous.

God my Saviour. Observe, Mary speaks of her own relation to God. Highly favoured as she is, she needs a saviour.

48. low estate : a country carpenter's bride.

handmaiden : *lit.* 'slave girl,' as in verse 38.

shall call me blessed. This does not predict the adoration of the Virgin, but describes a reckoning of her as one highly honoured.

49. The hymn here passes from the future to the past tense. Three explanations of the change have been offered :—(1) That this is the Hebrew prophetic style in which the past is used for the future ; an improbable form in Greek. (2) That this is an instance of what is called 'the gnomic aorist,' i. e. the Greek aorist used for what is habitual, and to be rendered in English as a present ; also improbable ; the form is very rare. (3) That the past sense is meant. This is quite intelligible. What is here described had been seen in the history of Israel, and that history is the ground of hope for similar doings in the future. But probably the idea is that in what God has already done, in Mary's own experience, there are involved the great blessings described, as the seed contains the plant, and flower, and fruit. Thus this past tense suggests that great results are concentrated in the first moment of the incarnation, though only the future will see them evolved in outward events. The language concerns future deliverance and other good things not yet realized, but these are considered to be already accomplished immediately the cause of them has appeared. The very coming of Christ has in this way accomplished, because it has secured, all the future course of the Christian Gospel's achievements for the good of the race.

He hath scattered the proud in the imagination of
their heart.

He hath put down princes from *their* thrones, 52

And hath exalted them of low degree.

The hungry he hath filled with good things; 53

And the rich he hath sent empty away.

He hath holpen Israel his servant, 54

That he might remember mercy

(As he spake unto our fathers) 55

Toward Abraham and his seed for ever.

And Mary abode with her about three months, and 56
returned unto her house.

Now Elisabeth's time was fulfilled that she should 57
be delivered; and she brought forth a son. And her 58
neighbours and her kinsfolk heard that the Lord had
magnified his mercy towards her; and they rejoiced with
her. And it came to pass on the eighth day, that they 59

55. As he spake, &c. By putting this line in brackets the Revisers bring out the meaning of the whole passage. A variation in the Greek construction shews that the phrase 'our fathers' is not given as synonymous with 'Abraham and his seed.' The thought is this—that God might remember His mercy to Abraham and his descendants for ever, as He had promised our fathers.

56. three months: till the birth of John. Some have supposed that Mary left just before this event. Surely it is more probable that her visit was prolonged until it had occurred. Therefore she would be one of the relatives present at the circumcision and naming of John.

i. 57-66. Birth and naming of John. In due time Elisabeth has a son. Then her neighbours and relatives congratulate her on God's goodness to her. They come to the child's circumcision on the eighth day, when they wish to have him named Zacharias after his father. But his mother says he is to be called John. The visitors expostulating on the ground that this name is not in the family, the father is referred to. He writes on a tablet 'His name is John,' and then recovers his speech, blessing God. The people are awed at what they witness, and the fame of it goes abroad.

59. the eighth day: the time fixed by the law. See Genesis xvii. 12.

came to circumcise the child ; and they would have called
 60 him Zacharias, after the name of his father. And his
 mother answered and said, Not so ; but he shall be
 61 called John. And they said unto her, There is none
 62 of thy kindred that is called by this name. And they
 made signs to his father, what he would have him called.
 63 And he asked for a writing tablet, and wrote, saying, His
 64 name is John. And they marvelled all. And his mouth
 was opened immediately, and his tongue *loosed*, and he
 65 spake, blessing God. And fear came on all that dwelt
 round about them : and all these sayings were noised
 66 abroad throughout all the hill country of Judæa. And
 all that heard them laid them up in their heart, saying,
 What then shall this child be ? For the hand of the Lord
 was with him.

after the name of his father. According to Josephus this was a Jewish custom.

60. his mother, &c. She would have learnt the name from her husband, who might have written it down for her.

63. a writing tablet: probably a board covered with wax.

64. his mouth was opened: after the dumbness that came on him during his vision in the temple.

66. laid them up in their heart: a characteristic expression of this Gospel. Similar statements are made concerning Mary (ii. 19, 51). Luke is hinting at the sources of his information.

the hand of the Lord: a Hebraism, meaning God's guidance and upholding ; cf. Psalm xxxvii. 24.

i. 67-80. *The Song of Zacharias.* The old priest having recovered his speech is inspired to give utterance to an ode, in which he blesses the God of Israel for having redeemed His people by raising up a saving power in the house of David in accordance with prophecy, to bring deliverance from the enemies in remembrance of the covenant with Abraham. The purpose of this deliverance is that God's people shall serve Him righteously and continuously. Then addressing his child, Zacharias declares that he shall be a prophet to prepare for the coming of the Lord, by shewing the way to the forgiveness of sins, because God's mercy will come like a sunrise to people sitting in darkness.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
 Blessed *be* the Lord, the God of Israel ;
 For he hath visited and wrought redemption for his people,
 And hath raised up a horn of salvation for us
 In the house of his servant David
 (As he spake by the mouth of his holy prophets
 which have been since the world began),
 Salvation from our enemies, and from the hand
 of all that hate us ;
 To shew mercy towards our fathers,
 And to remember his holy covenant ;

Luke adds that the child grew, became strong in spirit, and lived in the wilderness till the time of his public appearance.

67. filled with the Holy Ghost. Another of Luke's references to the inspiring influence of the spirit of God.

prophesied: spoke with inspiration, not necessarily predicted, though in this case there is a foretelling. The prophets were God's representatives to men as the priests were men's representatives to God. In the O. T. they are God's messengers, as in the N. T. the apostles are Christ's messengers.

68. hath visited. Note the past tense again (the Greek aorist), as in the *Magnificat*. See on verse 49. God has brought all these blessings because He has brought their cause, or rather, in the case of John, their herald. This peculiar construction occurring in the two hymns, as well as their close resemblance in other respects, cannot but suggest common authorship. The strong Hebraism is against ascribing them to Luke. It is more reasonable to suppose they are ancient hymns that the author of the Gospel, or the author of one of his sources, considers suitable to represent what was said by Mary and Zacharias on the occasion.

69. horn: a common Hebrew metaphor from the bull's horn (cf. 1 Sam. ii. 10), suggesting victorious power.

70. As he spake, &c. Closely parallel to the *Magnificat* in verse 55.

71. our enemies: a general phrase, a reminiscence of Jewish history and prophecy; not definitely the Romans—the idea would be too harsh in times of peace, especially in Luke, who is friendly to the Imperial government.

72. covenant. In the Bible a covenant is a Divine arrangement

- 73 The oath which he sware unto Abraham our father,
 74 To grant unto us that we being delivered out of the
 hand of our enemies
 Should serve him without fear,
 75 In holiness and righteousness before him all our
 days.
 76 Yea and thou, child, shalt be called the prophet
 of the Most High :
 For thou shalt go before the face of the Lord to
 make ready his ways ;
 77 To give knowledge of salvation unto his people
 In the remission of their sins,
 78 Because of the tender mercy of our God,
 Whereby the dayspring from on high shall visit us,

or dispensation wherein God promises certain things on condition that men accept and carry out certain conditions. It originates in God, who settles its conditions, and therefore is not like a human covenant agreed upon by two parties on an equal footing. For this reason the classic Greek word for covenant (*sunthekè*) is not used in the LXX or the N. T., but instead of that a word (*diathèke*) used by the Greeks for a 'testament,' i. e. a 'will.' Thus we get our terms the Old and New Testaments—really mistranslations for Old and New (Divine) Covenants.

73. The oath. See Genesis xxii. 16-18.

74. serve : a term used especially of priestly ministration. The priest Zacharias declares that the laity will serve as priests in the redeemed Israel.

76. the face : Hebraism, suggesting the approach ; cf. Exodus xiv. 25.

77. remission of sins. The Gospel accounts of John the Baptist's ministry shew that this is the end to which it pointed.

78. tender mercy : *lit.* 'bowels of mercy,' a Hebrew idiom equivalent to the English 'heart of mercy,' as in margin of R. V.

dayspring : a graceful English rendering of the original, which is *lit.* 'the rising' or 'the springing up.' The Greek word is used both for sunrise and for the sprouting of a plant ; the former must be the meaning here, as verse 79 shews.

from on high. The sun does not rise from above the earth ; the metaphor is dropped here for the spiritual fact that this light comes from heaven.

To shine upon them that sit in darkness and the 79
shadow of death ;

To guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and 80
was in the deserts till the day of his shewing unto Israel.

Now it came to pass in those days, there went out 2
a decree from Cæsar Augustus, that all the world should
be enrolled. This was the first enrolment made when 2
Quirinius was governor of Syria. And all went to enrol 3

80. strong in spirit. Paul has this idea in Ephesians iii. 16.

deserts: wild regions generally; the vague term shews
that no importance is attached to the particular locality. Possibly
John wandered far during these years of seclusion.

ii. 1-7. *Birth of Jesus.* Augustus having ordered a census of
his empire, the first census being taken while Quirinius is holding
office in Syria, everybody goes to his own city to be enrolled.
Accordingly Joseph goes from Nazareth to Bethlehem, taking Mary
with him. There she gives birth to a firstborn son, whom she
lays in a manger, because there is no room for them in the inn.

1. Cæsar Augustus: the first Roman emperor; he reigned
B.C. 31 to A.D. 14.

all the world: *lit.* all the inhabited world, meaning the
Roman Empire.

enrolled. The decree was not for taxation, as the A. V. has
it, but for a registration of names, property, &c., as a basis of
taxation.

2. This was the first enrolment. Probably the correct
translation, and therefore implying that another occurred later.
Luke refers to that in Acts v. 37.

Quirinius. This man was the legate governing Syria from
A.D. 6 to 9.

governor. The Greek is a verb, *lit.* 'governing,' and it is
general in application, not limited to any one kind of office, such
as that of legate. In iii. 1 Luke uses it concerning Pilate, who
held the minor office of procurator.

Difficulties concerning this statement of Luke's have been raised
on four points—(1) That Quirinius was not governor of Syria
till some years after the birth of Christ; (2) that there is no record
besides this of the third Gospel of a census as early as that time,
whereas there is abundant evidence that a census took place under
Quirinius in A. D. 6, 7; (3) that Herod was now king, and there-
fore his dominion not subject to an imperial decree for a census;

4 themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, 5 because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being

(4) that a Roman census did not involve a man's travelling to his birthplace or registered town, but took note of everybody, wherever he might be at the time. In reply it has been pointed out (1) that though Quirinius was not legate of Syria at the time, a recently discovered inscription suggests that he was then serving in another office under the legate, which Luke's word for 'governing' is sufficiently indefinite to include; (2) that recently discovered documents shew that a periodical census was taken in Egypt, one falling a few years earlier than the birth of Christ, so that if a little delayed in Palestine, owing to difficulties of carrying it out among the Jews, it might have occurred there at that time; (3) that Herod was very subservient to Augustus, and was compelled to do unpleasant things on his imperial master's orders; (4) that to humour the Jews Herod would arrange the census after the Jewish style, which would involve registration according to families and birthplaces. We owe the answers to the first two objections to Professor Ramsay's researches, set forth in his book, *Was Jesus born at Bethlehem?* and it must be allowed that these researches have lessened the difficulties. Plainly Luke knows of the later census, for he refers to it in Acts (v. 37). Still his statements are perplexing; but even if it should be conceded that he was in error as to the census here described, that is not sufficient ground for discrediting his narrative of the birth of Jesus, as it only concerns one of the accessories.

3. all. Luke must be thinking of the Palestine Jews, that all these went in the Jewish way to their own cities.

4. went up. This might be said of going to Judæa and the neighbourhood of Jerusalem the capital as we speak of going up to London. But in point of fact both Jerusalem and Bethlehem are on high ground, some 2,000 feet above the sea level, about as high as the Dartmoor Tors.

Bethlehem: a little town still standing and situated about six miles south of Jerusalem. David's connexion with it is fully set forth in 1 Samuel (cf. xvi. 1).

5. betrothed. According to Matthew (i. 24) Joseph had already taken Mary to his home, and therefore the wedding ceremony—in the East a very important public function—had taken place, although Matthew states that Joseph did not live with Mary as a husband till after the birth of Jesus (see Matt. i. 25). It was as his wife

great with child. And it came to pass, while they were 6 there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she 7 wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding 8

that she accompanied him to Bethlehem; so long as she was merely betrothed she would have remained under the care of her mother.

7. firstborn. There has been much discussion as to the inference to be drawn from this expression. These points are clear: (1) It implies that Mary had had no child before this; (2) it does not assert that she ever had another child; (3) it rather suggests, what later references (e. g. Mark iii. 31) more definitely imply, that she had other children subsequently. The same word is used where Jesus is called the 'firstborn from the dead' (Col. i. 18), and the 'firstborn among many brethren' (Rom. viii. 29), in passages which imply that Christians follow as his brothers. On the other hand, where his solitary sonship is referred to Jesus is called 'only begotten' (John i. 14). 'Firstborn' therefore seems to point to other births following.

she wrapped him. A poor woman, she had to attend to her child herself as soon as he was born.

the inn. This may have been a khan, where travellers get lodging in porticoes or the open courtyard; and if so the stable would be a quieter place. But the word here rendered 'inn' is also used for a 'lodging' and a 'guest-chamber.' It is the word Luke employs later for the room where the Last Supper was taken (xxii. 11). Possibly Joseph expected to stay at a friend's house, or perhaps a hired lodging of which he knew, but found it occupied.

ii. 8-20. *The Bethlehem shepherds.* Shepherds watching their flock at night in the neighbourhood of Bethlehem are startled by seeing an angel and the Shechinah light. The angel reassures them, saying he is a messenger of good news, and announcing that a Saviour, even the Christ, is just born in the city. They will find him in a manger. Suddenly the angel is surrounded with a heavenly host, singing of glory to God and peace on earth. After the vision has passed, the shepherds set off at once for Bethlehem and find the babe as described. They give an account of their vision, which occasions wonderment; but Mary treasures these things in her heart. The shepherds return, glorifying God.

8. shepherds. Since it was customary for sheep to be fed on

in the field, and keeping watch by night over their flock.
 9 And an angel of the Lord stood by them, and the glory
 of the Lord shone round about them: and they were
 10 sore afraid. And the angel said unto them, Be not
 afraid; for behold, I bring you good tidings of great
 11 joy which shall be to all the people: for there is born
 to you this day in the city of David a Saviour, which
 12 is Christ the Lord. And this *is* the sign unto you; Ye
 shall find a babe wrapped in swaddling clothes, and lying
 13 in a manger. And suddenly there was with the angel
 a multitude of the heavenly host praising God, and
 saying,

the hills only during spring and summer, and folded by the towns and villages in winter, it has been argued that our Christmas-time cannot be the correct anniversary of Christ's birth. But, on the other hand, Dr. Edersheim has shewn that sheep for the temple sacrifices were kept out all the year round in places near Jerusalem; it may be that the Bethlehem shepherds were tending a flock of these sheep. We have only a late tradition of the time of year when Jesus was born; and this is found earliest in the West, where the festival of Christmas first appeared.

keeping watch by night. The margin of the R. V. has 'night watches.' They would watch by turns, with fires burning to scare wild beasts.

9. an angel. No name is given. This time the angel did not declare it, but his message and his manner suggest Gabriel again.

the glory of the Lord: the Shechinah, the brightness the Jews associated with the Divine Presence.

10. all the people. The article, which the Revisers have rightly inserted, as it is in the original, points to Israel, '*the people*,' as the special, immediate recipients of the joy.

11. Christ the Lord: *lit.* 'Christ Lord.' This might mean 'an anointed Lord'; but the word 'Christ' was the recognized translation of the Hebrew 'Messiah,' and as such the title of the expected Redeemer. The angel announces the birth of the looked-for Christ.

12. The sign was in the singular conjunction of circumstances—a new-born babe lying in a manger.

13. host: or army. A multitude from this army appears.
praising. This word is in grammatical agreement with 'host,' not with 'multitude,' thus suggesting that the whole army of

Glory to God in the highest, 14

And on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from 15
them into heaven, the shepherds said one to another,
Let us now go even unto Bethlehem, and see this thing
that is come to pass, which the Lord hath made known
unto us. And they came with haste, and found both 16
Mary and Joseph, and the babe lying in the manger.
And when they saw it, they made known concerning 17
the saying which was spoken to them about this child.
And all that heard it wondered at the things which were 18

heavenly beings was praising God. The shepherds heard but a portion of this praising army.

14. The change in the form of the angels' song as it appears in the R. V. is mainly due to a correction of the word meaning 'good will,' which according to the best MSS. is in the genitive. Therefore instead of 'good will to men' we have to read 'among men of good will'—a Hebraism meaning men to whom God is favourable. Thus we get two members to the sentence instead of three. The word 'and' beginning the second member, but not used before the third as that stands in the A. V.—'And on earth peace,' then 'good will towards men,' not introduced by 'and'—also makes the division into three members awkward, and points to the division into but two as preferable. Thus we have first a heavenly scene, and secondly an earthly scene. This is parallel to the two parts of the Lord's Prayer—the first concerning God, the second concerning man. Dr. Hort proposes a further modification, and connects the words 'And on earth' with the first clause—'Glory to God in the highest and on earth'; but this destroys the symmetry of the clauses in the Greek, over-weighting the first and making the second too meagre in proportion.

in the highest: in the highest regions. The Jews thought of seven heavens, one above another.

well pleased. The peace is for those in whom God takes pleasure, whom He favours.

15. **said:** *lit.* 'were saying.' It was a subject of conversation among the shepherds.

17. **made known.** To the people of Bethlehem as well as Mary and Joseph.

19 spoken unto them by the shepherds. But Mary kept all
 20 these sayings, pondering them in her heart. And the
 shepherds returned, glorifying and praising God for all
 the things that they had heard and seen, even as it was
 spoken unto them.

21 And when eight days were fulfilled for circumcising
 him, his name was called JESUS, which was so called
 by the angel before he was conceived in the womb.

22 And when the days of their purification according
 to the law of Moses were fulfilled, they brought him
 23 up to Jerusalem, to present him to the Lord (as it is
 written in the law of the Lord, Every male that openeth
 24 the womb shall be called holy to the Lord), and to offer
 a sacrifice according to that which is said in the law of
 the Lord, A pair of turtle-doves, or two young pigeons.

19. This verse throws light on the character of Mary, of whom we know so little; she was of a meditative disposition, pondering what happened. It also hints at the source of Luke's information, that he obtained it from Mary.

ii. 21-24. *The Circumcision and the Presentation.* When eight days old the child is circumcised and named 'Jesus,' according to the angel's previous direction. After completing the time of her purification Mary presents her babe in the temple with the sacrifice customary among the poor, according to the law.

21. The circumcision of Jesus was a recognition of his Jewish privileges under the covenant with Israel and obligations under the law. Paul says he was 'born under the law' (Gal. iv. 4).

22. purification: according to the law in Leviticus xii. 1-8.

the law of Moses: the usual title of the Levitical ordinances.

23. The firstborn male child was claimed for God, but ransomed (see Num. xviii. 15). Probably the historical root of the idea was in the human sacrifice of barbarous times. But in its later refined form that was not dreamed of. Christ was a consecrated firstborn son.

24. a sacrifice: for the purification of the mother, not for the redemption of the child.

A pair of turtle-doves, &c. The law required a lamb as well as a pigeon or dove, but allowed the poor to substitute a second pigeon or dove for the lamb. Mary brought the offering of the poor (see Lev. xii. 6, 8).

And behold, there was a man in Jerusalem, whose name ²⁵ was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto ²⁶ him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came ²⁷ in the Spirit into the temple: and when the parents

ii. 25-39. *Simeon and Anna.* Simeon, a devout old man to whom it has been revealed that he shall not die till he has seen the Christ, comes into the temple at the time when Jesus is being presented before God, takes him into his arms, and utters his *Nunc dimittis*. He is ready to depart now that his eyes have seen God's salvation, which is a light for the Gentiles as well as for Israel. While the father and mother are wondering at this, Simeon predicts the great influence of the child, but warns Mary that a sword shall pierce her soul. Then Anna, an aged widow and a prophetess, who spends her days in the temple, gives thanks to God for the redemption of Jerusalem. Mary and Joseph return with the child to Nazareth.

25. Simeon. The father of Gamaliel, himself the son of Hillel, and president of the Sanhedrin in A.D. 7, was named Symeon. But it is not likely that he is the Simeon of this incident. Luke's language points to an obscure person—'a man in Jerusalem.' In the apocryphal *Gospel of Nicodemus* Simeon is called 'a great priest.'

righteous: in conduct among men.

devout: in spiritual relations with God.

looking for, &c. Simeon was one of the scattered believing souls among whom the hope of Israel's redemption was cherished; Joseph of Arimathæa was another (see xxiii. 51).

consolation. The word may also mean 'appeal for help,' an unsuitable sense here; or 'encouragement.' The Jews thought of their redemption as a consolation for their troubles, as suggested in Isaiah xl. 1, 'Comfort ye, comfort ye my people.' The Messiah was called 'the Consoler.'

26. the Holy Spirit: another of Luke's characteristic references to the Divine Spirit.

the Lord's Christ: i.e. the Christ of God, the Messiah God was about to send.

27. in the Spirit: under the influence of the Spirit, in an inspired condition.

temple. The Greek word is that for the whole temple area, where the people assembled, not the word for the priest's sanctuary which we met with in the story of Zacharias (i. 9).

brought in the child Jesus, that they might do concerning
 28 him after the custom of the law, then he received him
 into his arms, and blessed God, and said,
 29 Now lettest thou thy servant depart, O Lord,
 According to thy word, in peace ;
 30 For mine eyes have seen thy salvation,
 31 Which thou hast prepared before the face of all
 peoples ;
 32 A light for revelation to the Gentiles,
 And the glory of thy people Israel.
 33 And his father and his mother were marvelling at the
 34 things which were spoken concerning him ; and Simeon
 blessed them, and said unto Mary his mother, Behold,

the custom of the law : i.e. the presentation referred to in verse 23.

29. servant : *lit.* 'slave.'

depart : the idea of a slave being emancipated or released after the day's work.

Lord : rather 'Master,' the word used for the master of slaves.

According to thy word : the revelation that Simeon had received.

in peace : a beautiful oriental form of salutation ; but used by Simeon with serious meaning. He is ready to die peaceably.

30. mine eyes, &c. : a vivid Hebrew expression.

31. before the face : another Hebraism ; the idea is 'in the presence of' and 'seen by.'

all peoples. Observe the universalism of this hymn. The *Magnificat* and the Song of Zacharias celebrated the mercy of God to Israel. The *Nunc dimittis* embraces all races of mankind.

32. revelation to the Gentiles : *lit.* 'revelation of the Gentiles,' a difficult phrase, which might mean revealing the nature of the Gentiles ; but that idea would be out of place here. Probably the genitive is possessive, signifying a 'revelation belonging to the Gentiles.'

glory. While the heathen in their darkness are to be enlightened, the Jews are to have especial honour.

33. his father and his mother. Previously we read of 'the parents' (verse 27). This narrative may be derived from a source where the miraculous birth was not known ; but probably Luke uses the words in their popular application. Joseph and Mary were commonly spoken of as the father and mother of Jesus.

this *child* is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea ³⁵ and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And ³⁶ there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even for fourscore ³⁷ and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks ³⁸ unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when ³⁹ they had accomplished all things that were according

34. falling and rising: corresponding to John the Baptist's metaphor of the winnowing fan. They who meet Christ are either uplifted and saved, or cast down and ruined, according as they receive him. Thus he said Capernaum was to be 'cast down to Hades'; but the reason was not his antagonism, but the people's impenitence—'because they repented not' (Matt. xi. 23).

35. a sword. The Greek word stands for a large sword or a Thracian pike. This is a prophecy of what Mary is to suffer on account of her Son. She will be a *Mater dolorosa*.

that thoughts, &c.: *lit.* 'so that,' &c. The sentence points to one result of the coming of Christ. Characters will be discovered by the touchstone of his presence.

36. prophetess: endued with inspiration like Miriam, Deborah, Huldah.

Asher. We have no account of the return of this tribe; but all Israelites were free to go up to Jerusalem under Cyrus's decree. Possibly, however, Anna was descended from 'the people of the land,' who had never been removed. Since her tribe was of the north, probably she was a Galilæan.

37. fourscore and four years. She had been a widow for eighty-four years. She must have been a very aged woman. Yet she utters no *Nunc dimittis*.

38. gave thanks: for what Simeon said; or from her own prophetic insight, which is more probable, as Luke has significantly called her a prophetess.

to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong, filled with wisdom : and the grace of God was upon him.

41 And his parents went every year to Jerusalem at the
42 feast of the passover. And when he was twelve years
43 old, they went up after the custom of the feast ; and
when they had fulfilled the days, as they were returning,
the boy Jesus tarried behind in Jerusalem ; and his
44 parents knew it not ; but supposing him to be in the

ii. 40-52. *The boy Jesus in the temple.* The child grows and develops under the favour of God. When twelve years of age he accompanies his parents to the passover at Jerusalem. On their returning home he remains behind unknown to them, as they suppose he is with some of the travelling company. Not finding him they go back to Jerusalem to search for him, and on the third day discover him in the temple sitting in the midst of the teachers, astonishing them with his intelligence. In reply to his mother's expostulation he expresses surprise that they should not know he would be in his Father's house. Returning with them to Nazareth he lives in obedience to them, growing in mind and body and universal favour.

40. filled with wisdom : rather, 'becoming full of wisdom.' The wisdom was a matter of growth as much as the stature. The child Jesus grew in knowledge and intelligence.

the grace of God : God's favour. God was always pleased with him and smiling graciously on him.

41. his parents. The law only required the attendance of men at the passover ; Hillel had extended the obligation, or privilege, to women.

the passover : originally a harvest festival, later the memorial of the Exodus. For particulars see Exodus xxiii. 14-17.

42. twelve years old. At this age a Jew was required to keep the ordinances of his religion. He was now called a 'son of the law.'

43. the days : eight days.

boy. Jesus is no longer called 'child,' as in verse 40.

tarried. There is no reason to suppose he knew of his parents having left.

his parents knew it not. It has been observed that this is a sign of their confidence in him. They had left him free to do as he chose in the great city.

company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished: and his mother said unto him, Son, why

44. the company: the troop of Galilæan pilgrims on their way back, especially those from Nazareth, containing friends and relations of the carpenter's family.

a day's journey. Perhaps this would be as far as Beeroth. We need not suppose that 'the Nazareth caravan was so long that it took a whole day to look through it,' as Dr. Plummer remarks. The parents would not commence a serious search until the evening, when arranging for supper and the night's rest.

45. returned to Jerusalem. It has been said that this journey would take another day; but Luke suggests that they went back at once, the same night.

seeking: a strong word in the Greek (according to the best MSS.), pointing to a thorough search.

46. after three days. The Hebrew usage employs this expression if any part of the third day was involved. One day was occupied in the journey out; travelling back at night, the parents spent the next day in a fruitless search of the city. On the following day they found their son.

the temple: the word for the whole temple area. The surrounding porticoes were used by Rabbis for teaching their pupils. Thus Jesus taught in the temple (John vii. 14); so did the apostles (Acts iii. 11). The interest of the temple to Jesus was in the teaching that was to be had there, not the sumptuous ritual at the altar.

doctors: teachers, the Rabbis.

asking them questions: for information. The boy Jesus went to the Rabbis as a learner, listened eagerly to their instruction, asked them for further explanation, as a pupil his teachers.

47. amazed, &c.: not at his teaching—the boy did not commit the impertinence of offering to teach—but at his aptness as a pupil, and the wonderful character of his answers to their questions.

48. Son: the Greek is 'Child.' The mother was slow to perceive

- hast thou thus dealt with us? behold, thy father and
 49 I sought thee sorrowing. And he said unto them, How
 is it that ye sought me? wist ye not that I must be in
 50 my Father's house? And they understood not the saying
 51 which he spake unto them. And he went down with
 them, and came to Nazareth; and he was subject unto
 them: and his mother kept all *these* sayings in her
 heart.
 52 And Jesus advanced in wisdom and stature, and in
 favour with God and men.
 3 Now in the fifteenth year of the reign of Tiberius

her boy's development, and therefore displayed more anxiety than was necessary.

49. my Father's house. This is a better rendering than that of the A. V., 'my Father's business.' The Greek is literally 'in the [regions or affairs] of my Father.' A similar idiom is used in Genesis xli. 51, where Joseph speaks of 'all my father's house.' Observe, Jesus is now conscious of God as his Father. His explanation is that he took it for granted that his parents would know he was in his Father's house.

50. they understood not: another of Luke's references to the way Mary (in this case with Joseph also) regarded what was happening, pointing to the parents for the source of his information. Already Jesus was beyond their depth; therefore already the sword was near the soul of Mary.

51. subject: a significant remark after what had just occurred. Jesus did not yet claim independence.

52. stature: the word may mean 'age,' as probably it does in xii. 25. But here that meaning would be superfluous.

favour with God and men. Jesus grew spiritually to win more of God's approval, and as his character opened out men were more and more pleased with him. As a young man he was a universal favourite.

JOHN THE BAPTIST AND THE PREPARATORY PERIOD, iii. 1—iv. 13.

iii. 1-6. *Mission of John the Baptist.* At a date elaborately described by Luke, John, having received his message from God in the wilderness, begins to preach and baptize by the Jordan for repentance and forgiveness of sins, in accordance with a prophecy in Isaiah concerning the forerunner of the Lord, who is to make

Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he

the way ready for God to come, that all mankind may see his salvation.

1. Tiberius: the second Roman emperor. Augustus, his predecessor, died A.D. 14. This would make the fifteenth year of Tiberius A.D. 29, too late for other known dates in the N. T. But Tiberius was associated with Augustus in the empire in A.D. 11. If Luke were thinking of this, the fifteenth year would be A.D. 26, a very likely date.

Pontius Pilate: the Roman procurator, an inferior official, only entrusted with the government of an inferior or turbulent province. Thus Judæa was no longer under a Herod or any native prince, but was directly ruled by a Roman governor.

Herod: surnamed Antipas, one of the sons of Herod the Great and Malthace; he was banished to Spain A.D. 40. The whole of the life of Jesus was in his reign, and most of our Lord's ministry in his dominion.

tetrarch: one of four rulers, the ruler of one-fourth part of his father's dominion.

Philip: a half-brother of Antipas, being a son of Herod the Great and Cleopatra; he died A.D. 33.

the region of Ituræa: *lit.* 'the Ituræan region,' where the Ituræans lived, the valleys at the foot of Hermon.

Trachonitis: the ancient Bashan.

Lysanias: not known, but Josephus refers to 'Abila of Lysanias,' and the name appears on a medal and on two inscriptions.

Abilene: a part of Syria; the ruins of Abila and its Roman cemetery remain.

2. Annas and Caiaphas. The Jewish law only allowed of one high priest at a time. But Annas was deposed in A.D. 14 by the Roman governor, and one after another of his sons set in his place, the fourth of whom was Caiaphas, who came into the office in A.D. 18. Thus the Jews could respect Annas as high priest *de jure*, while they had to submit to Caiaphas as high priest *de facto*.

the word of God came. John then felt the inspiration of a Divine message.

came into all the region round about Jordan, preaching
 4 the baptism of repentance unto remission of sins ; as it
 is written in the book of the words of Isaiah the
 prophet,

The voice of one crying in the wilderness,
 Make ye ready the way of the Lord,
 Make his paths straight.
 5 Every valley shall be filled,
 And every mountain and hill shall be brought low ;
 And the crooked shall become straight,
 And the rough ways smooth ;
 6 And all flesh shall see the salvation of God.

3. the region round about Jordan : the plain of the Jordan.

preaching : publicly proclaiming.

baptism : washing as a religious observance.

of repentance : a Hebraism meaning connected with or associated with repentance. The Jews baptized proselytes from heathenism. John taught that even Jews needed baptism, or what it represented.

unto : or 'for.' The baptism pointed to and prepared for the remission of sins ; it did not confer that boon. We see here the moral character of John's work. It was not enough to announce the coming of the kingdom of God ; the people needed to be prepared for it. The chief hindrance to be removed was their sinful condition.

4. Isaiah. The passage is in Isaiah xl. 1—part of the book now known as the 'Deutero-Isaiah.'

in the wilderness. The voice is in the wilderness. So it is expressed in Matthew and Mark, following the LXX. But the original sense in Isaiah is 'prepare ye the way . . . in the wilderness.'

5. valley : *lit.* a gorge or ravine. The broken mountainous country is to be levelled ; a level road.

crooked : winding routes to be straightened ; a straight road.

rough ways : rocky and broken ground in the ill-kept road to be smoothed ; a smooth road. The idea is of preparation for a great traveller, such preparation as the Sultan had executed among the ill-kept roads of Palestine for the visit of the German emperor. The moral preparation of Israel by John is thus to have ready a road for the royal progress of Christ.

6. all flesh : a Hebraism : more than Israel, all mankind.

He said therefore to the multitudes that went out 7
to be baptized of him, Ye offspring of vipers, who warned
you to flee from the wrath to come? Bring forth there- 8
fore fruits worthy of repentance, and begin not to say
within yourselves, We have Abraham to our father : for
I say unto you, that God is able of these stones to raise
up children unto Abraham. And even now is the axe 9
also laid unto the root of the trees : every tree therefore

iii. 7-14. *John's preaching.* Addressing the people who come to him as the offspring of vipers, John warns them to flee from the approaching wrath by shewing evidence of repentance, and not relying on their descent from Abraham. The axe is already lying at the root of the trees to cut them down if fruitless. In reply to inquiries as to what they are to do, he advises charity in all, honesty in publicans, contentment and the absence of exactions in soldiers.

7. offspring of vipers : a metaphor from the wilderness, where vipers abound. In contradiction to the boast of descent from Abraham (in the next verse). Here it is applied by John to his whole congregation. In Matthew (iii. 7) the Baptist uses it for the Pharisees, and is followed by our Lord in fixing it on these people (see Matt. xii. 34, xxiii. 33). The most terrible characterization of any people to be found in history.

the wrath to come. The people expected a Messianic triumph, with judgement on their oppressors; John warned of coming judgement and consequent outpouring of wrath for the Jews themselves.

8. fruits worthy of repentance. There was a Rabbinical saying, 'If Israel would repent only one day, the Son of David would come forthwith.' John requires evidence of repentance in its effects on conduct. Savonarola, called to the death-bed of Lorenzo di Medici, who appeared to be in agonies of penitence, refused to speak words of hope because the dying man declined to give back its liberties to Florence, which the great preacher demanded as proof that the despot's repentance was genuine—i.e. fruits of repentance.

Abraham to our father : a common boast. See John viii. 33, 53.

these stones : the loose rocks of the wilderness. Perhaps there is a play on the Hebrew words : *banim* (children) and *abanim* (stones).

9. the axe : ready to cut down the fruitless trees, i.e. Israel, if no fruits of repentance appear. Compare this with our Lord's

that bringeth not forth good fruit is hewn down, and
 10 cast into the fire. And the multitudes asked him, saying,
 11 What then must we do? And he answered and said
 unto them, He that hath two coats, let him impart to
 him that hath none; and he that hath food, let him
 12 do likewise. And there came also publicans to be
 baptized, and they said unto him, Master, what must
 13 we do? And he said unto them, Extort no more than
 14 that which is appointed you. And soldiers also asked
 him, saying, And we, what must we do? And he said
 unto them, Do violence to no man, neither exact *anything*
 wrongfully; and be content with your wages.
 15 And as the people were in expectation, and all men
 reasoned in their hearts concerning John, whether haply

parable of the Barren Fig Tree (Luke xiii. 6-9), and the incident of the cursed tree (Mark xi. 13, 14).

the fire: to burn up the worthless tree; destruction, not agony of burning, is suggested.

11. coats: vests or tunics. In all people the fruit of repentance was to be practical, self-denying kindness, as selfishness is the universal root of sin.

12. publicans: tax collectors of two classes: (1) those who collected direct taxes, such as the poll tax; (2) custom-house officers, who collected the commercial imposts. The right to collect these taxes was farmed to them, so that if dishonest they could exact too much and keep the balance for themselves.

14. soldiers: more precisely 'men on military duty'; probably Jews serving as police.

exact: *lit.* 'to shew figs'; used in classic Greek for calumnious accusations for the sake of reward. The police might be trumping up charges to get paid or to exact 'black-mail.'

wages: *lit.* 'cooked food'; rations; and then meaning 'pay.'

iii. 15-17. *John's announcement of Christ.* The people asking John if he were the expected Christ, he replies that he only baptizes with water, but that a greater person will be baptizing with fire and winnowing the people.

15. in expectation: for something to come of John's preaching.

he were the Christ; John answered, saying unto them 16
all, I indeed baptize you with water; but there cometh
he that is mightier than I, the latchet of whose shoes
I am not worthy to unloose: he shall baptize you with
the Holy Ghost and *with* fire: whose fan is in his hand, 17
thoroughly to cleanse his threshing-floor, and to gather the
wheat into his garner; but the chaff he will burn up with
unquenchable fire.

the Christ. It was questioned whether the Baptist were the Christ, as later it was wondered whether Jesus might be John (cf. ix. 19).

16. with water: the lesser baptism, suggesting what washing can effect; especially significant of penitence and its results.

mightier: possessed of greater power, able to effect more.

the latchet, &c.: endowed with higher dignity and of superior personal worth. The action referred to is that of a menial slave.

with the Holy Ghost and with fire: a greater baptism, suggesting more effectual cleansing, the fire absolutely destroying refuse and rubbish. The form is Hebraistic. John does not mean two agents; the Holy Ghost baptism is a fire baptism. The idea is illustrated by the tongues of fire at Pentecost. Christ goes beyond John, in giving the Holy Ghost for more thorough purifying than water baptism and what that symbolizes. The modern appliance of furnaces to destroy the offal of a city exhibits the wholesome purifying by fire. John cannot mean the fire of wrath that is to destroy the wicked, burning the chaff as described in the next verse, for he speaks of this baptism as for all the people.

17. fan: the winnowing shovel of agriculture, for flinging up the corn to the wind.

wheat... chaff. This distinction seems to point to a division of persons, the harvest being the time of ingathering of souls at the judgement. The wheat are those of good quality to be preserved; the chaff are people of worthless character, who are to be destroyed. Taking verses 16 and 17 together, we have this twofold result of Christ's advent: a cleansing with the Holy Spirit, as with a purifying fire; then a sifting and subsequent separation of the worthy, who are to be preserved, from the worthless, who are to be destroyed as with a consuming fire. An alternative view takes the wheat for the good elements in character and the chaff for the worthless; with this view the two verses expound the same truth—the purifying of character.

unquenchable: that which is not to be put out, not neces-

- 18 With many other exhortations therefore preached he
 19 good tidings unto the people ; but Herod the tetrarch,
 being reprov'd by him for Herodias his brother's wife,
 20 and for all the evil things which Herod had done, added
 yet this above all, that he shut up John in prison.
 21 Now it came to pass, when all the people were baptized,

sarily eternal. The word is used of the vestal fire at Rome. Here the idea is that it cannot be mastered or extinguished.

iii. 18-20. *Imprisonment of John.* John continues his preaching till Herod, reprov'd by the Baptist for adultery and other vices, adds the further crime of imprisoning him.

18. good tidings: the announcement of the 'remission of sins' (cf. verse 3), 'salvation' (cf. verse 6), and 'purifying by the Holy Spirit' (cf. verse 16) at the approaching advent of Christ.

19. Herod. See note on verse 1.

Herodias: a granddaughter of Herod the Great, being the daughter of his son Aristobulus, and therefore the niece of both her husbands.

his brother: Philip (cf. Mark vi. 17). This was not the tetrarch referred to in verse 1, but another son of Herod the Great, a man living privately at Jerusalem. Herod Antipas had met Herodias in Rome, fallen violently in love with her, divorced his wife to make room for her, and induced her to desert her husband and live with him. It is interesting, however, to know that the guilty woman remained faithful to Antipas, and shared his exile with him.

20. added, &c.: Luke's own comment on the wickedness of Herod.

in prison. We learn from Josephus that this was in the castle of Machærus, situated by the north-east shore of the Dead Sea. Josephus says that Antipas imprisoned John because he feared lest John's great influence over the people might rouse a rebellion (*Ant.* xviii. 5. 2). Very likely this was the reason Herod publicly assigned to his action. Luke brings out the personal motive perceived pretty clearly by John's disciples.

iii. 21, 22. *Baptism of Jesus.* All the people being baptized, Jesus is baptized. After this, while he is praying, heaven opens, the Holy Ghost descends on him in a dove-like form, and a voice from heaven addresses Jesus as the beloved Son with whom God has been well pleased.

21. all the people, &c.: implying that Jesus associated himself with the people, doing as they did.

that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended **22** in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son ; in thee I am well pleased.

And Jesus himself, when he began *to teach*, was about **23**

having been baptized. Luke gives no account of the event, which is described in Matthew iii. 13-15 and Mark i. 9, but states that it had occurred.

praying: the act of worship, not necessarily asking for a boon. Luke is the only evangelist to mention this. It shews that Jesus was not merely going through a form in submitting to baptism. It was to him a great spiritual crisis.

the heaven was opened. Luke states this as an objective fact, and so is it in Matthew (iii. 16). But in Mark, the earliest gospel, we read of it as an experience of Christ, a private vision, as though no one else beheld it. 'He saw the heavens being rent open' (the correct rendering of Mark i. 10). It is to be observed that neither Luke nor Matthew state that this was actually seen by any one else. Unless we believe in the primitive notion of a solid firmament over our heads, we must take it as a vision.

22. in a bodily form. This expression is peculiar to Luke ; but all four evangelists mention the appearance of the dove. Our evangelist emphasizes that, not asserting that anything material came, for he says '*bodily form*,' not '*body*.' In John (i. 32) the evangelist says that the Baptist bore testimony to having seen it. Mark gives it as seen by Christ. None of the evangelists assert that the multitude saw it. This then also was a vision. There was no concrete dove-like substance. Yet the vision was caused by a reality ; it was not an illusion. The Holy Spirit really came on Jesus at this time. All the evangelists imply that ; the vision was the way in which this experience interpreted itself to our Lord's consciousness.

a voice. Even Mark does not say that Jesus only heard the voice ; but that is probable, as it was part of the vision, and was addressed to him, not to the multitude.

Son: the Son of God, not merely the Messiah ; a personal relation to God is plainly implied.

I am well pleased: *lit.* 'I was well pleased.' Christ's quiet thirty years have delighted his Father, as we read before that he grew in favour with God.

iii. 23-38. *Genealogy.* Jesus, being thirty years old when he began to teach, was supposed to be the son of Joseph, whose

thirty years of age, being the son (as was supposed) of
 24 Joseph, the *son* of Heli, the *son* of Matthat, the *son*
 of Levi, the *son* of Melchi, the *son* of Jannai, the *son*
 25 of Joseph, the *son* of Mattathias, the *son* of Amos, the
 26 *son* of Nahum, the *son* of Esli, the *son* of Naggai, the *son*
 of Maath, the *son* of Mattathias, the *son* of Semein, the
 27 *son* of Josech, the *son* of Joda, the *son* of Joanan, the *son*
 of Rhesa, the *son* of Zerubbabel, the *son* of Shealtiel, the

genealogy is here traced back to Adam and so to God, whose son Adam was.

23. about thirty. The indefinite phrase precludes an exact chronology.

Joseph. This genealogy appears as giving us the pedigree of Joseph. Two difficulties, in particular, have been felt in regard to it. (1) If Jesus was only the nominal, not the real son of Joseph (as Luke has asserted), what good was there in giving Joseph's genealogy? (2) How comes this list to be different from that in Matthew (i. 1-16)? In form this ascends to the ancestors, while Matthew descends; and while Matthew, being more Jewish, begins at Abraham, Luke, the Gentile, shews his Pauline spirit of sympathy with the human race in going back to Adam. These are not discrepancies. The serious point is in the different lists of names. A common reply to both objections is that Luke gives the genealogy of Mary, and Matthew that of Joseph. But Luke is as definite in stating that his belongs to Joseph as Matthew. Supposing both apply to Joseph, the first objection has been met by stating that Jews only reckoned their pedigrees through their fathers; Joseph was the reputed father of Jesus, his legally recognized father. Then we have no explicit statement that Mary was of the Davidic stock; but the assumption of the evangelists, Matthew (ix. 27) and Luke (xviii. 38), that Jesus was 'the son of David,' after they have asserted his miraculous birth from the Virgin, seems to imply that they held Mary to be of the royal family. Various attempts have been made to explain the divergence between the two lists of names. They are all purely hypothetical conjectures. The most reasonable seems to be that where they diverge one list gives the actual line of descent, and the other the line by which the inheritance went. The evident fact is that there were two pedigrees of Joseph, each tracing his line through David, the essential point. Compare also the list in 1 Chronicle i-iv.

27. Zerubbabel, Shealtiel. These two names, and these only, are common to both lists between Joseph and David. In Matthew

son of Neri, the *son* of Melchi, the *son* of Addi, the *son* 28
of Cosam, the *son* of Elmadam, the *son* of Er, the *son* of 29
Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of
Matthat, the *son* of Levi, the *son* of Symeon, the *son* 30
of Judas, the *son* of Joseph, the *son* of Jonam, the
son of Eliakim, the *son* of Melea, the *son* of Menna, 31
the *son* of Mattatha, the *son* of Nathan, the *son* of
David, the *son* of Jesse, the *son* of Obed, the *son* of Boaz, 32
the *son* of Salmon, the *son* of Nahshon, the *son* of 33
Amminadab, the *son* of Arni, the *son* of Hezron, the
son of Perez, the *son* of Judah, the *son* of Jacob, the *son* 34
of Isaac, the *son* of Abraham, the *son* of Terah, the
son of Nahor, the *son* of Serug, the *son* of Reu, the *son* 35
of Peleg, the *son* of Eber, the *son* of Shelah, the *son* of 36
Cainan, the *son* of Arphaxad, the *son* of Shem, the *son*
of Noah, the *son* of Lamech, the *son* of Methuselah, the 37
son of Enoch, the *son* of Jared, the *son* of Mahalaleel,
the *son* of Cainan, the *son* of Enos, the *son* of Seth, the 38
son of Adam, the *son* of God.

And Jesus, full of the Holy Spirit, returned from the 4

Shealtiel is the son of Jechoniah, who however, according to Jeremiah xxii. 28-30 (where he is called Coniah), had no son. In Luke he is the son of Neri. Therefore it would seem that he was really Neri's son, descended from David through Nathan, but Jechoniah's nominal son, because his heir. Thus we get the two lines.

31. Here the two lines agree, back to Abraham, beyond whom Matthew's is not traced.

38. son of God: a daring statement of Luke's, not in the dry Jewish genealogy.

iv. 1-13. The Temptation. Jesus, now fully possessed by the Holy Spirit, is led about under this influence in the wilderness during forty days, and there tempted by the devil. Having fasted throughout this time and being then hungry, he is tempted to command the stones to become bread, but replies with the thought that bread is not the sole essential of life. A second temptation comes from a simultaneous vision of all the kingdoms of the world,

2 Jordan, and was led by the Spirit in the wilderness during
 forty days, being tempted of the devil. And he did
 eat nothing in those days: and when they were com-
 3 pleted, he hungered. And the devil said unto him,

with a promise of possessing them on condition of worshipping Satan. Jesus replies with a sentence of Scripture confining worship to God. Lastly, he is tempted to cast himself down from a wing of the temple, trusting to a promise of angelic protection. He replies by quoting the command not to tempt God. The devil having finished every temptation leaves Jesus for a time.

1. full of the Holy Spirit. Following the Baptism with its subsequent endowment of the Spirit, this must refer to that experience. Jesus was now in a new condition of spiritual grace, beyond what he had enjoyed during the thirty quiet years at Nazareth.

returned: on the way back from the Jordan valley towards Galilee.

was led. The verb is in the imperfect, and therefore it implies a continuous action. Mark had said that the Spirit drove him into the wilderness (Mark i. 12); now Luke has the idea of his being under the influence of the Spirit during all his forty days of wilderness wanderings.

the wilderness. Tradition has fixed on the mountain now called *Quarantania*, above Jericho; but the direction taken by Jesus in returning to Galilee would take him more north. Probably he roamed over a considerable part of the wild hill region west of the Jordan valley.

2. tempted. The Greek word may be used simply for testing, as in Exodus xvi. 4, where it is translated 'prove'—'that I may prove them'—and also for provoking, apart from sin, as when it is applied to God, 'Ye have agreed to tempt the Spirit' (Acts v. 9). But it is also used for enticing to evil, e.g. in James i. 13, 'Let no man say when he is tempted, I am tempted of God.' Evidently it is used in this bad sense here, because (1) the tempter is the spirit of evil, (2) Jesus resists his suggestions as proposals to do what is wrong. The innocence of Christ does not preclude temptation, because the things proposed were in themselves desirable for an innocent person, though the suggested way to obtain them was wrong. It has been pointed out that an innocent person will feel the full strain of a temptation, because he holds out to the end, while a weak person who yields will not, because he gives way at some earlier stage.

the devil: *lit.* 'the adversary'; the Greek name for the

If thou art the Son of God, command this stone that it become bread. And Jesus answered unto him, It 4 is written, Man shall not live by bread alone. And 5 he led him up, and shewed him all the kingdoms of the world in a moment of time. And the devil said 6 unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore 7 wilt worship before me, it shall all be thine. And Jesus 8 answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he led him to Jerusalem, and set him on 9

Hebrew 'Satan.' There might have been a visible appearance, corresponding to the visions of angels; but this is not to be taken for granted. All that follows may have taken place in the inner consciousness of Jesus. Or perhaps the form of the three temptations is purely parabolic. The essential point is that Jesus was really tempted in the directions indicated.

3. the Son of God. The Temptation was based on the consciousness of sonship, following the voice Jesus heard at his Baptism: 'Thou art my beloved Son.' It was to use his Divine power and rights of sonship for his own convenience.

this stone: one particular block of stone, of the limestone abounding in Palestine, probably resembling a loaf.

bread: *lit.* 'a loaf.'

4. Cited from Deuteronomy viii. 3. Christ answers with words of Scripture, shewing he is familiar with it, and attaches weight to its authority. He masters the appeal to his human lower nature, in bodily hunger, by summoning thoughts of the requirements of a man's higher needs.

5. Manifestly this could not be done in actual fact with a round earth. It is internal vision or thought.

6, 7. A special appeal to the Messianic aims of Jesus. By adopting unworthy methods Jesus might hope the better to win influence. This is the temptation before which Mohammed fell. It is the temptation of all leaders of men. Our Lord's resistance to it is seen in his continuous rejection of the popular rôle of the Messiah as an insurgent patriot. Matthew puts this temptation third, the more likely place as it is the climax.

8. Cited from Deuteronomy vi. 13, 'Thou shalt fear the Lord,' &c., the word 'worship' being substituted for 'fear.'

the pinnacle of the temple, and said unto him, If thou
 10 art the Son of God, cast thyself down from hence : for it
 is written,

He shall give his angels charge concerning thee, to
 guard thee :

11 and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, 'Thou
 shalt not tempt the Lord thy God.

13 And when the devil had completed every temptation,
 he departed from him for a season.

14 And Jesus returned in the power of the Spirit into
 Galilee : and a fame went out concerning him through

9. pinnacle: *lit.* 'wing,' perhaps the top of 'Solomon's Porch.' Hegesippus tells us that James, the brother of Jesus, was flung down from 'the wing of the temple' (the same phrase) at his martyrdom (Eusebius, *Hist. Eccl.* ii. 23). Undoubtedly this temptation must have been in vision or imagination, or it is described in parable. To assert that the devil had the power to carry Jesus bodily flying through the air is to make the Gospel unbelievable by reducing it to the level of a monkish legend.

10, 11. Cited from Psalm xci. 11, 12.

12. Cited from Deuteronomy vi. 16, where, however, the sentence is in the plural. Thus all three of our Lord's answers are from this book, the most spiritual of the five books of the law.

tempt. Plainly here the word means provoke. Cf. note on verse 2.

13. for a season: more correctly 'until a convenient season.'

iv. 14, 15. *Jesus in Galilee.* Jesus returns to Galilee in the power of the Spirit, and teaches in the synagogues, with the result that he becomes famous throughout the neighbourhood.

14. returned: the word used in verse 1 before the Temptation. He now continued his return to his own district.

in the power of the Spirit: a second reference to the endowment of the Spirit at the Baptism. New energy for action is seen as the fruit of that gift.

all the region round about. And he taught in their 15
synagogues, being glorified of all.

And he came to Nazareth, where he had been brought 16
up : and he entered, as his custom was, into the synagogue
on the sabbath day, and stood up to read. And there 17
was delivered unto him the book of the prophet Isaiah.
And he opened the book, and found the place where
it was written,

15. synagogues: the Jews' places of worship. It was open to any competent person to teach in them, with the consent of the elders. Jesus thus appears as a Jewish teacher in his national church. Later he was expelled from the synagogue; and then he could teach no longer in the sabbath assemblies, but was compelled to do so in private houses or in the open air. This may be illustrated by the experience of John Wesley, who first preached in the parish churches, and later, being refused them, preached in separation from the church of his early days.

iv. 16-30. *Jesus at Nazareth.* In the course of his tour of preaching through the Galilæan synagogues Jesus comes to his own town, visits the synagogue, and there reads from Isaiah the great prophecy of good tidings to the poor. The attention of the congregation being riveted on him, he amazes all with the grace of his speech. Yet they think of him as but the carpenter's son, and look for him to justify his fame by working a miracle in his own neighbourhood. He reminds them of a proverb that tells how a prophet is not welcome in his own neighbourhood, and quotes the instances of Elijah's and Elisha's miracles for the benefit of foreigners. At this the people grow angry, and drive him out of the city towards a cliff from which they are about to fling him down, when he passes quietly through their midst and goes his way.

This incident is placed later in the life of Christ by Matthew (xiii. 53-58) and Mark (vi. 1-6); and rightly so, as the reference to great deeds in Capernaum, even found in Luke's narrative (verse 23), shews. Our evangelist has not yet recorded the Capernaum miracles, which the other Synoptic writers describe before they give the Nazareth incident.

16. the synagogue: implying that there was but one.

as his custom was. Here he had worshipped for nearly thirty years.

17. the book: the roll, that of the prophet Isaiah. The lesson from one of the prophets followed that from the law.

- 18 The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings
to the poor :
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.
20 And he closed the book, and gave it back to the
attendant, and sat down : and the eyes of all in the
21 synagogue were fastened on him. And he began to
say unto them, To-day hath this scripture been fulfilled
22 in your ears. And all bare him witness, and wondered

found the place : either purposely selected it, or turned to the section fixed by the Jewish lectionary.

18, 19. Isaiah lxi. 1, 2. Somewhat freely cited from the LXX.

the Spirit of the Lord. Jesus claims that the coming of the Spirit upon him (which he knew was at his Baptism) was the realizing of the prophet's words.

anointed : divinely appointed. Both kings and prophets were anointed.

good tidings to the poor : the keynote of Christ's preaching, especially noted by Luke, who always shews great sympathy for the poor.

release . . . liberty : primarily directed to the deliverance of the Jews from the Babylonian, or some later, oppression. Jesus brings spiritual liberty, as his subsequent work shews, (1) from the bondage of legalism and Pharisaic traditions ; (2) from sin, as we learn especially from John viii. 32, 34, 36.

sight. Jesus brings the most helpful form of revelation, the capacity to see truth for ourselves.

19. acceptable : the welcome year, the time of God's especial bounty.

20. closed : *lit.* 'rolled up.' The book was a parchment roll.

attendant : not the 'minister' in our sense of the word ; the *chazzan*, whose duty it was to take the Scriptures from their chest and replace them there.

the eyes of all, &c. : out of curiosity, because of his fame combined with their familiarity with his early life ; perhaps with deeper interest roused by his inspired presence.

at the words of grace which proceeded out of his mouth :
 and they said, Is not this Joseph's son? And he said ²³
 unto them, Doubtless ye will say unto me his parable,
 Physician, heal thyself : whatsoever we have heard done
 at Capernaum, do also here in thine own country. And ²⁴
 he said, Verily I say unto you, No prophet is acceptable
 in his own country. But of a truth I say unto you, ²⁵
 There were many widows in Israel in the days of Elijah,
 when the heaven was shut up three years and six months,
 when there came a great famine over all the land ; and ²⁶
 unto none of them was Elijah sent, but only to Zarephath,
 in the land of Sidon, unto a woman that was a widow.
 And there were many lepers in Israel in the time of ²⁷
 Elisha the prophet ; and none of them was cleansed, but
 only Naaman the Syrian. And they were all filled with ²⁸
 wrath in the synagogue, as they heard these things ; and ²⁹
 they rose up, and cast him forth out of the city, and led

22. words of grace. It was the kindliness of the teaching of Jesus that most struck his hearers.

Joseph's son : the common surname of Jesus at Nazareth, implying the popular idea of his origin. Jesus was well known, and his family was that of a townsman, also well known and not regarded with any especial honour.

23. Capernaum : plainly implying that Jesus had done much there, although Luke has not yet reached his record of the events. See note on verse 31.

25. Cf. 1 Kings xvii. 9-16.

three years and six months. James has the same period (Jas. v. 17), although in the history we have under three years (cf. 1 Kings xviii. 1). Apparently, therefore, this was according to a Jewish tradition, being, as Dr. Plummer suggests, the recognized duration of calamity after the three and a half years of Antiochus Epiphanes' persecution (cf. Dan. vii. 25, xii. 7 ; Rev. xi. 2, 3, xii. 6, 14, xiii. 5).

27. See 2 Kings v.

28. all. At first 'all' fastened their eyes on him (verse 20) ; then 'all' wondered at his words of grace (verse 22) ; now 'all' turn against him. There was no faction of opposition as yet ; it was a general popular revolution of feeling.

him unto the brow of the hill whereon their city was
 30 built, that they might throw him down headlong. But
 he passing through the midst of them went his way.
 31 And he came down to Capernaum, a city of Galilee.
 32 And he was teaching them on the sabbath day : and they
 were astonished at his teaching ; for his word was with
 33 authority. And in the synagogue there was a man,

29. the brow : the traditional precipice is some distance to the south-east of the town. There were smaller precipices nearer. Nazareth is built in a hollow of the hills among rocks and ravines.

30. This does not assert either (1) that Jesus became invisible, or (2) that he had miraculous protection. The temptation scene at the wing of the temple precludes the idea that Jesus would resort to such means of saving himself. It is enough to conclude that the mysterious majesty of the person of Christ overawed the fickle mob. Even more remarkable is the escape of Athanasius from the church of St. Theonas, when soldiers were sent to arrest him ; he tells us in his own narrative that he passed out through them (*Apol. pro fugâ*, 34). Cf. John's accounts of the officers who dared not arrest Jesus (vii. 45, 46), and of the soldiers who fell back when Jesus declared himself (xviii. 6).

iv. 31-37. *The demoniac in the synagogue.* Going down to Capernaum Jesus teaches there on the sabbath, astonishing the people. A demoniac in the synagogue recognizes him as the Holy One of God. At a rebuke from Jesus the demon throws its victim down, and then comes out of him. The people are astonished at Christ's power, and his fame spreads.

31. came down. Nazareth is a mountain city ; Capernaum is by the shore of the Sea of Galilee, 600 feet below the level of the Mediterranean.

Capernaum. The site has been lost. The traditional *Tell Hûm*, at the north of the lake, is generally given up, as it does not agree with Josephus' description of the neighbourhood, or with the gospel accounts which point to the plain of Gennesaret, further west, and has a shore of big stones unsuitable for a port. A more likely site is *Khan Minyeh*, at the north of the little plain of Gennesaret.

a city of Galilee : stated as though this were the first mention of the town in the narrative. Yet a reference to it occurs previously (verse 23). This is a further sign that the Nazareth incident is placed too early.

32. authority. The word stands both for 'right' and for

which had a spirit of an unclean devil; and he cried out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went forth a rumour concerning him into every place of the region round about.

And he rose up from the synagogue, and entered into

power.' Henry Ward Beecher paraphrased it as 'weight.' The people felt Christ's teaching to be weighty.

33. a spirit, &c. The belief in demoniacal possession was common among Jews and Gentiles in the time of our Lord, and it long obtained in the Christian Church. But it has been pointed out that most, if not all, the phenomena associated with this belief are now diagnosed as forms of disease—insanity, epilepsy, hysteria, &c. If we accept the view that there was nothing more, we must allow that Jesus would speak and probably think, and the people understand him, in accordance with current ideas, and not in anticipation of twentieth-century pathological science. But of course nobody can prove that there are not spiritual agencies of evil behind physical phenomena.

devil: rather 'demon'; the word 'devil' in Scripture is reserved for one being, Satan.

34. the Holy One. It is the manifest holiness of Jesus that provokes the unclean demon, or, if we prefer to put it so, the unclean temperament of the miserable man.

36. this word: either the word addressed to the demoniac, or more probably the powerful utterance of Jesus throughout the synagogue scene, consummated in the effect of his word on this man.

iv. 38, 39. *Simon's wife's mother.* Leaving the synagogue, Jesus enters Simon's house to find his wife's mother down with severe fever. Our Lord's help being sought, he rebukes the fever;

the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for
 39 her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

whereupon it leaves the sufferer, and she gets up and waits on the household.

38. Simon: Peter, who therefore is living at Capernaum at this time.

wife's mother: an indubitable evidence that Peter had been married; later we read of his wife as his travelling companion (1 Cor. ix. 5).

holden with a great fever: medical terms, suitable to 'the beloved physician,' Luke, as the author. Galen distinguished fevers as 'great' and 'slight.' The low-lying, marshy land of the plain of Gennesaret would readily engender malarious fever.

they besought him. Since in Luke, as also in Mark, this is the first miracle of healing bodily disease, the cure of the demoniac alone preceding it, we may wonder why the family should think of applying to Jesus for help; but in Matthew other cases of physical cures precede—the leper and the centurion's servant (see Matt. viii. 1-13).

39. rebuked the fever: as though this too were a sort of demon.

ministered: a proof of complete cure after the exhaustion and fever, and a sign of the worthy woman's sound character.

iv. 40, 41. *Evening cures.* At sunset many sick people are brought to Jesus; he lays his hands on every one and heals them all. Demons recognize him to be the Son of God, and he rebukes them.

40. when the sun was setting: as soon as the sabbath was over. Jews would not carry burdens, even the sick for healing, on the sabbath. This ended at sunset on Saturday, as it began at sunset on Friday.

laid his hands: our Lord's usual method of cure. It brought personal contact and encouraged faith. There were many cases; but there was no wholesale healing. Christ's method was always individualistic.

And devils also came out from many, crying out, and ⁴¹ saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

And when it was day, he came out and went into ⁴² a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. But he said unto them, ⁴³ I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

41. devils: rather 'demons' (see note on verse 33).

the Son of God: in the Messianic sense, as the last words of the verse shew. Jesus is recognized by the demoniacs as the Christ. It is not easy to explain this as merely the result of brain and nerve disease.

suffered them not. Jesus did not yet put forth the claim to be the Christ. Had he done so he would have been misunderstood. For a long while he required those who believed in it not to publish it. Assuredly he would not welcome the first proclamation of it from such a source as the shrieks of maniacs.

iv. 42, 44. *Jesus in a desert place.* In the morning Jesus retires to a desert place. The multitude pursue him, desiring to retain him; but he tells them that he must deliver his good tidings in other cities, and goes on a preaching tour among the synagogues of Galilee.

42. when it was day. Mark tells us it was very early, before it was light (Mark i. 35).

sought: *lit.* 'were continuously seeking.'

43. the kingdom of God. In Matthew this is called 'the kingdom of heaven,' a more Hebraistic expression, common among the Rabbis at the time of Christ. We cannot tell which phrase our Lord used—possibly both at times; the signification is the same, as 'heaven' is a Jewish periphrasis to avoid using the sacred name. The meaning may be either (1) the realm, or (2) the rule of God. In our Lord's spiritual teaching these two meanings necessarily run closely together. God's realm is always found where God's rule is established. The root idea comes down from the O. T. with its theocracy, the kings of Israel being regarded as really viceroys of Jehovah, the supreme Sovereign. Later in prophecy and apocalyptic writings the Jews learnt to look for a coming kingdom in which Israel should enjoy to the full the

- 44 And he was preaching in the synagogues of Galilee.
 5 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing
 2 by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone
 3 out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat

blessings of God's rule. Jesus accepted this idea and made it the central theme of his teaching, but elevated it to the region of the spiritual; with him the kingdom of God is not an earthly realm, whose subjects the Jews revel in material prosperity. As a rule it is the government of God in the hearts of his people; as a realm it is the transformed society that results from that government.

44. Galilee. The best MSS. have 'Judæa,' the reading accepted by Westcott and Hort. But the context and the parallels in the other Gospels point to Galilee as the locality. If, as seems probable from the MSS., 'Judæa' is the right word, we must understand this to mean here 'the Jews' country,' and so to include Galilee. Luke uses the name with that wide application elsewhere, e. g. in xxiii. 5.

v. 1-II. The call of Simon. Pressed by the crowd at the lake side, Jesus enters a boat and teaches from it. Afterwards he bids Simon launch out for a draught of fishes. Simon answers that they have toiled all night and taken nothing; yet he obeys, and is rewarded by drawing in so great a number of fishes that the nets begin to break, and assistance has to be obtained to draw them up. The fishes fill the boats to sinking. Peter falls down and implores Jesus to leave him as he is a sinful man, being amazed at what has happened, as also are his partners James and John. Jesus encourages him, and tells him he is to be a fisher of men. When they reach land all three leave their boats to follow Jesus.

1. the word of God: a characteristic phrase of Luke's, that may mean either (1) the word about God, or (2) the word God speaks, God's word—probably the latter. Thus prophets spoke God's word. The subject about which Jesus spoke was not merely the Divine Nature, but rather 'the kingdom of God.'

2. two boats: i. e. one belonging to Simon (and Andrew), the other belonging to Zebedee.

3. Simon's: chosen because Simon was Jesus' host (see iv. 38).

sat down: the usual attitude of the Jewish teacher, as to-day it is the attitude of the Arab teacher.

down and taught the multitudes out of the boat. And 4
 when he had left speaking, he said unto Simon, Put out
 into the deep, and let down your nets for a draught.
 And Simon answered and said, Master, we toiled all 5
 night, and took nothing : but at thy word I will let
 down the nets. And when they had this done, they 6
 inclosed a great multitude of fishes ; and their nets were
 breaking ; and they beckoned unto their partners in the 7
 other boat, that they should come and help them. And
 they came, and filled both the boats, so that they began
 to sink. But Simon Peter, when he saw it, fell down 8
 at Jesus' knees, saying, Depart from me ; for I am
 a sinful man, O Lord. For he was amazed, and all 9

5. Master. This is not the usual word rendered 'Master' in our English Bibles, which really means 'teacher'; but a word only used by Luke of N.T. writers and more significant of authority. Our evangelist never uses the Hebrew title 'Rabbi.' It implies that Simon already acknowledged the authority of Jesus over his actions as well as his prophetic power.

6. No other evangelist gives this incident of the draught of fishes at the call of Peter, not even Mark, who is thought to have derived his information from that apostle. But in the fourth Gospel a similar wonder occurs at the end of our Lord's ministry, after the Resurrection (see John xxi. 6). Accordingly some critics have concluded that the two evangelists are describing the same event, and that one has it chronologically misplaced. But it is to be observed that there are considerable differences between the narratives. In John the apostle does not beseech Jesus to depart from him.

were breaking: were beginning to break ; they did not actually burst open, or of course the fish would have been lost. Canon Tristram says of the shoals of fish in the lake of Gennearet, 'they sometimes cover an acre or more on the surface in one dense mass.'

7. their partners: probably James and John ; but see note on verse 10.

8. Simon Peter: the first mention of Simon's surname in this gospel, here introduced by the evangelist from later associations, although the apostle had not received it so early as the date of the incident if that is correctly placed.

a sinful man: the voice of conscience awakened by the

that were with him, at the draught of the fishes which
 10 they had taken; and so were also James and John,
 sons of Zebedee, which were partners with Simon. And
 Jesus said unto Simon, Fear not; from henceforth thou
 11 shalt catch men. And when they had brought their
 boats to land, they left all, and followed him.

perception of something superhuman in Jesus. This gives no excuse for the outrageous statement of the so-called *Epistle of Barnabas*, that the apostles had been excessively wicked men.

O Lord. A stronger term than 'Master.' It expresses the awed feeling of the speaker before the wonderful Presence.

10. James: probably the elder brother, as his name comes first. He was one of the three disciples of the inner group, and the first of the apostles to be martyred, being killed by the sword near the passover of A. D. 44 by the order of Herod Antipas (Acts xii. 2).

John: the 'beloved disciple' of the fourth Gospel, who lived to extreme old age at Ephesus, according to Polycrates, a bishop of that city in the second century (Eusebius, v. 24), and other ancient writers, among whom is Irenæus, who had seen and heard Polycarp of Smyrna, a disciple of John (Eusebius, v. 20).

Zebedee. Matthew informs us that he was with his two sons when Jesus called them (see Matt. iv. 21); and this is implied in Mark (i. 20). We may almost assume therefore that they went with their father's consent.

partners: not the same word as that translated 'partners' in verse 7. Therefore we cannot be sure that the same men are intended. The word here used is more personal, for those who work together, while that previously employed points to the common share in the proceeds. Still probably that also represents James and John.

catch: *lit.* 'take alive.'

11. left all: even the great quantity of fishes just caught, which would be some slight solace to Zebedee.

followed: primarily used in its literal sense. The four fishermen walked away with Jesus; but it is implied that they went to be his disciples.

In this section Luke differs from the other Synoptic writers (1) in placing the call of the four fishermen after the cure of Simon's wife's mother, while in Mark it precedes that event; (2) in stating that they were washing their nets, while Matthew and Mark have them casting their nets in the sea; (3) in inserting the account of the great draught of fishes—variations that do not affect the vital facts, the call and the response.

And it came to pass, while he was in one of the cities, 12 behold, a man full of leprosy : and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he 13 stretched forth his hand, and touched him, saying, I will ; be thou made clean. And straightway the leprosy departed from him. And he charged him to 14 tell no man : but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses

v. 12-16. *The cure of a leper.* In the course of his tour through the cities of Galilee, Jesus is met by a leper, who beseeches him to cleanse him. Jesus does so, charging the man to tell nobody, but to present himself to the priest for the certificate of his cleansing according to the Mosaic ordinance. But a rumour of it going abroad increases the fame of Jesus and draws a crowd of sick folk, whom he cures, afterwards withdrawing to the deserts for prayer.

12. full of leprosy. It has been pointed out that the Bible leprosy cannot have been *elephantiasis*, the disease that now bears the name, which eats away the body so that the nose, lips, and limbs drop off ; since it is described rather as a skin disease. Sir Risdon Bennett suggested *psoriasis* as coming nearer to the Scripture description ; but possibly, with the imperfect diagnosis of antiquity, several skin diseases were included under the name.

clean. Leprosy was regarded as worse than disease, as a defilement excluding its victim from all social intercourse. No doubt it was largely due to dirt.

13. touched: Christ's usual method of healing, and a sign of interest and compassion ; but in defiance of Jewish notions of defilement, for the touch would be held to have made Jesus himself unclean.

14. charged. Mark even has a stronger word, suggesting an indignant or vexed tone. Jesus saw that the man was likely to disobey his orders. He often repressed the publishing of his deeds, not coveting the notoriety of a wonder-worker. In this case publicity hindered his work by making known the ceremonial uncleanness.

shew thyself, &c. : in accordance with the law (Lev. xiii). The priest was a sanitary officer, and his certificate was necessary to establish the cure. Jesus would not dispense with this obviously useful regulation.

- 15 commanded, for a testimony unto them. But so much the more went abroad the report concerning him; and great multitudes came together to hear, and to be healed
 16 of their infirmities. But he withdrew himself in the deserts, and prayed.
- 17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the

a testimony: to witness to the people that the man was clean.

15. the report concerning him. Mark states that the man himself circulated this report of his cure, in spite of Christ's prohibition (Mark i. 45). Luke merely states that the fame of the miracle was spread abroad, with the consequence that crowds flocked to Jesus for healing.

16. withdrew himself. Mark gives the reason of this, viz. the wilful spreading of the fame of his cure by the cleansed leper, implying that the uncleanness Jesus was supposed to have contracted by touching him necessitated seclusion.

and prayed. Luke alone mentions this. It was in accordance with our Lord's habit to seek solitudes of the wild hills for his own private worship.

v. 17-26. *The paralytic let down through the roof.* While Jesus is teaching in the presence of leading Jews from far and near a paralytic is brought on a bed. Not being able to reach Jesus for the crowd by the usual means, the bearers let their burden down through the roof. Recognizing their faith, Jesus declares the man's sins to be forgiven. At this time the leading Jews are scandalized, as though Jesus were usurping a Divine prerogative. Perceiving their thoughts, he asks which is easier, to declare the man's sins forgiven or to bid him walk. That they may know he has the right to forgive sins, Jesus bids the paralytic arise, which he does, walking out with his bed, to everybody's astonishment.

17. Pharisees: not a sect, in our sense of the word, but a party laying claim to exceptional piety in the rigour of their obedience to the law. Their name means 'separatist,' and they were notorious for their proud self-distinction from the common people. Their origin was in the time of the Maccabæan struggle, when they began to emphasize the religious as opposed to the political aim of that uprising. The best side of their character is represented in the apocryphal *Psalms of Solomon*. The worst comes out in their behaviour to Christ at the time of their degeneration—formalism and pretence having usurped the place of

law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. And behold, men 18 bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not 19 finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said, Man, thy 20

genuine devotion in too many cases. They believed in an overruling Providence and in the resurrection of the dead. They abstained from politics, considering it their duty to devote themselves to the law and leave the issue to God, who would vindicate their cause in due time; but they cherished undying hatred to the Roman dominion, and looked for the Messianic kingdom which was to liberate Israel from this tyranny.

doctors of the law: teachers of the law, i. e. Rabbis. It was they who had developed the details of inferences from the law in the form of tradition, now venerated even more than the sacred text itself.

every village, &c. The fame of Jesus had attracted these leading Jews—leaders in religion. The incident that follows is the first case of antagonism between these people and Christ, as recorded in each of the Synoptic Gospels.

power of the Lord: i. e. God's power.

to heal: not the Pharisees and teachers, as the text of the A. V. implies; but to heal generally—healing power.

18. men. According to Mark there were four (ii. 3).

bed: Mark calls this a mat, or mattress.

19. went up: by the outside staircase, if it were a small house; or by one in the courtyard, if it were a large mansion. Possibly Jesus was teaching in the 'upper room,' which therefore would be near the roof.

tiles. This word is only found in our Gospel. According to Mark the men dug through the roof, as though it were the common flat or domed Eastern roof of dry mud pressed on branches of trees and more substantial beams. The work of making a way through a tiled roof would not so much inconvenience the congregation below as what Mark suggests. A possible explanation is that Jesus was in the courtyard, and that some slight roofing for shade was all that the men had to remove.

20. their faith. It may be assumed that the paralytic's faith

- 21 sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone?
- 22 But Jesus perceiving their reasonings, answered and said
- 23 unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins are forgiven thee; or to say,
- 24 Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he said unto

is included; but certainly the faith of his friends whose action it was to make a way through the roof is primarily in mind here.

thy sins, &c. There is no sign that the man was brought to be cured; he may have been eager to hear Jesus teach. Our Lord's words imply that he was more anxious for the forgiveness of his sins than for the cure of his affliction.

are forgiven: *lit.* 'have been.' Jesus announces the accomplished fact.

21. scribes: evidently the same as the 'doctors' of verse 17. The primary duty of the scribes was to write out the law; but they became its custodians and teachers, and in their teaching the creators and preservers of tradition.

began to reason. The sequel shews that this was in their private thoughts.

blasphemies. The Greek word is sometimes used for calumnious speaking about our fellow men (e. g. 'railing,' Col. iii. 8). But here it has the graver meaning of our word blasphemy, for language insulting to God.

22. perceiving: *lit.* 'coming to know.'

in your hearts. This suggests that the thoughts were not spoken.

23. easier, to say. The declaration of pardon was easier, because nobody could test its results, while the effect or non-effect of the command to do an outward action would be seen at once.

24. the Son of man: a title our Lord applies to himself, occurring some eighty times in the Gospels; it is never given him there by the writers in their narratives. Luke uses it in the account of Stephen's vision (Acts vii. 56). The term 'son of man' is met with in the O. T., especially in Ezekiel, where the prophet is addressed some ninety times under that title. At the time of our Lord it was commonly used in the Aramaic dialect, then spoken in Palestine, simply to mean 'man.' But Jesus gives it a distinctive signification by using the definite article—'the Son of man';

him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately ²⁵ he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And ²⁶ amazement took hold on all, and they glorified God ; and they were filled with fear, saying, We have seen strange things to-day.

And after these things he went forth, and beheld a ²⁷ publican, named Levi, sitting at the place of toll, and

and this same form of the expression is found in contemporary apocalyptic literature for the Messiah, who was thus vaguely described as 'the man.' Jesus may have been privately thinking of this when he chose the name for himself ; but it did not publicly express his claim to be the Messiah, for we know that he forbade his disciples to proclaim him as such during his ministry. By calling himself 'the man' he dwelt on his human brotherhood and the simplicity of his personal position.

power : better 'authority' or 'right.'

on earth. This right is included in his mission on earth.

couch : a diminutive of the word rendered 'bed' in verse 18. It was a light mat.

25. glorifying God. The man ascribed his cure to God rather than Jesus only, whose Divine nature he could not then know. The next verse indicates that it was the same with the people who had witnessed it. But this phrase is characteristic of Luke.

v. 27-32. Levi and the publicans. On going out of the house where the previous incident occurred, Jesus, seeing a publican named Levi sitting at his place of toll, calls him. Levi forsakes everything and follows Jesus. He has a feast with many guests of his own associates. Pharisees and their scribes coming in complain of the disciples of Jesus associating with such company. Jesus answers in defence that it is not the sound but the sick who need the physician. It is sinners, not righteous people, that he has come to call to repentance.

27. publican : see note on iii. 12.

Levi. This name appears in the parallel account in Mark, where Levi is called 'the son of Alphæus' (Mark ii. 14). In the first Gospel the name 'Matthew' takes its place. Plainly these are two names for the same man : (1) because the incident of the call of the publican and the subsequent feast is the same in the first Gospel as in the two others, and (2) because in both Mark

28 said unto him, Follow me. And he forsook all, and rose
 29 up and followed him. And Levi made him a great feast
 in his house : and there was a great multitude of publi-
 cans and of others that were sitting at meat with them.
 30 And the Pharisees and their scribes murmured against
 his disciples, saying, Why do ye eat and drink with the
 31 publicans and sinners? And Jesus answering said unto
 them, They that are whole have no need of a physician ;
 32 but they that are sick. I am not come to call the

(iii. 18) and Luke (vi. 15) the name 'Matthew' appears among the names of the apostles, as it does in the Gospel according to Matthew (x. 3), while the name 'Levi' is not in any of the lists.

the place of toll : where the custom dues were collected. Capernaum was on or close to the great trade route from Acre on the coast to Damascus.

29. feast : *lit.* a 'reception,' a 'banquet.'

in his house : plainly Levi's house. In Mark (ii. 15) the account reads as though it were Christ's house. But he had no house of his own.

others. There would be only such as would associate with publicans—not over-strict people, possibly people of doubtful reputation.

30. Pharisees : see note on verse 17.

their scribes : scribes of the Pharisaic party. See note on verse 21.

sinners. The critics assume that the 'others' mentioned in the previous verse were persons of bad character. Perhaps they knew some of them to be of ill repute.

31. whole : or sound and healthy. The Greek word is peculiar to Luke the physician. It would be used in pathology as the opposite of 'diseased.' The illustration of the physician explains our Lord's reason for being in strange company. It was their need that drew him to these people, not any fascination he felt for them. His critics seem to hint that a certain indifference to moral distinctions was seen in the disciples of Jesus ; perhaps with a view to make their Master popular and so gain a following, even though from among the most objectionable people. Our Lord's answer implicitly repudiates all self-regarding aims. He went to these people not for his own sake at all, but for their sakes, because they needed a physician of souls.

32. the righteous. It was literally true that Jesus did not come to call sinless people. Such people would not need a saviour.

righteous but sinners to repentance. And they said unto 33 him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but

But there is irony in his language, for who are the righteous?—these Pharisees and scribes?

to repentance: only in Luke. These words disappear from the corrected text of Matthew and Mark, although they are in the A. V. of these Gospels, because they are not in the good MSS. and are therefore evidently supplied from Luke. This raises the question whether Luke himself may have added them to complete and so to safeguard our Lord's saying as a homiletic gloss. It states a truth, indeed. If Jesus calls sinners in their sin, this is to call them out of it. Still here the stress is not on that idea, but on the bare fact that he calls sinners at all, condescends to such, has mercy on them—that he is the sinner's Friend.

v. 33-39. *Christ's disciples not fasting.* It is complained that while the disciples of John and of the Pharisees frequently fast, the disciples of Jesus do not. He defends them on the ground that wedding guests cannot fast in the bridegroom's presence; they will when he is removed. Then he enforces his point—the necessary difference between the ways of his disciples and the ways of the followers of the older religion—by two illustrations, viz. that nobody would patch an old garment with undressed cloth, or put new wine in old skins, as in the first case if such a thing were done the result would be to destroy the old, and in the second not only to do this, but also to waste the new.

33. they said. In Matthew the question is put by the followers of John—'Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft,' &c. (Matt. ix. 14). In Luke the question seems to come from the scribes and Pharisees previously mentioned. But the phrase 'they said' may be understood as an indefinite introduction of the subject, meaning some said, as the expression is in Mark (ii. 18).

disciples of John. These then hold together and keep up their customs after their master has been removed from them, and in spite of the appearance of the new Prophet, thus declining to follow John's own teaching in pointing on to Christ. We meet such later at Ephesus (see Acts xviii. 25, xix. 3).

fast often. In the O. T. we read of fasting both as enjoined by the law at the Day of Atonement (Lev. xxiii. 32), and as practised by people in times of trouble, or as an accompaniment of penitence (e. g. Jonah iii. 7). But the Rabbis had added to the frequency of the fasts. The word 'often' in our texts points to

34 thine eat and drink. And Jesus said unto them, Can ye
 make the sons of the bride-chamber fast, while the bride-
 35 groom is with them? But the days will come; and
 when the bridegroom shall be taken away from them,
 36 then will they fast in those days. And he spake also a
 parable unto them; No man rendeth a piece from a new

this excess of fasting. The Pharisee in the parable boasts of fasting twice a week (Luke xviii. 12).

but thine eat and drink. It is not denied that they ever fasted; but neither is it asserted. There is no saying of Jesus requiring or commending fasting. Once he speaks of it as a practice of his disciples which he assumes to be carried on, and then he forbids ostentation in regard to it (Matt. vi. 16-18). The recommendation of fasting in Mark ix. 29 and Matthew xvii. 21 disappears from the Revisers' Text, as it is not found in the best MSS.

34. sons of the bride-chamber : wedding guests and friends of the bride or bridegroom. The expression 'sons of' is a Hebraism denoting people closely connected with anything, e. g. a 'son of peace' (x. 6), 'sons of this world,' and 'sons of light' (xvi. 8).

the bridegroom: i. e. Jesus. This image is applied to our Lord in the fourth Gospel (John iii. 29), where it is attributed to John the Baptist; it is also found applied to Christ in the Revelation (xviii. 23). The image and the use of it here made by Jesus indicate the sunny joyousness of his early ministry. He is not yet 'the man of sorrows.' His ministry opens in gladness, like a wedding festival, the villagers' delight. But see next verse.

35. This verse shews that already the shadow of the cross is before our Lord. The first mutterings of opposition have begun; he sees that this can end but in one way, for he has determined on a course that must provoke growing antagonisms.

then will they fast : not as a rite, nor by rule; not as penance, but as the natural result of grief. Christ's presence precludes fasting; his departure will bring the mourning that fasting expresses.

36. parable. Our Lord's parables consist of appeals to facts of nature or to customs common among men, by comparison with which it should be seen that what he says is natural or reasonable, and therefore should not be rejected as unbelievable. Thus they are very different from fables, which are often unnatural and even impossible. It is of the essence of the parable that it should be recognized at once as what cannot be denied in every-day life. Then it serves as more than an illustration, as an argument from analogy. It is often introduced with the formula 'What man'

garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no man putteth new wine 37 into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins. 38 And no man having drunk old *wine* desireth new: for 39 he saith, The old is good.

Now it came to pass on a sabbath, that he was going 6 through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

would do so and so? or 'No man would do this or that, to lead on to the thought that **what** is not to be seen in the world because it is unnatural or unreasonable should not be expected in religion.

a piece from a new garment. Mark (ii. 21) has 'a piece of undressed cloth,' which explains the action. The raw, unshrunk material in shrinking drags at the stiff, old garment and so tears it.

37. new wine, &c. It has been suggested that the old wine-skin would contain dregs which would start the ferment again in the new wine; if the fermenting process had not been stopped it would burst any wine-skins, new or old.

These two parables teach the incompatibility of the new life Christ brings with the old life previously lived. Its immediate application is to Judaism. In the first parable the old is the principal thing; Christianity cannot serve merely to patch up Judaism. In the second, the new is the principal thing; this new life cannot be contained in the old forms of effete customs.

39. An illustration of the clinging to the old, and so refusing to accept the new, commonly seen in the world.

vi. 1-5. *Plucking corn on the sabbath.* On a sabbath day, while Jesus is walking through a cornfield, his disciples pluck ears of corn and eat them. Some of the Pharisees complain of this as sabbath-breaking. Jesus replies by appealing to the instance of David and his followers eating shewbread when hungry, and so placing human need above ritual law. As the Son of man he claims to be lord of the sabbath.

1. plucked the ears of corn, &c. There was no objection to the act, which was expressly permitted in the law (see Deut. xxiii. 25). The objection was to 'sabbath-breaking.'

rubbing them, &c.: only mentioned by Luke, a further act which the Rabbis regarded as labour.

2 But certain of the Pharisees said, Why do ye that which
 3 it is not lawful to do on the sabbath day? And Jesus
 answering them said, Have ye not read even this, what
 David did, when he was an hungred, he, and they that
 4 were with him; how he entered into the house of God,
 and did take and eat the shewbread, and gave also to
 them that were with him; which it is not lawful to eat
 5 save for the priests alone? And he said unto them,
 The Son of man is lord of the sabbath.

2. not lawful: i. e. though not expressly forbidden, still considered constructively unlawful, because reckoned a breach of the law forbidding labour on the sabbath. It was treated as a kind of reaping and winnowing, agricultural work not allowed on the sabbath.

3, 4. what David did, &c. The incident is taken from 1 Samuel xxi. 1-6, where we read how David came to Nob demanding bread from the priest Ahimelech, who replied that he had none but the sacrificial bread which only priests were allowed to eat, but on David's demanding that, gave it him. Here then was a distinct breach of law; yet the necessity of hunger was allowed to override the law. Our Lord's appeal takes the form of an *argumentum ad homines*. The Pharisees would not dare to impugn David's action; then why should they object to Christ's disciples breaking another law—if so their action were to be regarded—to satisfy their hunger?

shewbread: 'loaves exhibited'—twelve loaves deposited weekly on a table in the 'holy place' of the temple provided for the purpose, and renewed weekly, being eaten by the priests at the end of the week (see Lev. xxiv. 5-9).

5. This verse reads like a personal claim on the part of our Lord to deal with the sabbath as he will. But (1) in Matthew (xii. 8) we read 'For the Son of man,' &c., as a truth that should be evident on the statement of it; and (2) Mark (ii. 27) inserts 'The sabbath was made for man, and not man for the sabbath' before the words about the Son of man. Therefore it seems that it is primarily as Son of man, in his full realization of the dignity and rights of man, that Jesus is lord of the sabbath. When man rises to his true position he is superior to ritual laws and can dispose of them according to his own judgement. And yet our Lord hints at his higher dignity, as in the claim to forgive sins. He is no ordinary man, but *the* Son of man, who is lord of the sabbath.

And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did

vi. 6-11. *Curing a man's withered hand on the sabbath.* On another sabbath, while Jesus is teaching in the synagogue, his critics watch to see if he will cure a man with a withered hand. Knowing their thoughts, he bids the man stand up, and then asks whether it is right to do good or to do harm on the sabbath. Jesus then tells the man to stretch out his hand; he does so, and it is healed. The Pharisaic party, greatly enraged, consult together as to what they shall do with Jesus.

6. another sabbath: not necessarily the next sabbath. The two sabbath incidents are brought together. The second incident aggravates the offence, because (1) it is committed by Jesus himself, while the first was his disciples' action; (2) committed deliberately; and (3) in the scene of sabbath worship.

the synagogue: the Capernaum synagogue, where he was accustomed to attend.

right hand: this only specifically noted by Luke the physician, shewing that the man was the more helpless.

7. to accuse him. The critics have now become antagonists.

8. knew their thoughts. Jesus' power of thought-reading is frequently mentioned.

9. to save a life. The Rabbis admitted that the sabbath might be broken when life was endangered. But Christ's opponents would deny that to be the case with a man who only had paralysis of the hand. Still the cure was in that direction, and in striking contrast to what Jesus next referred to.

to destroy it: a hint of the dark thoughts already hatching in his opponents' hearts. Would not such thoughts desecrate the sabbath more than deeds of mercy?

- 11 so: and his hand was restored. But they were filled with madness; and communed one with another what they might do to Jesus.
- 12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night
- 13 in prayer to God. And when it was day, he called his disciples: and he chose from them twelve, whom also he
- 14 named apostles; Simon, whom he also named Peter,

11. filled with madness, &c. Jesus had defied the Pharisaic party. We have had five grounds of complaint: (1) the claim to forgive sins, (2) consorting with people of ill repute, (3) Jesus sanctioning his disciples' neglect of fasting, (4) two cases of supposed sabbath-breaking—the greatest of offences in the eyes of rabbinism. The result is enraged antagonism and a consultation of the Pharisaic party as to how to deal with the Offender.

vi. 12-19. *The choice of the Twelve.* About this time, after spending a night on the mountain in prayer, Jesus calls his disciples to him and selects twelve of them, whom he designates apostles. The names of the Twelve are here given. On his descent to a level place many people from as far south as Judæa and as far north as Tyre and Sidon come to hear him or to be healed of diseases; he heals all who seek him for the purpose.

12. all night in prayer. This must be connected with what follows. Jesus spent a whole night in prayer previous to the momentous choice of his twelve apostles, as a preparation for making the selection.

13. called his disciples, who must have been near, probably awaiting him on the mountain, for we read after this of his descent to lower ground (verse 17).

twelve: according to the twelve tribes of Israel, though not one from each tribe.

apostles. The Greek word means 'messengers,' *lit.* 'people sent forth.' It is used in Herodotus, e. g. for a messenger to Miletus (*History*, i. 21), and in the LXX by Abijah the prophet in declaring his mission from God to Jeroboam's wife (1 Kings xiv. 6). In Hebrews (iii. 1) Jesus is called 'the Apostle . . . of our confession,' as one sent by God. It is common in Acts and the Epistles as a designation of the Twelve, and sometimes used there in a wider sense for messengers from the churches, or missionaries, for James, Barnabas, Andronicus, and Junias. The case of Paul is distinct, as he himself declares (Gal. i. 1 ff.). The Twelve are rarely called apostles in the Gospels, and only

and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James ¹⁵ *the son of Alphæus*, and Simon which was called the

in the present passage by Christ himself. Dr. Hort suggested that the word is not used here in an official sense, as a title of men in a certain office, but in the general sense of messengers or missionaries. In Matthew (ix. 36—x. 1) the sending out of the Twelve follows immediately on an account of our Lord's compassion for the shepherdless multitude, people who are like a plenteous harvest-field while the reapers are few. It would seem then that the immediate purpose of the selection was to send the Twelve out on a preaching tour in Galilee. But they were in training for a larger ministry.

14. First we have the four fishermen, the four men whom Jesus first called to follow him, two pairs of brothers, and formerly partners together in their fishing business (cf. v. 10).

Simon. This name appears first in all the lists.

Peter: meaning a stone, or a rock. It is not asserted that the name was given on this occasion. Our Lord appears to have conferred it later, on the occasion of the apostle's great confession (Matt. xvi. 18).

James and John. James is always named before John, apparently as the senior. He must have been a prominent man in early apostolic times, as he was the one apostle whom Herod selected for execution to mark his disapproval of Christianity.

Philip: according to John, from Bethsaida, the town of Peter and Andrew (John i. 44).

Bartholomew: commonly supposed to be Nathanael mentioned in John, because (1) while the name Nathanael does not appear in the Synoptics, the name Bartholomew is not found in the fourth Gospel, and Nathanael is there associated with apostles (John xxi. 2); (2) both are associated with Philip—in John (i. 45), Philip brings Nathanael to Jesus; in the Synoptics Bartholomew is named next to Philip; (3) the name Bartholomew, meaning 'son of Tholmai,' reads like a surname, e. g. 'Simon, son of John.'

15. Matthew: probably the same as Levi, whose call has been described (see note on v. 27).

Thomas. Nothing is said of him in the Synoptics; he appears several times in the fourth Gospel (xi. 16, xiv. 5, xx. 24—29, xxi. 2).

James the son of Alphæus: probably the same as 'James the little' (Mark xv. 40), therefore a short man. Certainly not the same as 'James the Lord's brother,' for as yet his brothers did not believe in him (John vii. 5).

Simon . . . the Zealot: formerly of the party of the Zealots,

16 Zealot, and Judas *the son* of James, and Judas Iscariot,
 17 which was the traitor ; and he came down with them,
 and stood on a level place, and a great multitude of his
 disciples, and a great number of the people from all
 Judæa and Jerusalem, and the sea coast of Tyre and
 Sidon, which came to hear him, and to be healed of
 18 their diseases ; and they that were troubled with unclean
 19 spirits were healed. And all the multitude sought to
 touch him : for power came forth from him, and healed
them all.

20 And he lifted up his eyes on his disciples, and said,

a fanatical party prepared to throw off the Roman yoke by violence, always ready for insurrection.

16. Judas the son of James: Matthew (x. 3) and Mark (iii. 18) have 'Thaddæus,' evidently another name for the same man.

Iscariot: 'man of Kerioth,' a place in Judah mentioned in Joshua xv. 25 ; probably he was the only man from the south country, all the other apostles being Galilæans.

17. a level place: not necessarily a plain ; it is not to be assumed that this was at the bottom of the mountain. In Matthew's (v. 1) account of the discourse that follows, it is said to be given on the mountain. It may have been on a level spot among the hills.

Judæa . . . Tyre and Sidon: the fame of Jesus having spread to the extreme north and south of Palestine.

vi. 20-26. Here we have Luke's version of what we call 'The Sermon on the Mount.' It not only differs from that in Matthew (v-vii) in many details, as we shall see ; it also contains much less matter. In particular it omits the passages dealing with the law as superseded by the teaching of Christ, and it lays more stress on love and mercy. Some portions of the larger collection of teachings in Matthew occur in other parts of Luke later on.

The Beatitudes and Lamentations. Jesus begins his discourse to his disciples by uttering four sentences of blessing on them, as (1) the poor, (2) those who hunger now, (3) those who weep now, (4) those who are persecuted. He bids them rejoice in persecution because of their prospect of future reward. Then he utters four lamentations, on (1) the rich, (2) those now full, (3) those who now laugh, and (4) men when all speak well of them.



Photo 1711A

NAZARETH

Blessed *are* ye poor : for yours is the kingdom of God.
 Blessed *are* ye that hunger now : for ye shall be filled. 21
 Blessed *are* ye that weep now : for ye shall laugh. Blessed 22
 are ye, when men shall hate you, and when they shall
 separate you *from their company*, and reproach you, and
 cast out your name as evil, for the Son of man's sake.

20. his disciples. The discourse is to Christ's disciples, not to the public generally. So also in Matthew (v. 1).

Blessed: the keynote of the discourse. Jesus begins with felicitation, declaring who are truly happy and congratulating them on the fact.

ye poor. The phrase is general, not 'the poor in spirit,' as in Matthew. Some have taken it as a sign of Luke's 'Ebionitism,' i.e. his sympathy with the primitive Jewish Christian Church, the members of which were actually poor, and thought of themselves as the humble and lowly whom God delighted to honour. But there is no reason to doubt that our Lord used this mode of address. The people Jesus saw gathered about him were socially poor for the most part, peasants and fisherfolk. It is significant that this beatitude stands first. In opposition to the way of the world, that secures the best things to wealth, Jesus offers them to poverty, not necessarily as rewards, as though poverty were a virtue, for that could only be the case if it were chosen voluntarily, as in the case of St. Francis wedded to poverty as a bride. The idea is that the poor, hitherto shut out of many good things, may now have the best of all things, the kingdom of God. Their poverty is no barrier; elsewhere Jesus shews how a rich man's wealth is a barrier to his obtaining this treasure, not on God's side, however, but on his own.

21. The futurity of the blessings for the hungry and sorrowful is here indicated. There will be a reversal of their conditions. Again, it is not said that this is to be as a reward, or as a mere compensation; but the great fact is secured. Note, this is for Christ's disciples, to whom the whole discourse is addressed. Not all needy and sorrowing people will have fullness and joy, but Christ's disciples who sorrow now will rejoice hereafter.

22. separate you: Jewish excommunication.

your name as evil: calumnies. Latin writers shew how these were circulated concerning the Christians. Tacitus refers to Christianity as a 'pestilent superstition,' and to Christians as 'men of the worst character and deserving the severest punishment' (*Annals*, xv. 44). Pliny hints at the possibility

- 23 Rejoice in that day, and leap *for joy* : for behold, your reward is great in heaven : for in the same manner did
 24 their fathers unto the prophets. But woe unto you that
 25 are rich ! for ye have received your consolation. Woe unto you, ye that are full now ! for ye shall hunger. Woe *unto you*, ye that laugh now ! for ye shall mourn and
 26 weep. Woe *unto you*, when all men shall speak well of you ! for in the same manner did their fathers to the false prophets.

of 'secret crimes' among the Christians. Later they were credited with the foulest wickedness—incest, murder, cannibalism, and persecuted as 'enemies of the human race' (*Epistle* x. 96).

23. Rejoice, &c. This was realized in the enthusiasm of the martyrs.

24. woe, &c. This is lamentation, not merely denunciation ; and it does not merely pronounce the doom of the prosperous as such, any more than the Beatitudes promise rewards for mere poverty and distress. But the people enjoying plenty and prosperity, who congratulate themselves that all will be well with them on this account, are warned against a false security. The acquisition of ill-gotten gains, followed by sinful self-indulgence, calls for judgement ; and Jesus knew how much of the prosperity of his day was stained with these evil practices. The association is too common in all ages. Compare James's denunciation of the rich of his day as fraudulent oppressors of their employés (Jas. v. 1-6).

26. when all men shall speak well of you. Jesus warns against universal popularity, too often got by pandering to prejudice, and too often smothering the conscience of its favourite and blinding him to the vision of truth and God's will.

In comparing these sayings of our Lord with the Beatitudes in Matthew (v. 3-12) we may notice *first* the following points of agreement :—They both deal with the question of the *summum bonum*, the question of the true road to happiness. In tracing this out they agree in rejecting the common ways of worldly ambition and greed—power, wealth, popularity, pleasure, &c., and point to quiet, lowly paths. In particular they both deal with poverty, sorrow, hunger, and persecution as characteristics of the road to blessedness.

In the *second* place we may observe the serious points of divergence between the two accounts :—(1) Matthew has eight

But I say unto you which hear, Love your enemies, 27
do good to them that hate you, bless them that curse 28

beatitudes; Luke has but four, to which he adds four corresponding lamentations, not found in Matthew. (2) Matthew's beatitudes treat of moral and spiritual conditions, describing 'the poor *in spirit*,' those who 'hunger and thirst *after righteousness*,' &c.; Luke only refers to social and personal conditions—the poor, those who hunger now, &c. (3) In Matthew the form of address is in the third person—'Blessed are *they*,' &c.; in Luke it is in the second person—'Blessed are *ye*,' &c. Commentators differ as to which is the more original form of the utterances. Some give the preference to Matthew's as being the more spiritual and Christlike, and assert that Luke or the compiler he followed converted them to what we might call his socialistic ends. But that is to allow of a daring liberty having been taken in the primitive church with the most important of our Lord's utterances, changing their drift and intention—surely an improbable hypothesis. Others give the preference to Luke's version, and take Matthew's as an expansion of the original utterances with additions from sayings of Jesus on various occasions, and explanations of what was seen to be the deeper spiritual meaning of his brief words. The address in the second person rather indicates the primitive form. But that both forms of the Beatitudes were originated by our Lord himself on two different occasions must be allowed as a possible explanation. If so, Luke's as the simpler series, dealing more with external and social conditions, would come first, Matthew's as the more spiritual treatment following and revealing deeper meanings. But possibly Matthew and Luke had obtained different versions of the Beatitudes from two different sources, neither intentionally altered, but each representing the facet of our Lord's teaching that most struck some disciple.

vi. 27-38. *On loving our enemies, being merciful and generous.* Jesus bids his people love their enemies and return good for ill, giving to all who ask, and following out the 'golden rule' of doing to others as we wish them to do to us. It is nothing merely to render good for good, or to lend where we expect a return; even sinners do as much. But to love our enemies and lend without ever despairing will prove us sons of the Most High, who acts thus generously to good and bad alike. Mercifulness is commended as godlike. We are warned not to judge or condemn others that we may not suffer a like fate; but to be generous in our treatment of people, because as we deal with them we shall be dealt with ourselves.

27. **you which hear**: a peculiar phrase, awakening attention

- 29 you, pray for them that despitefully use you. To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.
- 31 And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.
- 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to

to an apparent paradox, and requiring that attention if what follows is to be understood.

29. smiteth: a strong word, meaning not merely an insolent slap of the cheek, but a heavy blow.

offer also the other. To take this literally would be grotesque, and the action mere buffoonery. Jesus expects us to understand him with some imagination and common sense. The principle of non-resistance is illustrated by the example of an extreme instance; this is the very opposite to hitting back.

cloak: the outer garment.

coat: the inner garment, shirt or tunic. In Matthew (v. 40) the order in which the garments are mentioned is reversed, the coat being taken first, and the action is described as a process at law, the garments being sued for successively.

31. Parallels to the 'golden rule' have been pointed out in Tobit iv. 15: 'What thou thyself hatest, do to no man,' and the Stoic saying, 'What thou dost not wish done to thee, do not to another.' There is a similar Buddhist precept. But these are negative; our Lord's positive maxim goes much further. The language is varied, but still positive, in Matthew (vii. 12): 'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them,' with the characteristic addition in this more Jewish Gospel, 'for this is the law and the prophets,' not found in Luke, a Gospel for Gentiles.

32. what thank: *lit.* 'grace' or 'favour,' i. e. gracious recognition.

sinner. The meaning is 'notorious' sinners, people of ill repute. Matthew has 'publicans' here and 'Gentiles' in the next verse.

receive again as much. But love your enemies, and do *35*
them good, and lend, never despairing; and your reward
 shall be great, and ye shall be sons of the Most High:
 for he is kind toward the unthankful and evil. Be ye *36*
 merciful, even as your Father is merciful. And judge *37*
 not, and ye shall not be judged: and condemn not, and
 ye shall not be condemned: release, and ye shall be
 released: give, and it shall be given unto you; good *38*
 measure, pressed down, shaken together, running over,
 shall they give into your bosom. For with what measure
 ye mete it shall be measured to you again.

And he spake also a parable unto them, Can the blind *39*

35. never despairing: an important change of rendering in the R.V. The A.V. had 'hoping for nothing again,' i.e. lending without expecting a return. But the Greek word is never found in that sense, and always in some such sense as that of the Revisers. Another reading gives us 'despairing of no one' with essentially the same meaning, i.e. to be kind to and help the people who seem to be most hopeless, never despairing of them.

37. judge not: a condemnation of censoriousness. It has no relation to the duties of magistrates. Jesus is not speaking to magistrates, and evidently his language is concerned with conduct in private life. There is a similar saying of Hillel—'Judge not thy neighbour until thou comest into his place.' Cf. James iv. 12—'Who art thou that judgest thy neighbour?'—probably an echo of Christ's words here; cf. also Romans ii. 1.

38. good measure, &c.: the metaphor is taken from corn-dealing.

into your bosom The large, loose pocket made in the cloak by drawing it up to a deep fold above the girdle.

vi. 39-45. *On blind guides, the mote and the beam, trees and their fruit.* Blind men cannot safely guide other blind men. The pupil is not to be expected to outrun his teacher. How unseemly it is to observe the mote in a brother's eye and ignore the beam in your own eye! The latter must first be removed if any attempt is to be made to take away the former. Good and bad trees all bear fruit according to their quality. You cannot get figs and grapes from thorns and brambles. So every man brings out in life and speech only what he has been first treasuring in his own heart.

guide the blind? shall they not both fall into a pit?
 40 The disciple is not above his master: but every one when
 41 he is perfected shall be as his master. And why be-
 holdest thou the mote that is in thy brother's eye, but
 42 considerest not the beam that is in thine own eye? Or
 how canst thou say to thy brother, Brother, let me cast
 out the mote that is in thine eye, when thou thyself
 beholdest not the beam that is in thine own eye? Thou

39. the blind. If to be connected with what goes before, the idea confirms the rebuke of judging others. It also prepares for what follows in the 'parable' of the mote and the beam. They who are themselves blind will only injure others if they attempt to set them in the right way. There is no immediate reference to the scribes and Pharisees here, as there is in another place where Jesus calls them 'blind guides' (Matt. xxiii. 16), 'fools and blind' (verse 17), &c. In the present case the admonition is for his own followers.

a pit: one of the unfenced wells, tanks, and quarries that abound in Palestine.

40. master: *lit.* 'teacher,' the master of pupils, not the master of a house, or of servants.

perfected: *lit.* 'quite adjusted,' 'equipped,' 'finished,' as we say. This word is emphatic. The sentence admits of various readings; but that is to be preferred which retains the emphasis, thus—'When he is finished, every disciple will be like his teacher.' The idea of the verse is that the pupil is not to be expected to go beyond his teacher; his best attainment is for him just to come up to the instructor. If then the teacher is but a blind guide, what but blindness can be expected in the pupil? Possibly the saying was proverbial, for our Lord gives it another turn in Matthew x. 25, where he says: 'It is enough for the disciple that he be as his master,' indicating that his followers must expect persecution if he receives it. Cf. also John xiii. 16 and xv. 20.

41. mote: *lit.* any 'dry fragment.'

thy brother. The thought that he is a brother should check censoriousness. This is an indication that the precepts are framed for domestic and social life, not directly at all events for civil government.

beam. The Greek word means 'main beam,' used for supporting the floor or the centre of the roof, and therefore it indicates an especially large beam.

hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that 43 bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known 44 by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good 45 man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

42. hypocrite. In classic Greek the original word means an 'actor' and never what we understand by an 'hypocrite'; on the other hand, in Biblical Greek, which knows nothing of the drama, it is invariably used in the secondary sense of one who acts a false part in life, or even one who is utterly bad apart from the notion of pretence. The latter meaning is found in the LXX of Job (xxxiv. 30, and xxxvi. 13) for the 'impious.' But in the N. T. it generally carries the idea of pretence, as suggested by our word 'hypocrite.' The censorious person who comes as a 'candid friend,' indicating his brother's minute defect while he is negligent of his own immeasurably greater fault, thereby proves his zeal for perfection to be insincere.

see clearly: a further thought; if it is well to help a brother to be free from his minor defects, we cannot do this until we have cleared ourselves of our more serious evils.

43. for, &c.: connecting this verse with what precedes. Conduct is the fruit of character. Therefore it is useless to think of rendering useful service, such as removing the mote from a brother's eye, while our own life is corrupt. But the saying is of universal application, conveying one of the fundamental ideas of our Lord's teaching.

45. treasure. The idea is of storing up, valuing, and guarding, like jewels in a cabinet. It is what is most prized and held most firmly that determines the outcome of the life.

heart: always used in Scripture for the whole inner life, thought and will, as well as emotion.

abundance: i. e. that which abounds in the heart; if there is much good with a little evil still remaining, the outcome will be good; if there is a preponderance of evil within, the outcome will be evil. Thus main tendencies are indicated. In this world

46 And why call ye me, Lord, Lord, and do not the
 47 things which I say? Every one that cometh unto me,
 and heareth my words, and doeth them, I will shew you
 48 to whom he is like : he is like a man building a house,
 who digged and went deep, and laid a foundation upon
 the rock : and when a flood arose, the stream brake
 against that house, and could not shake it : because it
 49 had been well builded. But he that heareth, and doeth
 not, is like a man that built a house upon the earth

all characters are more or less mixed. Nobody is wholly good, nobody wholly bad. But each is accounted good or bad, and each produces good or bad results from his life taken as a whole, according to what abounds in him.

vi. 46-49. *The two houses.* Jesus asks why people who do not obey him hail him as Lord. Everybody who both hears his words and does them is compared to a man who digs deep for a foundation, and thus builds his house on the rock, so that when a flood rises, the torrent of which breaks against it, it is not shaken ; while every one who only hears without doing is like a man building on the earth without a foundation, whose house falls in a great ruin when the stream breaks on it.

46. why call ye me, &c. : addressed to nominal disciples, some of whom, in the gathering about him, Jesus knew were not carrying out his precepts.

47. heareth . . . and doeth. The parable turns entirely on these two words. The first is necessary ; this warning only applies to those who hear the teachings of Christ, not to the heathen. The second determines the fate of all such. Those who do what Christ says are building safely ; those who do not are building with fatal insecurity.

48. digged . . . deep. The form of the parable is different from the version of it in Matthew, where it turns on a selection of sites, one choosing rock, another sand. Here, with the same sort of soil, the two men are supposed to build differently, one digging down to the rock, the other satisfying himself with the easier work of building on the superficial earth.

a flood arose, &c. In the mountainous country of Palestine, where rain only comes at certain seasons and then in great quantity, it soon produces a roaring torrent where all was dry before.

without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

After he had ended all his sayings in the ears of the 7 people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto 2

49. earth without a foundation: level and soft, and therefore easy to build upon, possibly the deposit of a former flood, at the sight of which a wise man would take warning. The new flood sweeps it all away down to the rock.

straightway: a very common word in Mark, much less frequent in Luke. It indicates that the destruction is quickly brought about by a torrent suddenly sweeping down from the mountain, the effect of one rain-storm. There is no time to remove the house or underpin it with a deeper foundation.

great. The word is in an emphatic place. The greater the house the greater its ruin; the louder the pretence of discipleship in the call 'Lord, Lord,' the deeper the shame of failure. But in any case the ruin is great because it is complete; not merely cracked walls or the loss of adjuncts, but the overthrow of the whole house.

vii. 1-10. *A centurion's servant cured.* On the return of Jesus to Capernaum a centurion sends elders of the synagogue to beg him to come and save a slave boy. They plead the centurion's case, describing his practical friendliness in building a synagogue. Jesus sets out; but as he approaches the house he is met by some friends of the centurion, who are sent to express his unworthiness to receive our Lord, and his assurance that a word will suffice. This assurance is based on his own experience of the power of authority that is practised in the army. Jesus is astonished, and tells the people he has not found such faith even among Jews. Returning to the house the messengers find the lad well.

1. After he had ended, &c.: i.e. on the conclusion of the great discourse among the hills.

2. centurion: a military officer in command of a century, consisting of from fifty to a hundred men, according to the size of the legion of which it was a subdivision. His position was like that of a non-commissioned officer in our army, not admitting of promotion except under very unusual circumstances. When his time was up he would leave the service, to settle in some small town and live on the fortune he had acquired in the wars. It has been noticed that the N. T. centurions are always presented to us in a favourable light. This centurion, though a Gentile, could

3 him, was sick and at the point of death. And when he
 heard concerning Jesus, he sent unto him elders of the
 Jews, asking him that he would come and save his
 4 servant. And they, when they came to Jesus, besought
 him earnestly, saying, He is worthy that thou shouldest
 5 do this for him: for he loveth our nation, and himself
 6 built us our synagogue. And Jesus went with them.
 And when he was now not far from the house, the
 centurion sent friends to him, saying unto him, Lord,
 trouble not thyself: for I am not worthy that thou
 7 shouldest come under my roof: wherefore neither
 thought I myself worthy to come unto thee: but say
 8 the word, and my servant shall be healed. For I also

scarcely be a Roman soldier; as Galilee was ruled by Herod Antipas at the time, he would be serving under that king, but after the Roman model, for the Herods imitated Rome.

servant: slave.

3. elders: leading citizens, probably though not certainly rulers of the synagogue to which they refer.

that he would come, &c. The request that Jesus would come to the house is not given in the parallel account in Matthew (viii. 5-13), which however is much briefer than that which Luke here gives. (The incident is not narrated in Mark.) It might be omitted owing to the fact that the centurion subsequently deprecated the coming of Jesus. But if we take the narrative as it stands in Luke, it suggests that he sent for Jesus, but when he saw the wonderful Rabbi actually approaching, was abashed at his own temerity.

4. do: *lit.* 'reach forth,' and so 'offer a kindness.'

5. loveth our nation: not a proselyte, but a man friendly to the Jews.

our synagogue: the one synagogue of Capernaum, or more probably that synagogue of which these men were elders. The marble ruins of a splendid synagogue lying in a thicket of gigantic thistles at *Tel Hâm* have been pointed out as belonging to this very building. But probably *Tel Hâm* is not the site of Capernaum, and the ruins seem to belong to the more sumptuous style of the second century A. D.

6. not worthy: *lit.* 'not fit,' 'not sufficient': a different word from that used by the rulers (verse 4).

7. my servant: *lit.* 'my boy,' 'my lad,' not the same word as in verse 2, but one of kinder tone.

am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard these 9 things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they 10 that were sent, returning to the house, found the servant whole.

And it came to pass soon afterwards, that he went 11

8. under authority: as but a petty officer obeying his superiors.

under myself: yet as an officer with authority over his own handful of men. From his experience of the irresistible authority of military discipline, the centurion concludes that the authority which Jesus possesses must be equally efficacious, even at a distance. As the law is the schoolmaster to bring the Jew to Christ, so here military discipline is the soldier's schoolmaster with the same result.

9. he marvelled. We have no justification for emptying these words of their plain meaning. In his human limitations Jesus is seen sharing human emotions, one of which is the emotion of surprise and wonder.

not in Israel. This pagan had outrun the Jews in his faith, especially with regard to our Lord's authority. That was the marvel. He saw that Jesus was more than a teacher and more than one possessed with immediate healing power, so that his authority must extend beyond his immediate presence. Jews came to Jesus to be touched for their healing; this Gentile was sure he could heal at a distance. That implied a faith in his authority beyond what the Jews possessed. It was wonderful, wonderful even to Jesus himself.

10. whole: the present participle, meaning in a state of health, cured and continuing so.

vii. 11-17. *The widow's son at Nain.* Soon after this, as Jesus is approaching Nain with his followers, he meets the funeral of a widow's only son. Moved with pity for the mother he bids her cease weeping, draws near to the bier, and touches it. The bearers stand still and Jesus tells the young man to arise. The dead man sits up at once and begins to speak. The people are

to a city called Nain; and his disciples went with him,
 12 and a great multitude. Now when he drew near to
 the gate of the city, behold, there was carried out one
 that was dead, the only son of his mother, and she was
 a widow: and much people of the city was with her.
 13 And when the Lord saw her, he had compassion on
 14 her, and said unto her, Weep not. And he came nigh
 and touched the bier: and the bearers stood still. And
 15 he said, Young man, I say unto thee, Arise. And he
 that was dead sat up, and began to speak. And he gave
 16 him to his mother. And fear took hold on all: and

overawed at the marvel, praising God, and declaring that a great prophet has risen among them. This incident is only in Luke.

11. Nain: a small town about eight miles south-west from Nazareth, on a hill looking westwards over the plain of Esdraelon, within half an hour of Shunem, the scene of Elisha's miracle.

disciples: not merely the Twelve, but other attached disciples such as the women mentioned subsequently (viii. 2, 3).

12. carried out: burial in the East being always outside the city walls, not as with us until recently, in insanitary town churchyards.

13. saw her. The mother, as chief mourner, would walk before the body. Thus Jesus would meet her first.

had compassion: a strong word, given in Matthew and Mark several times to shew our Lord's motive in working miracles, but only applied to Jesus Christ in Luke on this one occasion.

14. bier: a board or receptacle of wicker-work, supported by two or three staves which the bearers held. Coffins, though used in Egypt, were not employed in Palestine.

I say unto thee. Note the tone of authority, very different from the manner of Elisha's prayer and effort at Shunem (cf. 2 Kings iv. 33-35), and from the custom of the apostles appealing to the name of their Lord when curing the sick.

15. he that was dead: *lit.* 'the dead man.'

sat up. The Greek word is rare except among medical writers; the use of it is another mark of Luke the physician.

began to speak: a phrase that carries us back to the eye-witness' narrative. A dead man speaking startled the spectators. Luke records it as a proof that the man was really alive again.

gave him to his mother: suggesting the motive for this

they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. And this 17 report went forth concerning him in the whole of Judæa, and all the region round about.

And the disciples of John told him of all these things. 18 And John calling unto him two of his disciples sent them 19 to the Lord, saying, Art thou he that cometh, or look we for another? And when the men were come unto 20 him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he cured many of diseases and plagues and 21

very exceptional miracle, compassion for a widow mourning the loss of an only son.

16. glorified God. Again the praise is rendered to God for what Jesus does. A characteristic of this Gospel.

great prophet. No more is yet suspected by the people generally.

17. Judæa. Probably used for the Jews' country generally—Palestine as a whole. Nain was in Galilee. Cf. note on iv. 44.

vii. 18-23. *John the Baptist's message.* John, hearing from his disciples of what Jesus is doing, sends two of them to ask him if he is the expected one. Jesus, who is engaged in the very act of curing the sick and afflicted when the messengers arrive, tells them to report to John what they have seen and heard, and calls attention to his works and his preaching to the poor. He adds a blessing on such as do not stumble at him.

18. John: the Baptist (cf. verse 20), now in prison, as we learn from Matthew xi. 2.

19. he that cometh: he whose approaching advent John himself had announced (cf. iii. 16). Various views have been held as to John's reason for sending with this inquiry: (1) That it was for the sake of his disciples; (2) that it was to force the hand of Jesus and compel him to declare himself; (3) that doubts were rising in John's own mind. The third is the most simple explanation. The depression of his imprisonment had clouded the Baptist's mind; and Jesus was not working openly the great change that John had expected, nor bringing in the kingdom of God as he had anticipated it. This is confirmed by the next incident, when Jesus speaks of the greatness of John and his limitations, thus explaining his conduct.

21. plagues: especially distressing complaints.

evil spirits; and on many that were blind he bestowed
 22 sight. And he answered and said unto them, Go your
 way, and tell John what things ye have seen and heard;
 the blind receive their sight, the lame walk, the lepers
 are cleansed, and the deaf hear, the dead are raised
 23 up, the poor have good tidings preached to them. And
 blessed is he, whosoever shall find none occasion of
 stumbling in me.
 24 And when the messengers of John were departed, he
 began to say unto the multitudes concerning John, What

22. the dead, &c. This follows immediately on the Nain incident, and appears to be an allusion to it. The previous verse shews that the words are to be taken literally, since Jesus was working bodily miracles at the time. Nevertheless if the miracles themselves were symbols of Christ's spiritual work, like parables in action, a deeper secondary meaning might also be attached to his words here. This is the more probable, since in his Nazareth sermon Jesus applied to himself a prophetic word about 'opening the eyes of the blind,' &c., where spiritual blindness and other spiritual evils are plainly indicated (cf. iv. 18). Probably he is here alluding to the prophecy then quoted.

the poor, &c.: a favourite idea of Luke's, but found also in Matthew's account of this incident (Matt. xi. 5). Jesus points to the rare fact that he brings good news for the poor as the crowning evidence of who he is. Yet he gives no direct answer to John's direct question. This was according to his method, which was not to declare himself openly, but to lead his disciples to perceive his nature and mission for themselves.

23. stumbling. This word introduced by the Revisers, in place of 'offence' and 'being offended' as in the A. V., more nearly represents the original, a Greek word from which our 'scandalize' is derived. It comes from a word meaning the trigger of a trap, so that literally it signifies being ensnared or entrapped. Thus it comes to mean being tripped up, and so checked and hindered.

vii. 24-30. *The character of John the Baptist.* On the departure of the messengers Jesus asks the people concerning John as to what they went out into the wilderness to see—a feeble reed, a mere dandy? It is in royal courts that people living in luxury are to be found. A prophet, then? Yes, and more; for John is the predicted messenger, and the greatest man ever born. And

went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man 25 clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? 26 Yea, I say unto you, and much more than a prophet. This is he of whom it is written, 27
 Behold, I send my messenger before thy face,
 Who shall prepare thy way before thee.
 I say unto you, Among them that are born of women 28

yet but a small member of the kingdom is greater than he. At this the people and the publicans, having accepted John's baptism, acknowledge God's righteousness in sending him; but the Pharisees, not having done so, reject God's counsel.

24. a reed: such as would be found growing by the Jordan.

shaken with the wind: suggestive of feebleness. If John had been a feeble creature, would the people have flocked out to the wilderness to hear him? Then they must not suppose the vacillation implied in his message to Jesus to be indicative of essential weakness of character—an apology for John.

25. soft raiment: very different from John's camel's-hair cloak and leather girdle, the harsh clothing of the ascetic. Jesus describes the opposite habit of life, not to be looked for in wild regions where John was found, but rather to be sought in kings' palaces. His reason seems to be to point to the stern rigour of the Baptist as a sign that he was no weakling, and to rouse admiration for the self-denying earnestness of the man.

26. a prophet: one inspired with a message from heaven.

more than a prophet: more than one of the historic prophets of Israel. John had an additional function beyond that of Hebrew prophecy. As a prophet he preached repentance. But his unique position was that of the herald of the coming of God, as the following words shew.

27. Cited from Malachi iii. 1, but verbally altered.

messenger: *lit.* 'angel,' but the word used for John's messengers in verse 24. 'Malachi' means 'my angel' or 'my messenger,' so that this phrase seems to have given its title to the book so named. We are not to think of a prophet named 'Malachi.' An unknown prophet writes the book that bears this name, drawn from something in its contents.

there is none greater than John : yet he that is but little
 29 in the kingdom of God is greater than he. And all the
 people when they heard, and the publicans, justified God,
 30 being baptized with the baptism of John. But the
 Pharisees and the lawyers rejected for themselves the
 31 counsel of God, being not baptized of him. Whereunto
 then shall I liken the men of this generation, and to

28. none greater : because of John's unique function just indicated.

but little : *lit.* 'the less,' i.e. he who is less than his fellow members. Even an inferior member of the kingdom of God is greater than John the Baptist. This implies that John is not in the kingdom ; he belongs to the earlier faith, he is an Old Testament prophet, a Jew, not a Christian. In knowledge and privilege and the status to which he is raised by the grace of the Gospel, the humblest Christian stands higher.

29. Dr. Plummer takes the sentences in this verse and in verse 30 to be spoken by our Lord, because according to the best MSS. there is no indication further on that he there resumes (cf. note on verse 31). But it is much more natural to take them as a comment of the evangelist in the form of a parenthesis.

justified. This word, so frequent in Paul's writings, but more rare in the Gospels, here means to 'pronounce right,' plainly not to 'make right.' These people recognized the justice of John's position and mission as these had been determined by God.

30. lawyers : the scribes, as having charge of the law and interpreting it—a favourite word with Luke, because less technical than 'scribes,' and not so liable to be misunderstood by Gentile readers.

rejected for themselves : refused to take the Divine counsel home to themselves.

the counsel of God : the whole scheme of the kingdom as prepared by John and inaugurated by Jesus.

vii. 31-35. *A perverse generation.* Jesus asks with what can such a generation as that of his contemporaries be compared? They are like children in the marketplace, who complain that their companions will not play with them, however much they are invited. They call John a demoniac because of his ascetism, and Jesus a glutton and a drinker because of his not being ascetic. But wisdom is acknowledged to be right by all her children.

31. this generation : the people then living, not mankind in all ages.

what are they like? They are like unto children that 32
 sit in the marketplace, and call one to another; which
 say, We piped unto you, and ye did not dance; we
 wailed, and ye did not weep. For John the Baptist 33
 is come eating no bread nor drinking wine; and ye
 say, He hath a devil. The Son of man is come eating 34
 and drinking; and ye say, Behold, a gluttonous man,
 and a winebibber, a friend of publicans and sinners!
 And wisdom is justified of all her children. 35

32. Our Lord here describes some children attempting to start a game in the marketplace, but without success. They complain that whether they pipe, as though playing at a wedding, or make lamentations, as though playing at a funeral, the other children will not join them. The popular interpretation of this illustration has been to take John and Jesus as the children calling in vain on their unappreciative companions. But this does not fit in with the opening words, which compare the contemporary generation to the children sitting in the marketplace, who make their complaint of other children. In applying the parable, Jesus speaks of the people as making the complaint, not of doing so himself nor of John thus complaining, which would be the appropriate comparison for that interpretation. Therefore we should take our Lord to mean that the people of his day are like these children in the marketplace, who complain that neither John nor Jesus will respond to their call to do as they please. John will not be merry to please them; Jesus will not have a mournful religion, such as the fasting in which his disciples did not join. Neither the prophet of the wilderness nor the newer Teacher can satisfy this perverse generation, because the most opposite complaints are made against them.

33. A reference to John's ascetic habits and spare diet in the wilderness.

a devil: better 'a demon.'

34. A plain indication of our Lord's habits. He did not live as an ascetic. Two calumnious charges are brought against him: (1) self-indulgence; (2) keeping bad company—the latter, however, in reality no charge of evil at all.

35. wisdom: the Divine wisdom, contained in the counsel of God just referred to (cf. verse 30).

is justified: *lit.* 'was justified,' i.e. when her children accepted John's teaching and Christ's.

of all her children: i.e. 'by all her children.' The phrase

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house,
 37 and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought
 38 an alabaster cruse of ointment, and standing behind at

is a common Hebraism. The children of wisdom are the wise. Those who are wise—here John's and Christ's disciples—have acknowledged the wisdom of the Divine counsel in the message of both teachers.

vii. 36-50. *The penitent.* Jesus accepts an invitation to dine with a Pharisee. While he is there, a woman of ill fame in the city comes in and stands weeping over his feet and kissing them, and then anointing them from an alabaster box she has brought for the purpose. The Pharisee thinks Jesus cannot be a prophet, or he would discern the woman's character. Jesus, addressing the Pharisee by name as Simon, gives him a parable of two debtors, one owing much more than the other, but both of whom are freely forgiven their debts, and asks which will love the generous lender most. Simon supposes the man who had been forgiven most. Jesus, then turning to the woman, points out how much more attention she has shewn him than his host had shewn, and concludes by declaring because she loved much that her many sins are forgiven—for love and forgiveness vary together. The people at table are astonished at Jesus forgiving sin, but taking no notice of them, he commends the woman's faith and dismisses her in peace.

36. one of the Pharisees. We have no ground to assign a malignant motive to this man. He may have felt genuine interest in Jesus, or he may have been instigated by curiosity.

he entered, &c. It is to be observed that Luke places this narrative immediately after the complaints that Jesus was the opposite of an ascetic and that he was a friend of sinners—both of which grounds of complaint are here illustrated.

sat down to meat: *lit.* 'reclined' at table.

37. a sinner: a person notoriously of ill repute.

when she knew, &c. An Eastern house is often open and accessible, especially when feasting is going on in it. The woman could come in through the open doorway, cross the courtyard, and enter the guest-chamber.

an alabaster cruse: an *alabastron*, a flask commonly of alabaster. A woman would carry such a flask by a cord round the neck, hung down below the bosom.

his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, 39 he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have some- 40 what to say unto thee. And he saith, Master, say on. A certain lender had two debtors: the one owed five 41 hundred pence, and the other fifty. When they had not 42 *wherewith* to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, 43 He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning 44

ointment. Balsam ointment was worth its weight in silver; spikenard was less costly, but still precious. Perfumed oils were made from roses and the iris plant. In Palestine especially an ointment called *foliatum* was commonly carried about with them by women. Dr. Edersheim suggests that this may have been the ointment used by the woman of this narrative.

38. at his feet: Jesus reclining on his left elbow, so that his feet would project behind the couch.

the hair of her head: dishevelled hair considered disgraceful in a woman.

kissed: a strong Greek word, meaning to kiss repeatedly and warmly.

39. a prophet. The Vatican MS. has 'the prophet,' the expected prophet.

40. answering: replying to Simon's unuttered criticism; another instance of Christ's thought-reading.

Master: Teacher.

41. pence: denarii. The Roman *denarius* was a silver coin between the sizes of our shilling and sixpence. Thus the two debts would be equal to about £15 and £1 10s. *od.* respectively in coins; but in purchasing power—silver and gold then being more valuable, compared with the necessities of life, than now—would represent about £50 and £5.

44. To have a guest's feet washed after travelling in dust and

to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath wetted my feet with
 45 her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not
 46 ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment.
 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is

heat, barefooted or with only sandals, to give him a kiss of welcome, to pour on his head at least olive oil—one of the commonest products of the country—were the most usual courtesies of hospitality. Simon had neglected all three acts, perhaps rudely careless because Jesus was a man in humble circumstances. In all three matters the woman Simon condemned had proved herself more attentive, though she was a stranger under no social obligation to perform them, and he was flouting the immemorial graces of oriental hospitality. Instead of the slave's common washing, she wetted the feet of Jesus with her tears; instead of formal kissing on his cheek, she warmly and repeatedly kissed his feet; for common oil, she gave ointment.

47. many. Jesus did not ignore or make light of sin in forgiving it. This woman had lived in a state of depravity, accumulating guilt and shame.

for she loved much, &c. The simplest interpretation of this passage is to take it as meaning that the forgiveness is a consequence of the love, that the penitent's many sins are forgiven because she loves much. But this is out of harmony both with what precedes and with what follows. In the preceding parable the greater debtor is not forgiven because of his love, but he loves much because he is forgiven much; and in the comment that follows, Jesus declares that he who has little forgiven has little love, i. e. that smallness of love is the consequence, not the cause, of smallness of forgiveness. Moreover, at the conclusion it is the penitent's faith, not her love, that Jesus commends as the means of her being saved. Therefore what looks like the obvious interpretation of this intermediate phrase is quite alien to its context. We can avoid this confusion by attaching the phrase 'for she loved much' to the beginning of the verse—'Wherefore I say unto thee,' &c. Thus read, it means that Christ's reason for making the declaration of forgiveness is the manifestation of the

forgiven, *the same* loveth little. And he said unto her, 48
Thy sins are forgiven. And they that sat at meat with 49
him began to say within themselves, Who is this that
even forgiveth sins? And he said unto the woman, 50
Thy faith hath saved thee; go in peace.

And it came to pass soon afterwards, that he went 8

penitent's love. He is able to say that she is forgiven because he sees the fruits of the forgiveness in the tokens of love.

49. Who is this? &c. The second time that our Lord's forgiveness of sins was remarked on with astonishment. The first is at v. 21.

50. in peace: *lit.* 'into peace,' a deepening of the oriental 'Farewell.'

NOTE. In popular tradition, encouraged by conventional art, the penitent is identified with Mary of Bethany, and also with Mary Magdalene, who forms a link between the two others. Luke **only** gives one anointing scene; the other evangelists also give only one anointing scene; and in both cases the occurrence is at the house of a Simon (cf. Matt. xxvi. 6). Then in John (xii. 3) it is a Mary who anoints, and the Magdalene is named Mary. Here the woman is a penitent, and Mary Magdalene had been liberated from seven demons. But these superficial resemblances are more than outweighed by the differences. Simon and Mary are among the commonest N.T. names. Time, place, circumstances, conversation, all differ. This incident is in the midst of our Lord's ministry in Galilee, at a Pharisee's house, with a penitent. The other is in the last week at Bethany; the Simon is a leper; nothing is said of Mary being 'a sinner'; the only complaint is of wastefulness. Moreover, we have no reason to doubt the moral character of Mary Magdalene (cf. note on viii. 2). There is no improbability in the idea of two such anointings. At all events, Luke does not identify the penitent with Martha's sister Mary, whom he mentions later on (x. 38-42).

viii. 1-3. *Ministering women.* Jesus goes among towns and villages preaching the good news of the kingdom, accompanied by the Twelve and by a number of women, three of whom are named as especially important, viz. Mary Magdalene, to whom he had brought singularly great deliverance; Joanna, the wife of Herod's steward; and a certain Susanna. These women support the mission out of their property.

1. soon afterwards. There is a short interval after the scene at the Pharisee's house. Then a fresh preaching tour commences.

about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto them of their substance.

4 And when a great multitude came together, and they

preaching, &c. Nothing is said of teaching here. The work is the elementary proclamation of the coming kingdom to the public.

the twelve: not all the disciples, nor the larger group of followers whom Jesus drew about him for his teaching. This was a special mission tour.

2. certain women, &c. All these women had been healed from some affliction or disease. Their devotion was prompted by gratitude and informed by knowledge resulting from experience.

Magdalene: after *Migdol*, a 'watch-tower.' The word *Migdol* is common, but a place now marked by a squalid hamlet known as *Mejdel*, at the south of the little plain of Gennesaret where the hills approach the lake, is likely to have been Mary's home, as it is near the centre of our Lord's ministry.

seven devils: better 'seven demons.' There is no reason to suppose that the brain and nerve symptoms associated with the idea of possession were accompanied with a corrupt moral character. The popular idea of the 'Magdalen' is a baseless libel on Mary of the watch-tower.

3. Joanna. She was one of the women who subsequently went to the tomb to anoint the body of Jesus (cf. xxiv. 10).

Herod's steward. The Herod would be Antipas, king of Galilee; the steward, the manager of his estates. Later we meet with a foster-brother of Herod among the prophets and teachers at Antioch (Acts xiii. 1)—perhaps won to the faith by Joanna.

Susanna. Nothing further known of her.

substance: property. This passage in Luke is the only place from which we learn how Jesus and the Twelve were supported, namely, by the contributions of certain women of property whom our Lord had healed of various disorders. It was common for Rabbis to be supported by wealthy ladies—prototypes of the Countess of Huntingdon.

viii. 4-8. *The parable of the Sower.* A number of people from

of every city resorted unto him, he spake by a parable :
 The sower went forth to sow his seed : and as he sowed, 5
 some fell by the way side ; and it was trodden under
 foot, and the birds of the heaven devoured it. And 6
 other fell on the rock ; and as soon as it grew, it withered
 away, because it had no moisture. And other fell amidst 7
 the thorns ; and the thorns grew with it, and choked it.
 And other fell into the good ground, and grew, and 8
 brought forth fruit a hundredfold. As he said these
 things, he cried, He that hath ears to hear, let him hear.

all the cities having gathered about him, Jesus gives them a parable : a sower casting his seed broadcast, some falls in unsuitable soil or among unsuitable surroundings and fails sooner or later ; while some falling on good ground produces crops varying in abundance. All who have ears are invited to listen.

4. a great multitude : the result of the recent preaching tour just mentioned.

a parable. In Matthew this is noted as the occasion of a turning-point in our Lord's ministry, when he began to wrap his public teaching in more parabolic language (cf. Matt. xiii. 3). For the nature of a parable cf. note on v. 36. According to Mark (iv. 1) and Matthew (xiii. 2) this discourse was given by the lake side, from a boat.

5. The sower. According to the Greek idiom, a specimen or representative would have the article 'the.' No particular sower is indicated. The emphasis is not here.

by the way side : not on the recognized path, but where people heedlessly diverging from it trample the soil by its side.

6. the rock : where the limestone rock crops up, as it does at the edges of the plain of Gennesaret, by the foot of the hill.

no moisture : because the soil on the rock was so shallow as soon to be dried up under the scorching Syrian sun.

7. the thorns grew : they had been cut down, but not rooted out. A sower would not be so foolish as to sow in a thicket ; but the roots would be hidden and the thorns not seen till the spring growth appeared.

8. a hundredfold. Isaac was said to have reaped a hundredfold (cf. Gen. xxvi. 12). This would not be rare with such fertile soil and such a genial climate as may be found in Palestine.

He that hath ears, &c. : one of our Lord's proverbial utterances ; in its first intention teaching the openness and freedom

9 And his disciples asked him what this parable might
 10 be. And he said, Unto you it is given to know the
 mysteries of the kingdom of God: but to the rest in
 parables; that seeing they may not see, and hearing they
 11 may not understand. Now the parable is this: The seed
 12 is the word of God. And those by the way side are they
 that have heard; then cometh the devil, and taketh
 away the word from their heart, that they may not
 13 believe and be saved. And those on the rock *are* they
 which, when they have heard, receive the word with joy;
 and these have no root, which for a while believe, and in

of his truth, which is for all who hear it, but with a deeper suggestion that hearing ears are needed, that there must be attention and receptiveness.

viii. 9-15. *The parable explained.* Christ's disciples ask him to explain the parable. He tells them that it is for them to know secrets which are wrapped up in parables for others. This then is the explanation. The seed is the word; the way side represents hearers who soon lose it; rocky ground, enthusiastic people who fail under trial; thorny places, persons suffering from worldly hindrances; and good ground, the sound heart that holds fast and bears fruit.

9. disciples: the inner circle described in verses 1 and 2.

10. mysteries: secrets revealed. The word 'mystery' is not used in the N. T. for what cannot be understood. Borrowed from Greek usage, where it indicates secrets of worship revealed only to the initiated, as in the 'Eleusinian mysteries,' at which the secret rites of Demeter were celebrated, it stands for truths previously hidden, but now made known, i. e. *revelations*. In Paul's writings it is used for things once hidden, but now publicly preached; in the Gospel it is nearer the Greek idea of what is only revealed to an inner circle.

that seeing they may not see. The words distinctly affirm purpose. They seem to mean that it is Christ's intention to hide truth from those who would abuse it.

12. the devil: Satan, quite distinct from the demons that were supposed to possess people. The idea is the tempter driving the truth from the mind of people who have laid their hearts open to the common traffic of idle thoughts or evil habits.

13. receive the word with joy: enthusiastic, but superficial; quick to take an impression, quick to lose it.

time of temptation fall away. And that which fell among 14 the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. And that in the good ground, these are such as in an 15 honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

And no man, when he hath lighted a lamp, covereth it 16 with a vessel, or putteth it under a bed ; but putteth it on a stand, that they which enter in may see the light.

temptation : rather 'trial,' a common meaning of the word in N. T. times. Matthew and Mark have 'tribulation' or 'persecution.'

14. cares and riches and pleasures : cares in the poor, riches in the prosperous, pleasures in the self-indulgent. These three worldly interests choke the growth of the truth Christ teaches.

Observe: in the first case, the seed is lost immediately ; in the second, there is a rapid, but only temporary, growth ; in the third, longer life for the plants, but no fruit.

15. honest : *lit.* 'fair,' 'excellent,' 'sound' ; the word rendered 'good' in 'the good shepherd' (John x. 11, 14).

hold it fast : the essential requisite over and above merely hearing.

patience : rather 'perseverance.' This last word strikes the keynote of the parable.

viii. 16-18. *The lamp.* When a man lights a lamp, he does not cover it up, but he sets it on a stand that its illumination may be apparent to everybody. There is nothing hidden that shall not be made manifest. The manner of hearing truth is to be a matter of care ; for according as we are in ourselves will our fate be.

16. lamp : not 'candle,' as in the A. V. ; a vessel burning olive-oil from a wick at its spout.

stand : *lit.* 'lamp-stand.' The Jewish lamp-stand was capable of holding several lamps.

they which enter in : i.e. visitors coming into the room. Christ's disciples are having choice truth given them, not to be kept to themselves, but to be set up for all comers to see. This qualifies what we read in verse 10, and helps to explain it. The hiding is but for a time, till people are ready for the truth. Their 'entering in' is their readiness. Christ's choice truth shines like an indoor

17 For nothing is hid, that shall not be made manifest ; nor
anything secret, that shall not be known and come to
 18 light. Take heed therefore how ye hear : for whosoever
 hath, to him shall be given ; and whosoever hath not,
 19 from him shall be taken away even that which he thinketh
 he hath.

19 And there came to him his mother and brethren, and
 20 they could not come at him for the crowd. And it was
 told him, Thy mother and thy brethren stand without,

lamp ; but fresh guests are to come in and share its light. The saying is repeated at xi. 33, where it is nearer the form of it in Matthew, as the 'bushel' takes the place of the 'vessel' and 'bed.'

17. This saying is not intended to warn people against the attempt to live a double life—as in Stevenson's terrible story, the Hyde will at last manifest himself, however much the Jekyll try to conceal him. The context seems to suggest that hidden truth of revelation shall all be made public at last. That idea is made more clear in Matthew (x. 26, 27), where Jesus declares that the truth now known to but a few is to be proclaimed on the housetops.

18. **whosoever hath**: not the unjust way of the world, that wealth shall gain more wealth. The reference is to internal possessions. The more the gifts within are cultivated, the greater will be the increase of fresh endowments.

thinketh: not 'seemeth,' as in the A. V. Of course a man cannot really lose what he does not really possess ; but he may miss ever having what he fancies he has already got, and then lose his present delusion instead of realizing the dream.

viii. 19-21. *Christ's mother and brothers.* Jesus, when told that his mother and his brothers are seeking him, though they cannot get at him for the crowd, declares that those who do God's will are such relations.

19. **brethren.** Three theories of the relationship of these men to Jesus have been held, viz. (1) that they were Joseph's sons by an earlier marriage ; (2) that they were cousins of Jesus, sons of Mary's sister ; (3) that they were children of Mary and Joseph. The first and second views have only been advocated in order to avoid the third, in the interest of the doctrine of the perpetual virginity of Mary. There is no evidence for them. The presence of the brothers with Mary certainly points to her being their mother, and the obvious sense of the word 'brethren' does

desiring to see thee. But he answered and said unto 21
them, My mother and my brethren are these which hear
the word of God, and do it.

Now it came to pass on one of those days, that he 22
entered into a boat, himself and his disciples; and he
said unto them, Let us go over unto the other side of
the lake: and they launched forth. But as they sailed 23
he fell asleep: and there came down a storm of wind
on the lake; and they were filling *with water*, and were
in jeopardy. And they came to him, and awoke him, 24

not suggest a more distant relationship. Apart from theological
prepossessions, the third view would certainly be accepted. Luke
has already suggested that Mary had other children after the birth
of Jesus, whom he calls her 'firstborn son' (cf. on ii. 7).

21. It is to be observed that Jesus here does not claim brotherly
relationship with the whole human race. Large as is his sympathy,
his real human brotherhood as 'the Son of man,' he has a special
brotherly relation. This, however, is not limited by race or creed;
it is wholly determined by conduct, and that not in relation to
himself, among his own disciples only, but for all who do God's
will. There is here an implied rebuke of the family claims of his
near blood-relations, probably because they were attempting to
interfere with his actions, with a view of protecting him.

viii. 22-25. *Jesus in the storm.* Jesus enters a boat, and at his
command his disciples launch it and sail for the other side of the
lake. He sleeps, a storm arises, and the crew in alarm rouse
him, when he rebukes the storm, and a calm ensues. He is dis-
appointed at their loss of faith, and they wonder who he can be,
thus to command wind and water.

22. *he entered into a boat.* According to Mark, Jesus was
already in the boat, having entered it to deliver the discourse
previously recorded. First we read 'He entered into a boat . . .
and he taught them' (Mark iv. 1, 2), and then in the parallel to
this narrative, 'They take him with them, even as he was, in the
boat' (Mark iv. 36).

the other side: the desolate eastern shore.

23. *he fell asleep.* The weariness here revealed in part
explains the attempt of his relations to reach him just before this.
They saw that he was exhausting himself with incessant work.

there came down, &c.: from the hills, shooting out of the
gorges, as often happens on mountain lakes.

saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they
 25 ceased, and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?
 26 And they arrived at the country of the Gerasenes,

24. Master: not 'Teacher' here, but another word meaning the head of a house or master of slaves.

we perish. The irritated, impatient remark in Mark's primitive account, 'Carest thou not?' &c., is not repeated in this gospel, nor in Matthew.

rebuked: the same word used of Christ's treatment of the fever with which he found Peter's wife's mother suffering (iv. 39).

25. Where is your faith? Christ's words are given somewhat differently in Mark and Matthew: 'Why are ye fearful? have ye not yet faith?' (Mark iv. 40); and 'Why are ye fearful, O ye of little faith?' (Matt. viii. 26). The sense is the same: surprise and rebuke for lack of faith. They could not suppose he was going to still the storm. Jesus seems to imply that faith in God should always preclude fear.

afraid: now awed at the presence of Christ.

saying one to another, &c. Matthew has 'the men marvelled,' &c. (viii. 27), perhaps meaning boatmen, not the disciples.

viii. 26-39. *The demons and the swine.* On the further side of the lake Jesus is met by a fierce demoniac living among the tombs, who recognizes our Lord as the Son of God, and prays not to be tormented. He is so furious that even if bound with chains he breaks them when his paroxysms of mania seize him. In answer to a question from Jesus he says his name is Legion, and the demons beg not to be sent into the abyss, but to be allowed to enter a herd of swine that is feeding on the hill. This they do, on receiving permission from Christ, whereupon the swine rush down to the sea and are choked. The herdsmen, fleeing to the town, tell of the wonder, which brings the people out to find the demoniac clothed and sane. They ask Jesus to leave them, and as he is going, the demoniac, now cured, prays to be allowed to accompany him; but Jesus bids him go back to his home and make known what has been done to him, and this he does, publishing the news all over the town.

26. the Gerasenes: the name according to the best MSS.,

which is over against Galilee. And when he was come 27
 forth upon the land, there met him a certain man out of
 the city, who had devils; and for a long time he had worn
 no clothes, and abode not in *any* house, but in the
 tombs. And when he saw Jesus, he cried out, and fell 28
 down before him, and with a loud voice said, What have
 I to do with thee, Jesus, thou Son of the Most High
 God? I beseech thee, torment me not. For he com- 29
 manded the unclean spirit to come out from the man.
 For oftentimes it had seized him: and he was kept
 under guard, and bound with chains and fetters; and
 breaking the bands asunder, he was driven of the devil
 into the deserts. And Jesus asked him, What is thy 30
 name? And he said, Legion; for many devils were
 entered into him. And they intreated him that he 31
 would not command them to depart into the abyss.

probably derived from a place now called *Khera*, on the east
 of the lake. In the Alexandrian MS. we read of *Gergesenes*,
 a correction by Origen, who thought the better-known *Gerasa*
 to be the place referred to.

27. a certain man: Matthew has 'two demoniacs' (viii. 28).

the tombs: rock-hewn tombs that abound in these lime-
 stone hills.

29. the devil: as though there were but one.

30. What is thy name? A question to recall the miserable
 man's consciousness of his own identity. He is too far gone to
 be able to answer it correctly, and instead of his own name gives
 one descriptive of his awful condition.

Legion. A Roman legion consisted of from 3,000 to 6,000
 men; but of course it would be absurd to speculate on a maniac's
 arithmetic.

31. they: the plural indicating the demons reveals the confused
 state of the possessed man's sense of personality, as he speaks
 first in the singular for himself and then in the plural on behalf
 of his demons.

the abyss: a word used in the Classics for 'the yawning
 gulfs of Tartarus,' and occurring frequently in the Revelation for
 the prison-house of evil spirits (cf. Rev. xx. 1-3).

32 Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them
 33 leave. And the devils came out from the man, and entered into the swine: and the herd rushed down the
 34 steep into the lake, and were choked. And when they that fed them saw what had come to pass, they fled,
 35 and told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the devils were gone out, sitting, clothed and in his right mind, at the
 36 feet of Jesus: and they were afraid. And they that saw it told them how he that was possessed with devils
 37 was made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he
 38 entered into a boat, and returned. But the man from whom the devils were gone out prayed him that he might be with him: but he sent him away, saying,

32. a herd of many swine: Mark says 'about two thousand' (Mark v. 13). The country east of the sea of Galilee was largely peopled by heathen people. No Jews would keep swine.

he gave them leave: a difficult statement, since it involved the destruction of valuable property. It has been said, (1) that as Lord of the universe, Jesus had a right to dispose of everything in it—surely not a very satisfactory answer, as it would imply more kindness to demons than to men for him to rob the latter in order to please the former; and (2) that it was to punish an illegal action; but the action would not be illegal for pagans, and besides, if the owners were Jews, still it was contrary to our Lord's custom thus to favour a merely ceremonial law. But see final note.

37. asked him to depart: partly because they were afraid of so awful a Presence; probably also because they feared more loss of property.

38. sent him away. Though cured, this was not the sort of man to be in the travelling company of disciples; he could do more good among his own people.

Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

And as Jesus returned, the multitude welcomed him ; for they were all waiting for him. And behold, there came a man named Jāirus, and he was a ruler of the synagogue : and he fell down at Jesus' feet, and besought

NOTE. This incident is the strangest in the Gospels, and not easy to be accounted for, if taken as it stands. The possession of a man by a host of demons, the request of the demons not to be cast into the abyss, followed by that very fate when they had entered the swine, the possession of swine by demons at all, our Lord's permission of this—these are all points difficult to understand. For the whole question of possession see note on iv. 33. Of course, if the view that a misunderstanding of the phenomena of insanity and epilepsy will account for the belief in possession be accepted, we must conclude that the 'demoniac' was suffering from a madman's delusions. Weighty commentators have suggested that this was the case here, and that the stampede of a herd of swine at the sight and sound of the maniac's ravings gave rise to the latter part of the story. This view would remove the serious difficulties mentioned in the note on verse 32. In a famous article on the subject, published in the *Nineteenth Century*, Prof. Huxley based his rejection of historical Christianity on the presence of this narrative in the Gospels—which was attempting to rest a pyramid on its apex.

viii. 40-42. *Jāirus*. On his return across the lake Jesus is met by Jāirus, a ruler of the synagogue, who falls at his feet, beseeching him to come and heal an only daughter, twelve years of age, as she lies dying. Jesus goes, thronged by multitudes.

40. returned: across the lake to the west side ; evidently to Capernaum, the centre of our Lord's ministry and his temporary home.

waiting for him. He had left the crowds to seek rest and retirement on the further side of the lake ; but he had no sooner arrived there than he was asked to leave. So he was soon back in the crowd again. It may be noted that the churlishness of the heathen on the east of the lake led to the saving of Jāirus's child. The anxious father was eagerly awaiting Jesus, fearing it would be too late.

41. ruler of the synagogue: a leading Jew of the town, an

42 him to come into his house ; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, and could
44 not be healed of any, came behind him, and touched the border of his garment : and immediately the issue of her
45 blood stanchèd. And Jesus said, Who is it that touched

elder and magistrate in one, being an official in charge of the synagogue affairs, both its worship on the sabbath and its law business in the week.

42. only daughter. The widow's son at Nain was an *only* son (vii. 12), so was the lunatic boy at Cæsarea Philippi (ix. 38).

viii. 43-48. *The woman who touched the border of Christ's garment.* On the way to the house of Jāirus, a woman suffering from a distressing chronic complaint comes behind Jesus in the crowd, touches the border of his garment, and is cured. Our Lord asking who touched him, they all deny, and Peter says the crowd is crushing about him. But Jesus declares that he has felt power going out of him. Thereupon the trembling woman declares herself, and is dismissed by Jesus with a kindly word, recognizing her faith.

43. twelve years: the age of the child just mentioned (verse 42). During the whole of the child's lifetime this afflicted woman had been suffering.

had spent all her living, &c.: a quiet cut at his own profession by the physician evangelist. Luke knew too well the failures of medicine, and its inferiority to the healing power of Christ that never failed. Lightfoot the Hebraist mentions the absurd remedies prescribed for this woman's complaint, to be tried in succession as each failed.

44. the border: rather 'the tassel.' Jews had a tassel of three white threads to one of hyacinth at each of the four corners of an under-garment, called the *tallith*, which was cut square with a hole for the head to pass through, and was so worn that one of the tassels was seen beyond the outer garment. The woman's touch of this tassel, in preference to a direct appeal for help, must be set down to her modesty.

45. Who is it that touched me? The woman had come behind Jesus, so that while he had felt the touch he had not seen from whom it came.

me? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush *thee*. But Jesus said, Some one did touch me: for ⁴⁶ I perceived that power had gone forth from me. And ⁴⁷ when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. And he ⁴⁸ said unto her, Daughter, thy faith hath made thee whole; go in peace.

While he yet spake, there cometh one from the ruler ⁴⁹ of the synagogue's *house*, saying, Thy daughter is dead;

Peter. Observe how frequently this apostle offers to answer questions put openly to the disciples generally or to the crowd, and sometimes with a freedom in expostulating with Jesus which no one else dared to assume.

46. I perceived. This seems to mean a discovery that involuntary and unconscious healing power had been abstracted. Still we can scarcely suppose the process to have been wholly physical and involuntary. It is more likely that Jesus had felt a timid touch and responded to it.

48. Daughter: a considerate name for the abashed patient.
in peace: *lit. 'into peace.'*

viii. 49-56. *The raising of Jäirus' daughter.* While Jesus is talking to the woman just healed, a messenger from the ruler's house announces the death of his daughter. But our Lord encourages him to believe that she shall be restored. On arriving at the house, Jesus allows no one to enter with him except three of his most intimate disciples and the child's parents. The people are carrying on the usual death lamentations, which Jesus tries to check by saying the child is only sleeping; but they laugh at him contemptuously. Taking the child by the hand, he bids her arise. Then she returns to life, and Jesus orders her food. He tells the amazed parents not to make this known.

49. While he yet spake: a trial to the father's patience, followed by bitter disappointment until he saw the sequel. Jesus was never really too late, and never failed in the end to respond successfully to honest appeals for help.

50 trouble not the Master. But Jesus hearing it, answered him, Fear not: only believe, and she shall be made
 51 whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother.
 52 And all were weeping, and bewailing her: but he said,
 53 Weep not; for she is not dead, but sleepeth. And they
 54 laughed him to scorn, knowing that she was dead. But he, taking her by the hand, called, saying, Maiden, arise.
 55 And her spirit returned, and she rose up immediately: and he commanded that *something* be given her to eat.
 56 And her parents were amazed: but he charged them to tell no man what had been done.

9 And he called the twelve together, and gave them

Master: Teacher.

50. hearing it: Mark has 'not heeding the word spoken' (Mark v. 36).

51. Peter, and John, and James: the choicest friends of Jesus, the three with him later at the Transfiguration, and again in the garden.

52. all were weeping, &c. This verse cannot refer to the three disciples and the parents. It must be concerned with the company of mourners and their noisy lamentations. Therefore we must take it as giving the reason for Christ's action in excluding all but the five.

not dead. Of course this might mean that the friends were mistaken; but the next verse would rather lead us to conclude that Jesus is here rebuking the hopeless conception of death. The dead who can be raised are not really dead as men reckon death, but only sleeping.

53. knowing: not thinking; this gives Luke's judgement that the child had actually died.

54. Maiden, arise. Mark (v. 41) records the very Aramaic words used—*Talitha cumi*.

56. to tell no man. According to our Lord's custom, to check the admiration of mere thaumaturgy that hindered his higher work. If the people had supposed that he might be raising their dead generally, great confusion and distraction would have ensued.

ix. 1-6. *The commission of the Twelve.* Jesus grants healing

power and authority over all devils, and to cure diseases. And he sent them forth to preach the kingdom of God, 2 and to heal the sick. And he said unto them, Take 3 nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into 4 whatsoever house ye enter, there abide, and thence depart. And as many as receive you not, when ye 5 depart from that city, shake off the dust from your feet for a testimony against them. And they departed, and 6 went throughout the villages, preaching the gospel, and healing everywhere.

Now Herod the tetrarch heard of all that was done: 7

power to the Twelve, and sends them out to preach and effect cures. He tells them to take no baggage with them, and to stay where hospitality is given them. Where they are not welcome, they are to abandon the place with a sign that it is rejected. They go as thus commissioned by their Master.

1. he called the twelve. In Matthew this action is explained as our Lord's compassion for the people, who were like sheep without a shepherd, and a harvest-field lacking reapers (see Matt. ix. 36—x. 1).

2. to preach the kingdom: i. e. to announce its advent, not to teach its principles. At this early stage only Jesus did that more difficult work.

3. Take nothing: to trust to hospitality, winning the confidence of the people.

neither staff. Mark (vi. 8) has 'save a staff only'—an unimportant variation.

nor wallet: the Jew's bag for food when travelling among Gentiles or Samaritans.

4. there abide. Cf. 'go not from house to house' in the commission to the Seventy (x. 7), i. e. stay quietly where welcome. Do not be fêted about.

5. shake off the dust: to signify utter repudiation. Paul and Barnabas did this on leaving Antioch in Pisidia (Acts xiii. 51). It is said to have been a customary action of Pharisees on crossing from heathen territory to their own land.

a testimony against them: a sign that they are repudiated.

6. villages: not the towns: a mission to the country folk.

ix. 7-9. *Herod's perplexity.* Herod is perplexed at the fame

and he was much perplexed, because that it was said
 8 by some, that John was risen from the dead; and by
 some, that Elijah had appeared; and by others, that
 9 one of the old prophets was risen again. And Herod
 said, John I beheaded: but who is this, about whom
 I hear such things? And he sought to see him.
 10 And the apostles, when they were returned, declared

of Jesus, because it is rumoured that he is John, whom the king has beheaded, risen from the dead, or one of the old prophets. He tries to see Jesus.

7. Herod the tetrarch: Herod Antipas. See note on iii. 1.

all that was done. Matthew (xiv. 1) calls this 'the report concerning Jesus.'

it was said by some: popular opinions. But Mark (vi. 14) and Matthew (xiv. 2) state that Herod himself took Jesus to be John risen from the dead.

John: the Baptist. Jesus had followed John in preaching the approach of the kingdom of God.

risen from the dead: according to a popular Jewish notion that in some cases souls returned and lived a second life on earth.

8. Elijah: after Malachi's prophecy: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord' (Mal. iv. 5).

had appeared: not 'was risen from the dead,' as we read concerning John and also concerning 'one of the old prophets,' because of Elijah's translation without death.

9. sought: the verb is in the imperfect, pointing to a continuous action. Herod persistently sought the interview, which we know Jesus as persistently avoided. They met at last, at the trial of Jesus.

ix. 10-17. *The loaves and fishes.* On the return of the apostles with a report of their mission, Jesus takes them to Bethsaida for retirement. But when the multitudes follow, he welcomes them and works among them. As the day is wearing away, the disciples suggest that he should dismiss them, that they may get food and lodging in the surrounding villages. But he tells the disciples themselves to provide the food. They say that they have but a very small quantity, while there are some five thousand people. Jesus orders the people to be arranged in fifties, takes the food—loaves and fishes—blesses it, and distributes it by means of the disciples. All have enough, and twelve baskets are filled with the fragments that remain. This narrative is in John

unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But the multitudes perceiving it followed him; and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people.

(vi. 1-14), where it is related with fuller details, as well as in all the Synoptics.

10. returned: from the mission to the villages (verse 6).

a city called Bethsaida: situated on the east side of the Jordan, just where it enters the lake. Josephus tells us that Philip advanced it to the dignity of a city, and named it 'Julias,' after Cæsar's daughter (*Ant.* xviii. 2. 1). According to Mark (vi. 32) and Matthew (xiv. 13), Jesus went with his disciples to 'a desert place'; and in John the incident is located on the east side of the lake, some distance from Bethsaida. We may conclude that Bethsaida was the nearest town. The narrative in Luke requires 'a desert place' as much as the two accounts that describe the locality to be such. After the excitement and exhaustion of the mission, and perhaps the elation it produced, the disciples needed rest and quiet.

11. welcomed: although he had sought to avoid them. None who sought him genuinely ever failed to receive a welcome, even if their visit was most inopportune, as in this instance.

12. Send, &c.: a rare case in which the disciples venture to advise their Master.

13. Give ye them to eat. He did not promise anything. The disciples were to do what they could.

five loaves. According to the fuller account in John, Andrew finds a lad with these provisions. He states that the loaves were of barley, the common bread of the poorer classes (John vi. 9).

buy food. The disciples, according to Mark—one of them, Philip, as John narrates it more definitely, being the spokesman—calculate that this would cost upwards of 200 *denarii*.

- 14 For they were about five thousand men. And he said
 unto his disciples, Make them sit down in companies,
 15 about fifty each. And they did so, and made them all
 16 sit down. And he took the five loaves and the two
 fishes, and looking up to heaven, he blessed them, and
 brake; and gave to the disciples to set before the
 17 multitude. And they did eat, and were all filled: and
 there was taken up that which remained over to them
 of broken pieces, twelve baskets.
 18 And it came to pass, as he was praying alone, the

14. Make them sit down: *lit.* 'recline,' i. e. leaning on the left elbow as at a banquet, though on the ground.

about fifty each: Mark says it was by hundreds and fifties—orderly arrangement to facilitate the distribution.

16. blessed them: meaning he gave thanks for them, the expression used in John's account (vi. 11).

17. and were all filled. All accounts agree in this. But what happened and how it was done is left a mystery. It is to be remembered that this is one of the best attested Gospel incidents, as it is in all four narratives.

twelve baskets: i. e. one for each apostle who collected the fragments.

ix. 18-27. *The great confession and the doctrine of the cross.* When in retirement for prayer, Jesus asks his disciples who the people say he is. They tell him of the various popular notions about him. He then asks who they themselves say he is. Peter replies, 'The Christ of God.' Jesus bids them tell this to no one, and then makes the first announcement of his rejection, death, and resurrection. He adds that any man who would come after him must renounce self and be prepared to face death. The cowardly course of seeking escape will really end in death, while martyrdom will issue in life; what then is the use of gaining anything, even the whole world, by apostasy, if in the end a man loses himself? Shame of Christ now will lead to his being ashamed of the man who gives way to it when he comes in his glory. There are some standing in that very group of disciples who will live to see the kingdom of God.

Luke omits several intervening incidents—Christ's walking on the sea, &c.—that are found in other Gospels. From Mark (viii. 27) and Matthew (xvi. 13) we learn that our Lord was now at Cæsarea Philippi, in the extreme north-east of Palestine, deserted by the populace and under the ban of the authorities.

disciples were with him : and he asked them, saying, Who do the multitudes say that I am? And they 19 answering said, John the Baptist ; but others say, Elijah ; and others, that one of the old prophets is risen again. And he said unto them, But who say ye that I am? 20 And Peter answering said, The Christ of God. But 21 he charged them, and commanded *them* to tell this to no man ; saying, The Son of man must suffer many 22 things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up. And he said unto all, If any man would come 23

18. praying. It is a characteristic of Luke frequently to direct attention to prayer, and especially to our Lord's prayers.

alone: or 'apart.' He was praying in the presence of the Twelve, but this was in some solitary place.

he asked them. They would have gathered up the rumours during their recent preaching tour.

19. John the Baptist, &c. : a repetition of the three theories previously mentioned (see notes on verses 7, 8).

20. who say ye, &c. This shews that Jesus had not declared his discipleship even to his intimate friends. It was in accordance with his method for educating them that they should grow to perceive it for themselves.

Peter: as usual first to speak and to represent his brethren.

The Christ of God: i.e. the Messiah whom God sends. Mark has simply 'Thou art the Christ' (viii. 29) ; Matthew a much fuller statement, 'Thou art the Christ, the Son of the living God' (xvi. 16). This is the first confession of Jesus as the Christ made by any of his disciples. Hence its immense significance. It marks a great crisis in the education of the Twelve.

21. The fact that Jesus is the expected Christ is still to be kept quiet. The narrative in John (vi. 15) of the popular attempt to raise an insurrection and compel him to be a king, shews how mischievous a belief in his Messiahship without a true understanding of the real nature of his kingdom would be.

22. The first announcement of rejection and death. The ministry of Jesus, which opened in sunshine, is now darkly overcast, and he sees what the certain issue must be. It seems likely that his praying had reference to this dark future.

23. any man. The principle is of universal application, not merely for an elect few, saints and ascetics.

after me, let him deny himself, and take up his cross
 24 daily, and follow me. For whosoever would save his
 life shall lose it; but whosoever shall lose his life for
 25 my sake, the same shall save it. For what is a man
 profited, if he gain the whole world, and lose or forfeit
 26 his own self? For whosoever shall be ashamed of me
 and of my words, of him shall the Son of man be
 ashamed, when he cometh in his own glory, and *the*
 27 *glory* of the Father, and of the holy angels. But I tell
 you of a truth, There be some of them that stand here,
 which shall in no wise taste of death, till they see the
 kingdom of God.

would: *lit.* 'wills,' 'would wish.'

deny himself: renounce self.

take up: voluntary action.

his cross. The idea is founded on the custom of the condemned criminal carrying his own cross to the place of execution. It means therefore to be ready to die as a martyr, and if this, then of course it includes all lesser sacrifices involved in following Christ.

daily. This addition only found in Luke.

24. would: *lit.* 'will,' 'would wish,' as in the previous verse.

save his life. Verse 26 shews that our Lord is referring to the attempt to escape the dangers of persecution by cowardly unfaithfulness, though here also the principle that reaches to the higher includes the lower. Self-seeking as the chief pursuit ends in self-ruin.

lose his life for my sake: primarily referring to martyrdom.

save it: not merely that courage is safer than cowardice, but that even martyrdom is the road to continuous life, i. e. the true self-living beyond death.

26. The earliest reference to the 'Second Advent.' No sooner does Jesus announce the tragic end of his first Advent than he points to a very different coming in glory, as this is in humiliation, and for judgement as this is for grace. The language is Apocalyptic, like that of the current Jewish Apocalypses, which however attached to the one coming of the Messiah ideas here postponed to his second coming.

27. taste of death: a Hebraism simply meaning 'die.' The verse means that some then present will even survive to see the kingdom of God. This cannot refer to the Transfiguration—

And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment *became* white and dazzling. And behold, there talked with him two men, which were Moses and Elijah; who appeared in glory, and spake of his decease

to happen in a few days; nor even to Pentecost—to follow in a few months. It has been referred to the destruction of Jerusalem. But the great missionary progress of the apostolic age, which some but not only some then present lived to see, is more reasonably regarded as the fulfilment of our Lord's prediction.

ix. 28-36. *The Transfiguration.* While praying on the mountain in the presence of his three chosen friends, Jesus is seen by them to change to a brilliant appearance, and Moses and Elijah are seen conversing with him about his approaching death. When the disciples, who have been drowsy, are sufficiently roused to see the vision, Peter proposes to retain it by erecting three booths. While he is saying this a cloud overshadows it, out of which a voice is heard commending Jesus as God's chosen Son. After that they find that Jesus is alone. They keep silent about their wonderful experience.

28. about eight days after. Mark (ix. 2) and Matthew (xvii. 1) say 'after six days,' virtually the same note of time. Thus all three evangelists call attention to the nearness of the Transfiguration to the great confession and our Lord's first announcement of his death.

the mountain: certainly not Tabor, in the plain of Jezreel, as a tradition found in Cyril of Jerusalem asserts, for there was a Roman fort on its summit at this time; and, besides, Jesus was nowhere near its locality. He was close to Hermon, the mountain of Palestine, nearly 10,000 feet in height, its snow dome being visible as far down the Jordan valley as Jericho; this great mountain seems to have been the scene of the Transfiguration.

to pray: characteristically mentioned by Luke only.

29. fashion: external appearance. The Greek word is derived from a root referring to seeing; what is seen.

30. two men, which were Moses and Elijah. The expression implies that the disciples only perceived that 'two men' were present, not recognizing them. Afterwards they learnt (perhaps from Jesus) that these were Moses, the representative of the law, and Elijah, the representative of the prophets.

32 which he was about to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his
 33 glory, and the two men that stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what
 34 he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as
 35 they entered into the cloud. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye
 36 him. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.
 37 And it came to pass, on the next day, when they were

31. decease: *lit.* 'departure.' This is only mentioned in Luke.

32. when they were fully awake. The usual classical sense of the phrase is given in the margin of the R. V. 'having remained awake.' But the context seems to point to the meaning in the text.

33. tabernacles: booths, no doubt from boughs of trees, as these were used at the Feast of Tabernacles.

34. a cloud. Matthew (xvii. 5) says that this was luminous.

35. my chosen: the reading of the best MSS., and therefore adopted by the Revisers, while the Authorized had 'beloved,' the word in Mark and Matthew, and therefore probably inserted in Luke as a gloss to bring this Gospel into line with its companions—a common practice among the copyists.

36. told no man. Mark and Matthew say Jesus had enjoined silence.

ix. 37-45. *The disciples' failure.* The day after the Transfiguration, when Jesus and his three friends are descending from the mountain, they are met by a crowd of people, and one man in the crowd begs our Lord's help for his afflicted child, saying that he had sought help from the disciples, but they had failed. Jesus laments the perverse lack of faith this reveals, and asks for the child to be brought to him. This is done; the boy falls into con-

come down from the mountain, a great multitude met him. And behold, a man from the multitude cried, saying, 38 Master, I beseech thee to look upon my son; for he is mine only child: and behold, a spirit taketh him, 39 and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely. And I besought thy disciples to cast it out; 40 and they could not. And Jesus answered and said, 41 O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. And as he was yet a coming, the devil dashed him 42 down, and tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all astonished at the 43 majesty of God.

vulsions; but Jesus liberates him from his demoniacal possession, and then gives him back to his father sane and sound. The people are amazed at the great power of God thus revealed. Jesus announces his betrayal to his disciples.

38. Master: Teacher.

mine only child: like the widow's son at Nain, and Jairus' daughter.

39. a spirit taketh him. Mark (ix. 17) calls this 'a dumb spirit,' i.e. a spirit that destroyed the faculty of speech; in Matthew (A. V. xvii. 15) the boy is described as 'lunatic,' *lit.* 'moon-struck.' For the phenomena of possession see note on iv. 33.

teareth: throws into convulsions.

hardly: with difficulty.

40. thy disciples: probably the nine whom Jesus had left behind when he took three up the mountain.

41. faithless: unbelieving, distrustful, not disloyal.

generation. The disciples are here included with the main body of their generation, because they have failed to escape from the unbelieving, perverse spirit of their age.

42. devil: demon.

dashed him down. Dr. Plummer remarks that this word is used of boxers knocking an opponent down, or wrestlers throwing.

43. the majesty of God: the great and wonderful power of

But while all were marvelling at all the things which
 44 he did, he said unto his disciples, Let these words sink
 into your ears: for the Son of man shall be delivered
 45 up into the hands of men. But they understood not
 this saying, and it was concealed from them, that they
 should not perceive it: and they were afraid to ask him
 about this saying.

46 And there arose a reasoning among them, which of
 47 them should be greatest. But when Jesus saw the
 reasoning of their heart, he took a little child, and set

God. Again we see a characteristic of Luke's Gospel, in its pointing out how the people praise God rather than Jesus for his great wonders. Of course this implies their recognition that God is with him, quite the opposite view to that of his enemies, who ascribe his works to sorcery and alliance with the spirit of evil.

44. sink into your ears, &c. The first announcement of his rejection and death had been made a week earlier, when Peter had repudiated it (see verse 22, and cf. Mark viii. 31-33). He returns to the subject with an emphatic demand for attention, as the disciples were slow to receive the unwelcome idea.

delivered up: the same Greek word as that sometimes translated 'betrayed,' but here meaning 'given up by God' because 'into the hands of men'; cf. Roman viii. 32.

45. afraid: dreading more disclosures; perhaps also mindful of the rebuke Peter had received.

ix. 46-50. *The little child and the unattached disciple.* Jesus, observing his disciples concerned about a question of pre-eminence, sets a little child by his side as their model, and declares that to receive such a child is to receive him, and to receive him is to receive God, adding that lowliness is greatness. John tells how they checked an exorcist using the name of Jesus because he did not join the troop of disciples. Jesus disapproves, since whoever does not oppose the movement is helping it.

46. greatest: *lit.* 'greater,' i. e. than his brother disciples.

47. their heart: internal private thoughts perceived by Jesus. This implies that the unlovely discussion just mentioned had taken place in his absence. When the disciples met him the thoughts it involved were still simmering in their minds, and were intuitively perceived by him.

took a little child. Matthew (xviii. 2) says that Jesus called the child to him. There is a late tradition that this child was

him by his side, and said unto them, Whosoever shall 48
 receive this little child in my name receiveth me: and
 whosoever shall receive me receiveth him that sent me:
 for he that is least among you all, the same is great.

And John answered and said, Master, we saw one 49
 casting out devils in thy name; and we forbade him,
 because he followeth not with us. But Jesus said unto him, 50
 Forbid *him* not: for he that is not against you is for you.

Ignatius, afterwards the bishop of Antioch, who suffered martyrdom in the amphitheatre at Rome under Trajan.

set him by his side: in the very place of honour coveted by each of the Twelve, the place of 'the greater' disciple, that on another occasion sought for James and John by their mother (Matt. xx. 20, 21).

48. in my name: *lit.* 'on my name,' i.e. on the ground of my name. This reference to the name is a Hebraism, sometimes signifying the character and sometimes the authority; but since here neither of these meanings is suitable we must take a more general one, viz. that the receiving is for Christ's sake, because the child is regarded as his child.

him that sent me. Jesus thus describes God with a humble reference to his own obedience and comparatively subordinate place. As receiving the child is receiving the child's God, so receiving Jesus is receiving his Lord.

least: *lit.* 'less,' i.e. than his brother disciples.

49. answered: an idiomatic term, not implying a previous question, marking a speech in response to the condition of affairs, something called forth by what precedes.

in thy name. Christ's reference to his name in the previous verse leads John to mention what he has not previously spoken about. His conscience is touched; he fears he may have made a mistake in over-hasty zeal. 'In thy name' here is to be taken literally. The exorcist was using the very name of Jesus. But by his success he proved himself to be better than a superstitious sorcerer, and shewed that he had real faith in Christ.

50. followeth not with us. There is no emphasis on the 'us,' nor does that mean the disciples apart from Jesus. Doubtless it includes Jesus. The protest was based on zealous loyalty. Yet it was narrow.

you. Mark (ix. 40) has 'us.' If we are to read 'you,' as in Luke, the rebuke certainly aims at checking narrowness in not recognizing those not of our own set.

51 And it came to pass, when the days were well-nigh
 come that he should be received up, he stedfastly set
 52 his face to go to Jerusalem, and sent messengers before
 his face: and they went, and entered into a village of
 53 the Samaritans, to make ready for him. And they did
 not receive him, because his face was *as though he were*
 54 going to Jerusalem. And when his disciples James and
 John saw *this*, they said, Lord, wilt thou that we bid fire

LUKE'S NEW CONTRIBUTION TO THE GOSPEL HISTORY,
 ix. 51—xix. 27.

ix. 51-56. *Our Lord rejected by a Samaritan village.* Jesus sends messengers to a Samaritan village to make preparations for his entrance there. But the villagers decline to receive him because he is on his way to Jerusalem. Thereupon James and John ask permission to call down fire on them, but are rebuked by Jesus, and the company goes on to another village.

This incident is not in the other Gospels. We here commence the 'travel narrative,' extending from ix. 51 to xviii. 14. A great part of its contents is found only in Luke. See Introduction.

51. well-nigh come: *lit.* 'being completed.'

received up: i. e. to heaven.

stedfastly set his face: probably meaning in spite of his knowledge of the fate awaiting him, and perhaps against the remonstrances of his friends.

52. messengers. The Greek word is *lit.* 'angels'; but of course human messengers from among the disciples are here indicated; cf. vii. 24.

before his face: a Hebraism, meaning before his presence, i. e. before he came himself.

53. going to Jerusalem. Thus the reason given for the rejection of Jesus by this Samaritan village is no personal opposition to him, but antagonism to Jewish customs, the journey being understood to be for the sake of visiting the Jerusalem temple. The irony of the situation is seen in the fact that the temple authorities were to be our Lord's most deadly enemies.

54. A strange request, no doubt based on the example of Elijah in calling down fire from heaven on the Israelite troops (see 2 Kings i. 10), although the reference to the prophet's action in the A. V. disappears from the Revised Text, as not in the best MSS. No doubt it was a copyist's comment that had crept into the text.

to come down from heaven, and consume them? But 55
he turned, and rebuked them. And they went to another 56
village.

And as they went in the way, a certain man said unto 57
him, I will follow thee whithersoever thou goest. And 58
Jesus said unto him, The foxes have holes, and the birds
of the heaven *have* nests; but the Son of man hath not
where to lay his head. And he said unto another, 59
Follow me. But he said, Lord, suffer me first to go and
bury my father. But he said unto him, Leave the dead 60

55, 56. The shortening of these verses by the omission of two sentences—‘Ye know not,’ &c., and ‘For the Son of man,’ &c.—which were in the A. V., is necessitated by their absence from the best MSS.

ix. 57-62. *Three doubtful disciples.* A man offers to follow Jesus anywhere; our Lord warns him that it is to follow a homeless leader. Jesus calls another man, who immediately excuses himself on the plea of filial duty, and is rebuked for doing so. A third offers himself if he may first bid his people farewell. Jesus warns him against hesitating discipleship.

57. a certain man. Matthew (viii. 19) says he was a scribe, and places the incident much earlier in our Lord’s life. Probably the three incidents occurred at different times, and are here placed together because of their similarity.

58. foxes: abounding in the mountains of Palestine.

nests: *lit.* ‘encampings,’ and meaning ‘roosts’ rather than ‘nests.’ The idea is of the places where birds rest at night. Even these wild creatures have their homes.

hath not where to lay his head: the lot of a tramp, yet not due to poverty, but owing partly to his wandering life, partly to his being rejected, as at Nazareth, his old home. Thus a hasty volunteer was warned to count the cost.

59. In this second case the man is not a volunteer, but one called by Christ.

to . . . bury my father. This seems to be an allusion to a proverb, which, however, cannot now be traced. We cannot suppose our Lord would not allow a man to attend his own father’s funeral, which in the East would be but a few hours after death.

60. Leave the dead, &c. Another proverb, or an original utterance to be taken metaphorically, meaning ‘Do not live in the

to bury their own dead ; but go thou and publish abroad
 61 the kingdom of God. And another also said, I will
 follow thee, Lord ; but first suffer me to bid farewell to
 62 them that are at my house. But Jesus said unto him,
 No man, having put his hand to the plough, and looking
 back, is fit for the kingdom of God.

10 Now after these things the Lord appointed seventy

past, do not be so absorbed in lamenting the dead as to forget the needs of the living.'

61. The third case, like the first, introduces a volunteer. This is not in Matthew, as the two other cases are.

to bid farewell, &c. Matthew did thus bid farewell in a feast given with Christ's sanction. The man's words must mean more, must imply a lingering disposition and a clinging to old associations.

62. In this incident, as in the previous incident, our Lord's action looks harsh on the surface. It must be accounted for (1) by his knowledge of the hearts of the men he was speaking to, their weaknesses and their dangers ; (2) by his known custom of speaking strongly to deepen the impression of his requirements, with a full assurance that imaginative Orientals would not misunderstand him.

x. 1-16. *The Seventy.* Jesus distributes seventy disciples among the villages he proposes to visit, because while the harvest is abundant the reapers are but few. They will go as lambs among wolves. Nevertheless they are not to carry any provisions, and are to treat the people among whom they go courteously, accepting hospitality as a reasonable return for their labours. Where well received they are to take what is offered them, heal the sick, and proclaim the kingdom. Where rejected they are to shew that they renounce the place ; its fate will be worse than Sodom's. Jesus laments the doom of cities where he has laboured as worse than that of the ancient heathen. Capernaum is to be cast down in her pride. To receive or reject the Seventy is to receive or reject Jesus and God who sent him.

Only Luke records this mission of the Seventy. The charge given to them closely resembles that given to the Twelve. Accordingly some critics are of opinion that the evangelist, since he records both missions, is following two varying reports of one and the same mission, i. e. that of the Twelve also recorded in the other Synoptics. But this view does not account for the mention of seventy at all. The Twelve are well known. Here is a definite record of seventy other disciples. An extreme critical

others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, ² but the labourers are few : pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways : behold, I send you forth as lambs in the ³ midst of wolves. Carry no purse, no wallet, no shoes : ⁴ and salute no man on the way. And into whatsoever ⁵ house ye shall enter, first say, Peace *be* to this house.

opinion holds this narrative to be transferred from later apostolic times, the Seventy, if sent by Christ at all, impelled by the spirit of Christ. Of course this is to play havoc with the Gospel narrative.

1. after these things: an indefinite note of time ; probably Luke had no information as to when this was.

seventy: the number of the elders appointed to assist Moses (Num. xi. 16). Eusebius mentions traditions of some of the Seventy, naming Barnabas, Sosthenes, Cephas, Matthias, Joseph Barsabbas, all N. T. men, as given by Clement of Alexandria (*Hist. Eccl.* i. 12).

others: in addition to the Twelve.

two and two: for companionship, as in the mission of the Twelve (Mark vi. 7).

2. The harvest, &c.: perhaps an illustration drawn from the harvest-fields then ripe, and if so, giving the date as about April or May. According to Matthew (ix. 37, 38), this saying of Jesus was uttered previous to the selection of the Twelve, as the reason for that selection.

3. lambs, &c. In Matthew (x. 16) Jesus says the same to the Twelve, except that there we read 'sheep.' It shews our Lord's solicitude for his servants. The Jewish antagonism was growing acute. This saying, and others common to the two charges, might well be repeated, fitting the Seventy equally with the Twelve. Still we must admit the possibility that some things Jesus said on the one occasion may have been transferred in tradition to the other.

4. See note on ix. 4. There is a difference in the details. In the directions to the apostles five articles are mentioned, here only three. The wallet is the only article common to the two lists. The ideas are the same in both cases. The missionaries are not to be hampered with baggage, and they are to trust to the hospitality of the people they visit.

5. whatsoever house, &c.: entering to seek hospitality.

Peace, &c.: an Eastern salutation. The missionaries are to be courteous and conciliatory.

6 And if a son of peace be there, your peace shall rest
 7 upon him : but if not, it shall turn to you again. And
 in that same house remain, eating and drinking such
 things as they give : for the labourer is worthy of his
 8 hire. Go not from house to house. And into whatso-
 ever city ye enter, and they receive you, eat such things
 9 as are set before you : and heal the sick that are therein,
 and say unto them, The kingdom of God is come nigh
 10 unto you. But into whatsoever city ye shall enter, and
 they receive you not, go out into the streets thereof and
 11 say, Even the dust from your city, that cleaveth to our
 feet, we do wipe off against you : howbeit know this,
 12 that the kingdom of God is come nigh. I say unto you,
 It shall be more tolerable in that day for Sodom, than
 13 for that city. Woe unto thee, Chorazin ! woe unto thee,

6. a son of peace : a Hebraism, meaning a kindly disposed man. The verse means that if you are well received, your visit will bring a blessing to your host ; and if not, still you will yourselves be at peace.

7. remain : do not fear to be trespassing on the hospitality of the people you visit. You will be giving good service, for which it is but the reasonable return.

Go not from house to house : do not be fêted about, as was customary with famous Rabbis when they visited a town.

8. This verse may have a double application : (1) do not shrink because of superfluous modesty from accepting what is offered ; (2) do not object to the humblest fare.

11. Even the dust, &c. See note on ix. 5.

12. Sodom : a typically wicked city, the well-known doom of which is described in Genesis xix. 24, 25. Here the thought is of punishment still awaiting its citizens in the final judgement. In Jude 7 this city is described as punished with 'eternal fire.' Jesus is led by the idea of the rejection of his messengers to mourn over the rejection of himself and his own message in the centres of his greatest activity.

13. Chorazin : possibly *Kerâzeh*, two miles north of the lake. We have no account of our Lord's work there. So much of his ministry has been left without record.

Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in ¹⁴ the judgement, than for you. And thou, Capernaum, ¹⁵ shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth you heareth me; ¹⁶ and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

And the seventy returned with joy, saying, Lord, even ¹⁷ the devils are subject unto us in thy name. And he said ¹⁸

Bethsaida. See note on ix. 10.

Tyre and Sidon: the ancient Phœnician cities, proverbially doomed because denounced by Isaiah (xxiii), Jeremiah (xxv), and Ezekiel (xxvi-xxviii).

14. The idea of the passage is that inasmuch as these cities of Galilee, which had enjoyed the rare privilege of the presence of Jesus, had not profited by it—in Matthew (xi. 20), we read 'because they repented not'—their just doom will be heavier even than the doom of the most wicked heathen cities, since those cities were not thus privileged. Judgement will be according to light and opportunity.

15. shalt thou be exalted, &c.: according to the best MSS., a sentence to be read in question form, with reference to the pride of Capernaum and its expectation of a great future.

thou shalt be brought down. Capernaum has disappeared; its site is a matter of dispute. See note on iv. 31.

Hades: not Hell. See note on xvi. 23.

16. This verse indicates that the great guilt of such places as Chorazin, Bethsaida, and Capernaum—the cities which had rejected Jesus—will be equalled by that of those who reject the Seventy.

x. 17-20. The return of the Seventy. The seventy missionaries return to Jesus with delight that by the name of Jesus they have power even over demons. Jesus declares that he saw the fall of Satan, and promises his friends immunity in the greatest danger. Yet he points to a higher source of joy, in the knowledge that they are owned by God.

17. even the devils: demons. Unlike the Twelve (see ix. 1), the Seventy had not been promised this power. Their simple minds are elated at its sensational effects.

unto them, I beheld Satan fallen as lightning from heaven.
 19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the
 20 enemy : and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you ; but rejoice that your names are written in heaven.
 21 In that same hour he rejoiced in the Holy Spirit, and

18. I beheld. The verb is in the imperfect, meaning 'I was beholding,' i.e. during the course of this successful mission. The tense of the verb pointing thus to a continuous beholding, as well as the context, forbids the idea that this is a reference to Christ's sight of the original fall of Satan in his pre-existent state. The triumph of the gospel of the kingdom is in itself the fall of Satan.

19. to tread upon serpents, &c. This must be metaphorical language. Jesus did not give immunity from physical danger, nor was it enjoyed by his people. The nearest parallel is the case of Paul and the viper, which stands alone, and is not indubitably miraculous (see Acts xxviii. 3-6).

20. names . . . written in heaven : as on the roll of citizens. We meet with the idea in Isaiah (iv. 3) : 'Every one that is written among the living in Jerusalem.' In Daniel (xii. 1), Jews to be delivered are described as 'found written in the book.' On the other hand, Moses speaks about being blotted out of God's book (Exod. xxxii. 32) for rejection by God. Our Lord here teaches that to be reckoned among God's people is a better source of rejoicing than the possession of astounding miraculous powers.

x. 21-24. The revelation to babes. Jesus then expresses his joy that the revelation hidden from superior persons is open to the simple. This is in accordance with God's will. He himself, as the Son of God to whom everything has been delivered, is only known by his Father, and only he and those to whom he brings the revelation know the Father. He privately congratulates his disciples on their seeing and hearing what prophets and kings vainly sought to see and hear.

21. In that same hour : when the Seventy returned with their cheerful report. In Matthew, where the mission of the Seventy is not mentioned, the words that follow come immediately after the lament over the three cities. Their chief people, especially the leading citizens of proud Capernaum, are 'the wise.'

in the Holy Spirit : according to the best MSS., instead of merely 'in spirit,' i.e. in his own spirit, as we read in the A.V.

said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. All 22 things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever

This is one of Luke's many characteristic references to the Holy Spirit. Christ's joy was inspired.

thank: *lit.* 'confess from the heart'—acknowledge and praise.

that thou didst hide. This is a Hebraistic idiom. The Hebrew language, being very simple in construction and possessing few conjunctions, links sentences with 'and' where we should use other connecting words. The meaning is '*although* thou didst hide.'

babes: the simple disciples. This revelation to babes is a vital principle of Christ's gospel. John the Baptist was to note that good tidings were preached to the poor (vii. 22). All who would enter the kingdom must become as little children. In his Ode on *Intimations of Immortality from Recollections of Childhood*, Wordsworth addresses the little child as

'Thou, whose exterior semblance doth belie
Thy soul's immensity;
Thou best Philosopher, who yet doth keep
Thy heritage, thou Eye among the blind,
That, deaf and silent, read'st the eternal deep,
Haunted for ever by the eternal mind—
Mighty Prophet! Seer blest!
On whom those truths do rest
Which we are toiling all our lives to find.'

22. This verse is entirely in the style of John's Gospel, and quite unlike the general form of our Lord's utterances in the Synoptics. It is found with insignificant variations in Matthew xi. 27, where it is followed by the invitation to the weary. The Johannine peculiarity of its ideas and language has led some critics to assign it to the author of the fourth Gospel, or perhaps to the school of teaching at Ephesus in which that Gospel had its origin. But all the best MSS. have it both in Matthew and in Luke. Connecting this verse with the preceding, we should say that it was the childlike simplicity of the heart of Jesus that opened to him the vision of his Father.

- 23 the Son willeth to reveal *him*. And turning to the disciples, he said privately, Blessed *are* the eyes which
 24 see the things that ye see : for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not ; and to hear the things which ye hear, and heard them not.
- 25 And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal
 26 life ? And he said unto him, What is written in the law ?

willeth : a Greek word signifying counsel, deliberation, and choice.

24. many prophets. Messianic prophecy looked forward indefinitely to what Christ's disciples now saw. Cf. 1 Peter i. 10, 11.

kings : perhaps with reference to Messianic psalms ascribed to David, Solomon, or other kings. Matthew (xiii. 17) has 'righteous men' instead of 'kings' ; so that we cannot be sure which of these two expressions Jesus really used. It is curious to observe that elsewhere kings are mentioned in Matthew twice as often as in Luke.

x. 25-28. *On inheriting eternal life.* A lawyer asks Jesus what he is to do in order to inherit eternal life. Jesus refers him to his own law, and he recites the commandments of love to God and our neighbour. Jesus says it is enough if he keep those commandments.

25. a certain lawyer : a scribe whose profession involved the interpretation of the law. It seems reasonable to identify this lawyer with the 'scribe' (Mark xii. 28-32) or 'lawyer' (Matt. xxii. 35-40) of the other Synoptics who asked Jesus which was the great commandment.

tempted. In Mark it is not said the scribe came with any evil intent, so that he there appears as an ingenuous inquirer. But in Matthew, as here, he is said to be tempting Jesus, i.e. trying to lead him into an erroneous statement.

Master : Teacher.

eternal life. The word rendered 'eternal' is *lit.* 'of the ages,' 'age long' ; but in popular usage it is equivalent to everlasting. It is never used in Luke or John for any other than a state of blessedness. The phrase 'eternal life' was in use among the Jews before Christian times, occurring for instance in the *Book of Enoch* (xv. 4-6), where the fallen angels are said to have been

how readeſt thou? And he answering ſaid, Thou ſhalt ²⁷ love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf. And he ſaid unto him, ²⁸ Thou haſt answered right: this do, and thou ſhalt live.

partakers of eternal and immortal life before their ruin. Thus it would be familiar to a ſcribe or lawyer. But the N. T. raises and enriches the contents of the idea. In the Synoptics it is regarded as a future poſſeſſion to be had after death; thus here the lawyer ſpeaks of inheriting it. In John it is already a preſent experience of the people of God; and both in the fourth Goſpel and in John's Epistles it is preſented to us as a ſpiritual condition, the divine life in the ſoul.

26. how readeſt thou?—a queſtion eſpecially ſuitable for a Jewiſh lawyer.

27. In Mark and Matthew this ſtatement of the two commandments is given by Jeſus himſelf; here it is ſupplied by the lawyer in answer to our Lord's queſtion.

Thou ſhalt love the Lord thy God, &c. : a precept written on vellum ſlips worn by Jews on their foreheads or arms and called 'phylacteries'; therefore well known and readily quoted. It is taken from Deuteronomy vi. 5 and xi. 13.

and thy neighbour as thyſelf. This was not on the phylactery, and it does not follow the previous precept in Deuteronomy; it occurs in Leviticus xix. 18 among a number of legal details. Brought forward by Jeſus, as it is recorded in Mark and Matthew, it appears in accordance with his own characteristic attention to the duties of man to his fellow. But here it is the lawyer who adds it. If this is the correct verſion, we may imagine that the two laws were familiarly associated in popular teaching by the Rabbis.

28. Jeſus diſtinctly affirms that eternal life will follow *if* this is done, *if* theſe difficult religious and moral precepts are kept.

x. 29-37. *The good Samaritan.* The lawyer asks who is the neighbour he is to love as himſelf. Jeſus replies in a parable:—A traveller from Jeruſalem to Jericho, falling among thieves, is robbed and maltreated. Firſt a prieſt and then a Levite paſſing by in turn look at him and leave him in his pitiable plight; but a Samaritan who follows ſhews the greateſt kindneſs to him. Jeſus asks which of the three behaved like a neighbour. The lawyer replies that it was the man who gave practical aſſiſtance. Jeſus bids the lawyer follow this Samaritan's example.

29 But he, desiring to justify himself, said unto Jesus, And
 30 who is my neighbour? Jesus made answer and said,
 A certain man was going down from Jerusalem to Jericho;
 and he fell among robbers, which both stripped him and
 31 beat him, and departed, leaving him half dead. And by
 chance a certain priest was going down that way: and
 32 when he saw him, he passed by on the other side. And
 in like manner a Levite also, when he came to the place,
 33 and saw him, passed by on the other side. But a certain
 Samaritan, as he journeyed, came where he was: and
 34 when he saw him, he was moved with compassion, and
 came to him, and bound up his wounds, pouring on *them*

29. to justify himself: in seeking some limit to the range of neighbourliness.

30. going down. The descent is nearly 4,000 feet through a mountain pass, for a distance of about twenty miles to the bottom of the Jordan valley, with gorges and caves in the vicinity; the natural haunt of robbers.

31. a certain priest. The lawyer would not have much sympathy with priests and Levites, as they were mostly Sadducees, while probably he was a Pharisee.

saw him. This is said both of the priest and of the Levite; there was no excuse for either.

32. a Levite also: following the example of his superior.

33. a certain Samaritan. The Samaritans were despised and disliked by the Jews because of racial and religious divisions. In race they were a mixed people, the descendants of the intermarriage of immigrants from various heathen countries with the poor Israelites who remained in the land after the overthrow of the northern kingdom in the days of the Assyrians. In religion they offended the Jews by using the Pentateuch only and no other part of the O. T., and by worshipping on their own Mount Gerizim instead of honouring the temple at Jerusalem. A Pharisee lawyer, who would enjoy a thrust at the Sadducean hierarchy, would be the last man to express admiration for anything a Samaritan did. James and John had recently wished to bring destruction on a Samaritan village (ix. 54). Jesus now describes a model Samaritan. Here is a side-lesson for the two zealous disciples.

34. bound up his wounds, &c.: medical details interesting to Luke.

oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called

an inn. Not the word rendered 'inn' in the narrative of the birth of Jesus. See note on ii. 7. In the Eastern inn guests usually had to shift for themselves, receiving only lodging and having to provide their own meals.

35. two pence: two *denarii*. See note on vii. 41.

37. shewed mercy: *lit.* 'did mercy.' The whole parable vividly illustrated the practical character of love to our neighbour, while it clearly answers the question, Who is my neighbour? This duty of practical love to the neighbour is limited by no thought of race or creed. It extends to the foreigner and the heretic. Whoever is near us, i.e. within the reach of our help, is our neighbour.

x. 38-42. *Mary and Martha.* Jesus enters a village where a woman named Martha receives him into her house. Her sister Mary listens to the teaching of Jesus, and Martha, harassed with household affairs, complains of this with some irritation. Jesus gently rebukes her, and justifies the choice Mary has made.

38. a certain village. Luke does not give the name, probably because he does not know, nor does he fix the locality, though the order of his narrative would not suggest the neighbourhood of Jerusalem. It is from the fourth Gospel that we learn the name of the village where the two sisters lived to be Bethany, and its situation close to the Mount of Olives (see John xi. 1 and 18).

Martha. The names of the two sisters and the similarity of their characters leave no reasonable doubt that they are the Martha and Mary of whom we read in John (xi. and xii. 1-8).

her house. According to Mark (xiv. 3) and Matthew (xxvi.

Mary, which also sat at the Lord's feet, and heard his
 40 word. But Martha was cumbered about much serving;
 and she came up to him, and said, Lord, dost thou not
 care that my sister did leave me to serve alone? bid her
 41 therefore that she help me. But the Lord answered and
 said unto her, Martha, Martha, thou art anxious and
 42 troubled about many things: but one thing is needful:

6), the anointing of Jesus was at the house of Simon the leper. But in John (xii. 1-3) we read that this anointing was performed by Mary while her sister Martha served. Therefore as we here read of 'her house,' Martha must be in charge of Simon's house, perhaps because he was her father and she the elder daughter, or perhaps because she was Simon's wife. In either case the leper would be absent, according to the Jewish law that required a man thus afflicted to be separated from other people.

39. sat at the Lord's feet: a phrase describing the position of a disciple when being instructed by a Rabbi. Thus Paul says he was 'brought up' 'at the feet of Gamaliel' (Acts xxii. 3). Mary was seated listening to the teaching of Jesus.

40. cumbered: *lit.* 'distracted,' drawn hither and thither with many concerns.

dost thou not care? So far has Martha lost her temper that she even blames Jesus for permitting Mary to leave her all the work of preparing the meal.

did leave me. The verb is in the imperfect, meaning that all the time from the beginning Mary has continued to leave these duties to her sister.

41. Martha, Martha. No doubt spoken in a kind, gentle tone, perhaps with a smile, to soothe the heated housewife. Jesus loved Martha as well as Mary (see John xi. 5).

anxious: the same word used by Jesus in the saying, 'Be not anxious for your life' (xii. 22). This word points to mental fret and worry.

troubled: a word pointing to external fuss and flurry.

42. one thing is needful. The best MSS. have the reading that the Revisers place in the margin of their text, viz. 'But few things are needful, or one,' i.e. at table. Many dishes are not required. One would suffice. This well-meant effort of Martha to entertain Jesus is a mistake. He cares for no such luxuries, preferring quiet and simplicity in the home—what Wordsworth calls 'plain living and high thinking.' The Sinaitic Syriac MS. omits the whole clause, probably because it was not understood.

for Mary hath chosen the good part, which shall not be taken away from her.

And it came to pass, as he was praying in a certain **11** place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, ² say, Father, Hallowed be thy name. Thy kingdom

the good part: not the 'better.' Jesus does not actually make a comparison. He defends Mary.

xi. 1-4. *The Lord's Prayer.* On one occasion, after Jesus has been praying, his disciples ask him to teach them to pray, as John taught his disciples. Thereupon he gives them the prayer we now know as 'The Lord's Prayer.'

1. as he was praying. This introductory explanation of the situation is not given in any other Gospel. We have here one of Luke's peculiarly characteristic references to Jesus praying. He indicates that this was so impressive as to rouse in the disciples a desire to be taught by Jesus how to pray as he understood prayer. The evangelist does not say when or where this was, probably because he has no information on the point. In Matthew (vi. 9-13) the Lord's Prayer comes as part of the Sermon on the Mount. Of course Jesus may have given it twice. If not, the preference must be for the setting in Luke, because (1) this explains the occasion that led our Lord to give the prayer, and (2) it is now generally held that the Sermon on the Mount in Matthew contains a collection of sayings of Jesus spoken on various occasions.

even as John. We know nothing of this. Dr. Plummer mentions that Rabbis sometimes drew up forms of prayer for their disciples.

2. say. In Matthew the prayer is only typical, Jesus saying, 'After this manner . . . pray ye.' Here the prayer itself is commended for use.

Father. The word 'our' is not in the best MSS. of Luke, though it is in all MSS. of Matthew, from which probably it was transferred to Luke by some copyist. Matthew also adds 'which art in heaven.' The address to God as Father is distinctly Christ's idea. A Jew would rather say 'Lord God of Israel,' or some such phrase.

Hallowed: venerated and treated with reverence.

thy name: not merely the title. The petition is not only

3, 4 come. Give us day by day our daily bread. And forgive us our sins ; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

directed against a blasphemous or irreverent mention of the sacred name ; the Jewish custom of the time was to avoid even uttering the word Jehovah, preferring 'Heaven' or some periphrasis, from a superstitious horror of giving offence by the act of presumption. But the 'name' is a Hebraistic expression for the nature and character. Thus we read of those that 'love thy name' (Ps. v. 11). The petition is that God's nature and character may be revered. An ancient rendering of the Lord's Prayer, as early as Tertullian in the beginning of the second century, instead of this petition and that immediately following, has 'May thy Holy Spirit come upon us and cleanse us.'

Thy kingdom come. Jesus thus represents the coming of the kingdom as still future.

The clause 'Thy will be done,' &c., found in the A. V. is omitted by the Revisers because it is absent from some of the best ancient MSS. It is found in others equally good and ancient ; but its insertion by a scribe is more easily accounted for than its removal would be, since it is in Matthew, from which Gospel it would easily be transferred to Luke. It is to be observed that thus far—two petitions in Luke, three in Matthew—the prayer is not for our own advantage, but for God's honour, kingdom, and (in Matthew) will. After that we come down to personal needs.

3. day by day. Matthew has 'this day.'

daily : a difficult word in the Greek, *epiousion*, found nowhere else, which some take to mean 'essential,' or 'necessary' ; others as meaning 'bread for to-morrow' ; others, again, 'to-day's bread.' We are nearest to the meaning of a similar Greek word if we read 'bread of the coming day' ; so that in the morning it means 'to-day's bread,' and when used in the evening 'to-morrow's bread.'

4. sins. Matthew has 'debts.' The word 'trespasses' now used in our English form of the prayer is not in either Gospel version of it. But it is found in Matthew immediately after the prayer, in the phrase, 'For if ye forgive men their trespasses,' &c. Luke has 'indebted' further on in the sentence, which agrees with Matthew's word 'debts.'

into temptation : i. e. into circumstances where we shall be tempted. For 'temptation' Dr. Hatch read 'trial,' in the sense of trouble. But temptation to do wrong is the more usual sense of the Greek word, and is more probable here, where the petition

And he said unto them, Which of you shall have a 5
 friend, and shall go unto him at midnight, and say to
 him, Friend, lend me three loaves ; for a friend of mine 6
 is come to me from a journey, and I have nothing to set
 before him ; and he from within shall answer and say, 7
 Trouble me not : the door is now shut, and my children

is absolute and unqualified. The addition 'but deliver us from evil' is not in the most ancient MSS. of Luke ; evidently it was transferred from Matthew to the text followed by the A. V. We may compare the Lord's Prayer in Matthew and Luke with capitals for words in both Gospels, italics for those only in Matthew, and roman type for those only in Luke :—

Our FATHER *which art in heaven,*
 HALLOWED BE THY NAME.
 THY KINGDOM COME.

Thy will be done, as in heaven, so on earth.

GIVE US { *this day* } OUR DAILY BREAD.
 { *day by day* }

And forgive us our { *debts, as we also have forgiven our*
 DEBTors.
 sins ; for we ourselves also forgive every
 one that is inDEBTed to us.

AND BRING US NOT INTO TEMPTATION,
but deliver us from the evil one.

xi. 5-13. *Encouragements to prayer.* Jesus encourages the belief that God will answer prayer by the analogy that anybody would even get up at night to lend his friend a loaf of bread if appealed to, at all events when the appeal was persistent. Therefore we are to apply to God for help and we shall obtain it. No father would give a stone, a serpent, or a scorpion to his son who asked him for food. Our heavenly Father will do much more than sinful men do for their children, and therefore assuredly he will give his Holy Spirit to those who ask him for it.

5. Which of you, &c. The parable is an argument from analogy. It is reasonable to suppose that God will not do less than the kind deeds that any of us would not fail to perform. This parable is only in Luke.

lend : a different word from that denoting to lend on interest. It means to 'allow the use of' anything.

7. Trouble me not. The request is purposely imagined to be made at a most inconvenient time. To get up and respond

8 are with me in bed ; I cannot rise and give thee ? I say
 unto you, Though he will not rise and give him, because
 he is his friend, yet because of his importunity he will
 9 arise and give him as many as he needeth. And I say
 unto you, Ask, and it shall be given you ; seek, and ye
 10 shall find ; knock, and it shall be opened unto you. For
 every one that asketh receiveth ; and he that seeketh
 findeth ; and to him that knocketh it shall be opened.
 11 And of which of you that is a father shall his son ask
 a loaf, and he give him a stone ? or a fish, and he for a

to it will be to disturb all the sleeping family in the peasant's small crowded hut.

8. his importunity. The same idea recurs in the parable of the importunate widow (xviii. 5). It is not brought in to imply a corresponding reluctance on God's part, but to heighten the comparison. If even a reluctant man yields to importunity, how much more will God, who is not reluctant, respond to prayer.

as many as he needeth : though he had only asked for three loaves.

9. I say, &c. The pronoun 'I' is emphatic. In addition to the analogy just described, Jesus on his own authority promises answers to prayer.

Ask, &c. All three verbs are present imperatives, pointing to continuous actions—'Be in the habit of asking,' 'continue asking,' &c. This passage is also in Matthew (vii. 7-11).

11. a father. Jesus introduces a fresh and forcible analogy, based on his own special revelation of the nature of God. In the first we see any man induced to render his friend a service, if he is but sufficiently persistent. Now the idea of fatherhood is introduced. Much more is expected from the parental relation. It is the special teaching of Jesus that even that close tie exists between us and God. All the more then may we be assured that he will respond to his children's cry.

a loaf, &c. This phrase is absent from some of the best and oldest MSS. ; possibly it has been introduced from Matthew. But our Revisers have retained it, as it is found in some equally good and ancient authorities. Bread, dried fish, and hard-boiled eggs are the peasants' common food in Palestine.

a stone : resembling the flat loaf—so as to suggest a loaf in our Lord's wilderness temptation (iv. 3).

fish give him a serpent? Or *if* he shall ask an egg, will ¹² he give him a scorpion? If ye then, being evil, know ¹³ how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

And he was casting out a devil *which was* dumb. ¹⁴ And it came to pass, when the devil was gone out, the dumb man spake; and the multitudes marvelled. But ¹⁵ some of them said, By Beelzebub the prince of the devils

a serpent. The stone is useless, the serpent dangerous.

12. This third illustration is only found in Luke.

a scorpion: which curled up might resemble an egg. The argument is that it would be equally monstrous to suppose God, as our Father, giving us what is useless or even hurtful when we pray for what is good and necessary.

13. being evil: an idea introduced to make the argument *a fortiori*. Even imperfect, sinful men would not act thus monstrously to their children; much less then God, who is good and perfect.

the Holy Spirit. Matthew has 'good things.' Which did Jesus actually say? When we remember Luke's characteristic of frequently mentioning the Holy Spirit in other places, we are tempted to take the phrase in Matthew as the original, and Luke's as the evangelist's own interpretation of what he thought Jesus meant by these good things. Seeing that the best gift that God can give us is his Holy Spirit, in experience the two phrases will be found largely to coincide.

xi. 14-26. *Jesus accused of alliance with Beelzebub.* Jesus having cured a dumb demoniac, some say he does such things by the power of Beelzebub, while others tempt him to demonstrate his claims by a sign from heaven. Jesus points out that if Satan were like a kingdom or a family internally divided, his dominion could not stand. If Jesus delivers from demons by divine power, that is a sign of the advent of the kingdom of God. You can only rob a strong man of his armour by being stronger. Not to be with Christ is to be opposing him. For a person to be delivered from an evil spirit and left empty will end in his becoming worse than he had been.

14. dumb. Matthew (xii. 22) has 'blind and dumb.'

15. Beelzebub: rather 'Beelzebul,' according to the MSS. here and in the other Gospels. The name of the prince of demons.

16 casteth he out devils. And others, tempting *him*, sought
 17 of him a sign from heaven. But he, knowing their
 thoughts, said unto them, Every kingdom divided against
 itself is brought to desolation; and a house *divided*
 18 against a house falleth. And if Satan also is divided
 against himself, how shall his kingdom stand? because
 19 ye say that I cast out devils by Beelzebub. And if I by
 Beelzebub cast out devils, by whom do your sons cast
 20 them out? therefore shall they be your judges. But if

Some have taken this to mean 'lord of flies'; but Dr. Cheyne shews (in *Encyclopædia Biblica*) that the more probable meaning is 'lord of the mansion,' that is to say, lord of the pit which is the home of the demons. This meaning fits in well with the parable of the strong man guarding his house or court. The malignity of the accusation of sorcery now brought against Jesus shews how embittered the antagonism to him had become. At the same time the desperate attempt to resort to such an expedient indicates the impossibility of denying the miracles, and the fear of Christ's enemies that these deeds were strengthening his hold on the people.

16. a sign from heaven: a flaring portent, such as fire from heaven in the strange story of Elijah's destruction of the followers of Baal-zebub (see 2 Kings i. 3 and 10 ff.). This story seems to have been much in mind at the time, as it appears to have prompted James and John to crave a like judgement on a Samaritan village (ix. 54). It seems clear that the name Beelzebub is associated with that of the heathen god Baal-zebub. Christ is asked to prove himself no friend of the demon prince by imitating Elijah's example. The suggestion is called a temptation, a real inducement to save himself by an action unworthy of his character and mission.

17. knowing their thoughts: by his power of 'second sight.' They had not said all they were thinking.

and a house, &c. A more correct translation is that placed by the Revisers in the margin, viz. 'and house falleth upon house,' the idea being an illustration of the desolation of the kingdom just mentioned. But in Mark (iii. 25) and also in Matthew (xii. 25) we have a 'house divided against itself,' parallel to the kingdom divided against itself, and that is probably the right version of our Lord's words, as he was accustomed to emphasize a truth by parallel illustrations with essentially the same meaning.

18. Satan: identified with Beelzebub.

19. your sons: Jewish exorcists.

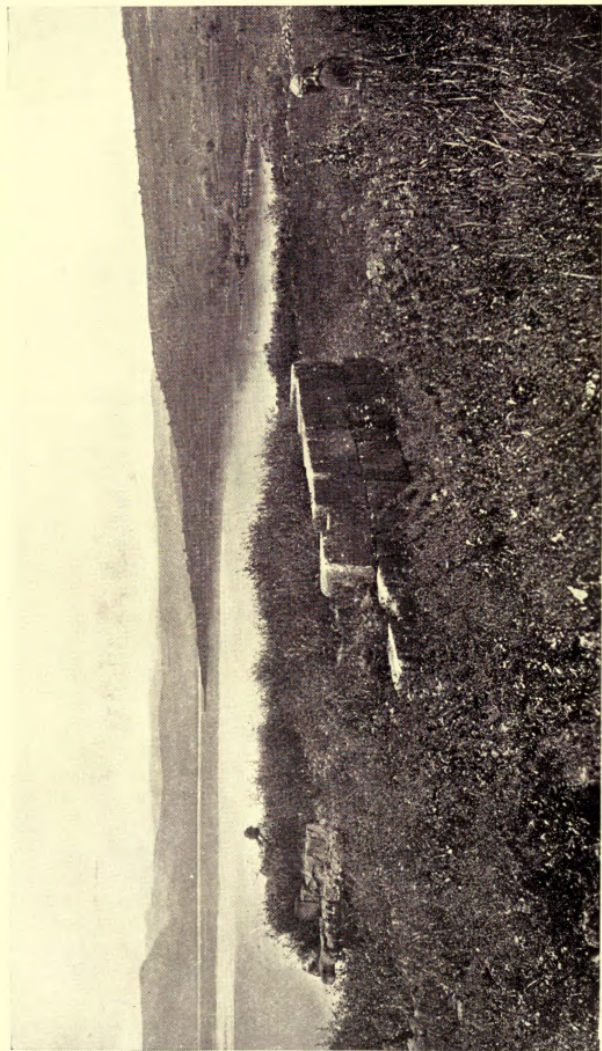


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I by the finger of God cast out devils, then is the kingdom of God come upon you. When the strong *man* 21 fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon 22 him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He 23 that is not with me is against me; and he that gathereth not with me scattereth. The unclean spirit when he is 24 gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out. And when he is 25 come, he findeth it swept and garnished. Then goeth 26

20. by the finger of God: a Hebraism. Matthew (xii. 28) has 'by the Spirit of God.' The argument is based on the nature and tendency of Christ's work. It makes for the destruction of the dominion of evil; then it cannot be done by the power of the evil one. There is not that discord in the Satanic realm, for if there were it would not be so strong as we see it to be. But the overthrow of it by Christ will usher in the kingdom of God.

21. court: or palace. The reference is to the palace of Beelzebub, the lord of the *mansion*.

22. a stronger. Christ comes as stronger than this prince of demons.

his whole armour: the demons, the evil powers and influences by which Satan works mischief in the world. Jesus not only proves himself to be no liege of Beelzebub, he is seen to be the superior of the prince of demons, overcoming him, and thus able to carry off the spoils of his palace.

23. There is no neutral ground in this contest between Jesus and Satan. The accusation against Jesus involved a blurred conception of the distinction between the powers of good and evil.

24. This parable illustrates the impossibility of remaining neutral. If the evil possessing a soul is cast out, but no care is taken to fill the void with good—good thoughts, affections, aims, occupations, the cure will be but temporary. There will be nothing to resist the returning tide of evil, which will come back with increased force.

waterless places: demons being supposed to haunt the desert.

25. swept and garnished: made clean, decorated, refurnished;

- he, and taketh *to him* seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.
- 27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the
- 28 breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.
- 29 And when the multitudes were gathering together unto

therefore the more attractive, and containing the more for the foul spirits to defile and destroy.

26. dwell: a word expressing the idea of permanent abode. They come to stay.

xi. 27, 28. *The mother of Jesus congratulated.* While Jesus is saying these things, a woman in the crowd exclaims how happy the mother of such a son must be. He says they rather are happy who keep the word of God they hear.

This life-like incident is only found in Luke.

27. a certain woman. It has been suggested that this woman was unhappy in having a son who had lapsed in the awful way Jesus had just described.

Blessed, &c. It is to be remembered that the angel of the Annunciation had addressed Mary as 'highly favoured' (i. 28), and that Elisabeth had said to her, 'Blessed art thou among women' (i. 42).

28. Yea rather. Jesus does not deny that his mother was favoured; but he goes on to point out that it is needless to envy her, since a greater blessedness will be that of all who keep the word of God. We may compare this with his saying about those who are truly his mother and his brethren, viz. those who 'hear the word of God, and do it' (viii. 21).

keep: *lit.* 'guard,' but used of keeping the law (cf. Acts vii. 53) in the sense of observing its precepts so as not to violate them. Therefore to keep the word is more than to treasure it in mind; it is so to act as not to contravene its requirements.

xi. 29-32. *On seeking signs.* Jesus calls his generation evil because it seeks after a sign. It shall only have such a sign as Jonah's for the people of Nineveh. The queen of the south who came from far to hear the wisdom of Solomon, and the people of Nineveh who repented, shall condemn it.

him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah 30 became a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south 31 shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men 32

29. This generation: an expression always used for contemporaries, never for mankind in all ages. Jesus is here characterizing his own contemporaries.

seeketh after a sign: i. e. a portent, something overwhelming and unmistakable, to convince through the senses. Jesus takes the demand for this to be a result of moral depravity. The people will not be convinced by the reasonableness of what he teaches, or the spiritual character of his work, because they are morally obtuse. Paul says that 'Jews ask for signs' (1 Cor. i. 22).

the sign of Jonah. In Matt. xii. 40 this is explained as Jonah being swallowed by the fish and cast up alive, suggesting Christ's burial and resurrection as a similar sign. But nothing of the kind is mentioned here, and Jesus is distinctly rebuking the demand for an external portent. The mission of Jonah, his powerful preaching of repentance, and warning of doom—these are the causes of the penitence of Nineveh in the story of the book that bears his name. Similarly the very mission of Jesus, his teaching, his work, spoke for themselves, and should have convinced those who were capable of appreciating them.

31. The queen of the south: the queen of Sheba. The narrative is in 1 Kings x. 1-13.

a greater than Solomon. Observe our Lord's calm assumption of his own paramount greatness.

The two illustrations are taken from instances among the Gentiles. Thus the very Gentiles outdo the Jews of this generation. Then the queen of Sheba came from the ends of the earth; but Christ's Jewish contemporaries have him already in their midst without taking any journey to find him. And he is greater than both the queen and the prophet. So much the more then will these people of heathen lands be able to condemn by their example the moral sloth and density of the Jews of his day, and in a measure, it may be inferred, people of Christendom, who know

of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

- 33 No man, when he hath lighted a lamp, putteth it in
a cellar, neither under the bushel, but on the stand,
34 that they which enter in may see the light. The lamp
of thy body is thine eye: when thine eye is single, thy
whole body also is full of light; but when it is evil,
35 thy body also is full of darkness. Look therefore whether
36 the light that is in thee be not darkness. If therefore

Christ's self-evidencing character and work, and yet demand external signs before they will be convinced of his claims.

xi. 33-36. *The lamp and its light.* No one would light a lamp merely to cover it up. It is for illumination. The eye, which is the body's lamp, must be sound if there is to be clear vision. Look to it that there is no darkness within. When that is the case, all is as bright as though a lamp were shining there.

33. This saying occurred earlier in a slightly different form (viii. 16). Here it is closely connected with what immediately precedes. It was the darkness in their own nature, or at all events their want of soundness of vision, that led the Jews to demand a sign. Had they not thus hidden the light of their own spirits, they would have been able to see Christ aright and appreciate him.

34. single: here meaning 'normal' and 'healthy.'

evil: meaning 'diseased.' We use the word 'ill,' primarily meaning *evil*, in the same sense. The sentence refers in the first instance to the bodily eye. Ophthalmia is terribly common in the East, owing to dust, dirt, and the glare of light. The idea is that we only perceive light with the eye; according as that is sound or diseased, we have light or darkness. Similarly there is the spiritual eye. If that is not sound we are in darkness. No 'sign' can then take the place of what the healthy eye of the soul would see.

35. The diseased eye gives false impressions of light; darkness for real light, or perhaps the sense of flashes of light where a man is actually in the dark. Similarly the spiritual vision being dis-

thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

Now as he spake, a Pharisee asketh him to dine with 37 him : and he went in, and sat down to meat. And when 38 the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, 39 Now do ye Pharisees cleanse the outside of the cup and

eased, conscience corrupted, the 'inner light' is darkness, and if it seems to shine only misdirects. The warning may be illustrated by Keble's line—

'Keep conscience as the noon-tide clear.'

36. thy whole body. The phrase occurred in the previous verse, and the expression 'wholly full of light' comes a little later. This then is the prominent idea of the passage: a sound eye giving complete illumination, and the completeness of the illumination leaving no room for darkness. The tautology is evidently designed to impress the idea the more thoroughly. It teaches that with sound spiritual vision there will be no darkness at all. Where that is, there will be no hesitancy and confusion, no demand for signs to dispel doubts.

xi. 37-41. *External cleansing.* Jesus accepts a Pharisee's invitation to breakfast. The host is surprised to see that his guest does not first wash. Jesus accuses the Pharisees of external cleansing of cups, &c., while inwardly they themselves are full of extortion. How foolish to forget that the maker of the outside also made the inside! Alms should be given from these vessels, then all of them would be clean.

37. as he spake: rather 'after he spoke'; the verb is in the aorist.

to dine: rather 'to breakfast.'

he sat down to meat: an old English phrase. The Greek is a single word meaning to lie down or recline.

38. washed: as was customary with the Jews not only before the meal but also between the courses. It became a form, irrespective of the need of cleansing.

dinner: 'breakfast,' the early morning meal.

39. Now: perhaps meaning at the present time, a modern innovation in the new fashionable rigour of Pharisaism; but more naturally an exclamation: 'Now! this is what you do.'

of the platter ; but your inward part is full of extortion
 40 and wickedness. Ye foolish ones, did not he that made
 41 the outside make the inside also? Howbeit give for
 alms those things which are within ; and behold, all
 things are clean unto you.

42 But woe unto you Pharisees ! for ye tithe mint and
 rue and every herb, and pass over judgement and the
 love of God : but these ought ye to have done, and not
 43 to leave the other undone. Woe unto you Pharisees !
 for ye love the chief seats in the synagogues, and the

the outside of the cup, &c. : the less important side of the cup and plate, that not containing food, is cleansed.

your inward part : the more important part of the man, his inside, is not cleansed.

extortion. Note the specially defiling sin Jesus selects for mention.

40. Is not the creator of these material things also the creator of souls? Then they too should be kept clean for him.

41. Give for alms, &c. A difficult saying, variously interpreted. Perhaps Godet's explanation is best. He takes 'those things which are within' to mean the contents of the cups. Instead of being so particular in cleansing the outside, give their contents to the poor. That will be the opposite to the defilement of extortion.

and behold, &c. The true way to keep your vessels clean is not to wash them scrupulously, but to use them for charity. When that is so, they are all clean morally, i. e. are all free from sinful use, all consecrated to the service of brotherly kindness.

xi. 42-44. Condemnation of the Pharisees. Woe to the Pharisees, since they are scrupulous on petty details and neglect higher duties. Woe to them for their pretensions. Their real nature is as unseen as tombs that men walk over without observing them.

42. ye tithe mint, &c. As though these small herbs produced a harvest for which the law required tithing, so ostentatiously scrupulous in petty details were these Pharisees.

judgement. The use of this word here is a Hebraism, meaning the discrimination between right and wrong.

the love of God : required by the law, in what a lawyer had acknowledged to be the primary commandment (x. 27).

43. the chief seats : in the form of a semicircular bench on

salutations in the marketplaces. Woe unto you! for ye 44 are as the tombs which appear not, and the men that walk over *them* know it not.

And one of the lawyers answering saith unto him, 45 Master, in saying this thou reproachest us also. And he 46 said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto 47 you! for ye build the tombs of the prophets, and your

a daïs facing the congregation, similar to the seats occupied by the elders in the apse of an ancient Christian basilica.

44. tombs which appear not. Here the idea is the corruption of the Pharisees, which the people do not suspect. In Matthew (xxiii. 27) the illustration takes another form: the Pharisees are whited sepulchres, outwardly fair but inwardly 'full of dead men's bones, and of all uncleanness.'

xi. 45-54. *Condemnation of the lawyers.* One of the lawyers confesses that what Jesus is saying of the Pharisees touches his own class also. Jesus then denounces the lawyers for laying on the people obligations they will not accept for themselves, and for building tombs for the prophets their fathers killed. The wisdom of God declares how they ill treat the Divine messengers sent to them. Their accumulated guilt of murder will reap its doom in the present generation. These lawyers keep the key of knowledge without using it themselves, while debarring others from using it. The effect of these denunciations is seen in the angry attitude of the scribes and Pharisees.

45. one of the lawyers. See note on x. 25.

reproachest: rather 'insultest.' Elsewhere it is rendered 'shamefully entreated' (xviii. 32; Acts xiv. 5).

46. burdens grievous to be borne. The reference is to the practice of the Rabbis in 'fencing the law,' i. e. guarding against any infringement of it by means of a fastidious casuistry which made quite innocent actions constructively illegal, and by forcing the attention of scrupulous people to innumerable details—Pharisaic by-laws added by tradition to the written Torah.

ye yourselves, &c. They had ways of evading the rules they laid on their subservient disciples. The 'Corban' is an illustration of this conduct applied even to the law itself (see Mark vii. 11).

47. and your fathers killed them. The implied point of this

48 fathers killed them. So ye are witnesses and consent
 unto the works of your fathers : for they killed them, and
 49 ye build *their tombs*. Therefore also said the wisdom of
 God, I will send unto them prophets and apostles ; and
 50 *some* of them they shall kill and persecute ; that the
 blood of all the prophets, which was shed from the
 foundation of the world, may be required of this genera-
 51 tion ; from the blood of Abel unto the blood of Zachariah,

is that these lawyers were true children of their wicked parents, practising the same wickedness at all events in spirit and intention. Their murderous hatred of Christ, the Prophet of their own days, was a proof of this. The hypocrisy of the class of men to which they belonged was seen in their apparently honouring the dead while they persecuted the living. Really they were completing the work of the ancient murderers, and their tomb-building is to be regarded in that light.

49. the wisdom of God. Three explanations of this phrase have been offered. (1) That Jesus means himself, as the words that follow are given in Matthew (xxiii. 34) as his own words. But neither Jesus nor apostolic tradition ever use the words as a title for our Lord. (2) That we have here a reference to some Jewish book bearing the title *The Wisdom of God*. If so, how could the words be ascribed to Jesus himself in the other Gospel? No trace of any such book can be found. Moreover, if Jesus were quoting from a book, it would be more in accordance with custom for him to say 'it is written' in this book, than that this book 'says,' &c. Still this explanation must be allowed as possible. (3) That Jesus means the Divine wisdom speaking through providence and prophecy. The personification of wisdom would be familiar to readers of the Book of Proverbs. Jesus has already personified wisdom in saying 'Wisdom is justified of all her children' (vii. 35). On the whole, this seems to be the least difficult interpretation.

prophets and apostles. Matthew (xxiii. 34) has 'prophets, and wise men, and scribes.'

50. A general but positive prediction of the approaching doom of the Jews, which came about forty years later in the destruction of Jerusalem by the Romans.

51. Zachariah. This is Zechariah, the son of Jehoiada the priest, whose murder in the temple is described in 2 Chronicles xxiv. 20, 21, not Zachariah the prophet, the 'son of Barachiah,' as stated in Matthew xxiii. 35, probably by a slip of memory on the part of the evangelist. The books of Chronicles coming last in the

who perished between the altar and the sanctuary : yea, I say unto you, it shall be required of this generation. Woe unto you lawyers ! for ye took away the key of 52 knowledge : ye entered not in yourselves, and them that were entering in ye hindered.

And when he was come out from thence, the scribes 53 and the Pharisees began to press upon *him* vehemently, and to provoke him to speak of many things ; laying wait 54 for him, to catch something out of his mouth.

In the mean time, when the many thousands of the 12

Hebrew canon as Genesis comes first, these two murders appear at the beginning and the end of the Jewish Bible.

52. took away the key of knowledge : by refusing the right of the people to interpret the Scriptures for themselves.

hindered : by artificial explanations of Scripture and traditional additions to it.

53. to press upon : *lit.* 'to hold in.' The pronoun '*him*' is not in the Greek. Some object should be supplied. Possibly the phrase means 'to bear a grudge' ; but more probably 'to hold in mind,' i.e. to brood and plot, making the subject one of grave concern.

to provoke him to speak : *lit.* 'to draw from his mouth' ; a phrase used for dictating what is to be recited, as in a school lesson. These men would put words into the mouth of Jesus, and compel him to speak to his own condemnation, if that were possible.

xii. 1-12. *Fear to be conquered by trust.* At a time when the crowd is most numerous and crushing, Jesus addresses his disciples first of all, warning them against hypocrisy as the leaven of the Pharisees, and telling them that whatever is hidden will eventually come to light. They who kill the body are not to be feared : only he who can afterwards cast into Gehenna is to be feared. God does not even neglect sparrows, cheap as they are ; and he counts the very hairs of our head. They who confess Christ will be owned by him, and only they. Calumny against the Son of man will be forgiven, but not blasphemy against the Holy Spirit. When brought before the authorities, the disciples are not to be anxious about their defence. The Holy Spirit will teach them at the time what they should say.

1. the many thousands : *lit.* 'the myriads,' tens of thousands : a hyperbolic expression for vast crowds.

multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the
 2 Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that
 3 shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers
 4 shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do.
 5 But I will warn you whom ye shall fear: Fear him,

his disciples: as distinguished from the general public.

first of all. These disciples are addressed in the first instance.

the leaven of the Pharisees: the unconsciously received infection of hypocrisy. In Mark (viii. 15) this warning is given on an occasion when the disciples have forgotten to take bread, and to it is joined a warning against the leaven of Herod. The image of leaven is usually employed to illustrate some bad influence. A moral cleansing is a purging out of leaven like that which takes place in a Jewish house just before the passover. Thus Paul writes, 'Purge out the old leaven' (1 Cor. v. 7). Dr. Plummer observes that the Roman official, the *Flamen Dialis*, was not allowed to touch leaven.

2, 3. Hypocrisy is useless as well as wrong. In the end its secrets will be proclaimed abroad. The double life is a delusion.

inner chambers. Store-chambers were so named; but here manifestly the allusion is to private rooms, such as the chambers with the shut door which Jesus recommends for prayer.

4. Be not afraid. In the gathering opposition to himself just described (xi. 53, 54), Jesus sees the certainty that his followers also will be persecuted. This may be connected with what precedes by the idea that fear tempts to hypocrisy.

5. whom ye shall fear. Strangely enough, opinions are divided as to who this is, some saying 'God,' others 'Satan.' In favour of the latter view is the fact that Jesus immediately afterwards encourages trust in God with a calm assurance that He will take care of us. Nowhere else does he directly recommend the fear of God. That idea is more of the O.T. teaching. On the other hand, there are good reasons for concluding that our Lord

which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows 6 sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head 7 are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who 8 shall confess me before men, him shall the Son of man also confess before the angels of God: but he that 9 denieth me in the presence of men shall be denied in the presence of the angels of God. And every one who 10 shall speak a word against the Son of man, it shall be

does mean God here, not Satan. (1) The form of expression is changed. The disciples were told not to be afraid 'of' those who kill the body, a preposition being used. But no such preposition is used in the second case. It is not to be 'afraid of' but simply to 'fear.' (2) Jesus nowhere else teaches us to fear Satan. He is to be fought and conquered. Our Lord had quite recently rejoiced in his fall (x. 18). (3) Jesus nowhere else teaches that Satan has authority to cast into Gehenna, or any authority whatever that deserves to be recognized. After all, there is a fear of God, not slavish, but serious, that Christianity requires as truly as the Hebrew faith required it.

hell: 'Gehenna,' the Jewish name for that part of Hades in which sinful souls were cast for punishment previous to the final judgement. The name is derived from the valley of Hinnom, which had been desecrated by the cruel rites of Molech (Jer. xxxii. 35), and afterwards used as a place for burning the city offal from Jerusalem.

6. five sparrows, &c. Matthew (x. 29) has 'two sparrows sold for a farthing.'

farthings: better 'pence,' as nearer the value of the coin, which is the *assarion*. Jesus here teaches a truth important on its own account, viz. that God cares for the animal creation, even small birds of the commonest sort, not one of which can be wantonly hurt without His noting it. But much more does He care for His children.

8. before the angels of God: when Jesus shall come again attended by angels, as he says earlier (ix. 26), where we have a warning similar to that given here.

10. This difficult saying is stated even more strongly in Matthew (xii. 31, 32) and Mark (iii. 28, 29), where the unpardonable sin

- forgiven him : but unto him that blasphemeth against
 11 the Holy Spirit it shall not be forgiven. And when they
 bring you before the synagogues, and the rulers, and the
 authorities, be not anxious how or what ye shall answer,
 12 or what ye shall say : for the Holy Spirit shall teach you
 in that very hour what ye ought to say.
 13 And one out of the multitude said unto him, Master,
 14 bid my brother divide the inheritance with me. But
-

is directly connected with the calumny that Jesus cast out evil spirits by the aid of Beelzebub. Here it is a detached utterance. The distinction seems to be this : to speak against the Son of man is to say evil of Jesus as a person seen in the world, but not really understood and appreciated ; to blaspheme the Holy Ghost is to rail against the light within and deny the divine and good in our own conscience. The first is pardonable ; the second is unpardonable.

11. synagogues : Jewish local courts, presided over by the local elders.

the rulers, and the authorities : higher powers than the synagogues, such as the Jewish chief council, called the Sanhedrin, and the law courts of Herod and the Roman government.

how or what : ' how '—the manner, ' what '—the matter.

what ye shall say : i. e. in self-defence.

12. in that very hour : i. e. when the trial is proceeding. These words do not refer to the question of preparation for public teaching. They are to save simple, ignorant peasants from the tremors of nervousness when confronted with legal proceedings.

xii. 13-21. *On covetousness, illustrated by the rich fool.* A man in the crowd appeals to Jesus to tell his brother to divide an inheritance with him. Our Lord disclaims the position of a judge in such matters, and then warns the people against covetousness, with the illustration of a rich man whose land brings him in such an abundant harvest that he is perplexed to know what to do with all his property, till it occurs to him to build himself larger barns. Now he thinks he can live at his ease. But that very night he receives his death-summons. Such is the man who lays up treasures for himself, and is not rich with reference to God.

13. one out of the multitude : not a disciple, but somebody who wished to make use of the influence of Jesus to improve his own worldly condition.

bid my brother. He does not even consult Jesus as to the

he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, ¹⁵ and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, ¹⁶ saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What ¹⁷ shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down ¹⁸ my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, ¹⁹ Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said ²⁰ unto him. Thou foolish one, this night is thy soul

justice of his claim; he boldly asks our Lord to interfere on his own side of the family quarrel.

14. who made me a judge, &c. Jesus repudiates the position of a secular judge. He had not come to settle affairs of property.

15. said unto them. What follows is addressed to the people generally.

all covetousness. This seems to imply that Jesus denied the man's claim to a share of the inheritance, perhaps on the ground that a mere demand for equality is not to override a legal settlement, for, strictly speaking, covetousness is the greed that desires what is another's. Thus the tenth commandment forbids coveting 'any thing that is thy neighbour's' (Exod. xx. 17). But the intention of Jesus goes deeper, as the parable of the Rich Fool shews. He warns against *all* covetousness, including the greed for what may be called our own by right, against all eager desire for selfish ownership.

for a man's life, &c.: *lit.* 'for not in any one's abundance is his life [drawn] from the things he possesses,' i. e. by having abundance a man cannot sustain his life with his possessions. Similarly Jesus says 'the life is more than the food' (verse 23).

16. a certain rich man. He is rich already; then comes increase of wealth.

17. my fruits. Observe the frequent recurrence of 'my' in the following sentences. The man is a supreme egoist.

20. thy soul. The Greek word for 'soul' means also 'life.'

required of thee ; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* life, what ye shall eat ;

is...required: *lit.* 'they are demanding,' an impressive phrase, designedly vague. Who are 'they'? We may think of the angels of death ; but perhaps the indefinite idea of the powers and influences about us is meant, as in verse 48, where we read 'to whom *they* commit much.'

21. for himself: not merely as earthly and material ; self-seeking of all kinds is condemned.

rich toward God: with regard to God in the godward relations of life.

xii. 22-34. *Anxiety.* Jesus now addresses his disciples, bidding them not to be anxious for their life in matters of food and clothing, since the life is greater than such things. God feeds the ravens, who make no provision for themselves. Anxiety will not prolong a man's life. Lilies do not toil at spinning ; yet they are more splendid than Solomon in all his fine array. God, who thus clothes the perishing grass, will certainly not do less for us. Anxiety about food must not be. It is heathenish. Our Father knows our need. If His kingdom is primarily sought after, the rest will follow. There is no need to fear. God will give us His kingdom. Earthly riches should be given to the poor, and imperishable riches sought ; for the heart is where the treasure is.

22. his disciples: as distinguished from the general public addressed in the previous section.

Therefore: as a deduction from the story of the Rich Fool. Luke, as usual, thus gives the occasion of words of Christ. In Matthew the following sayings appear as part of the Sermon on the Mount.

Be not anxious: not 'Take no thought,' as in the A. V. Jesus is not recommending heedlessness ; he is discouraging vexing cares. That was a sense of the word 'thought' when our Bible was translated. Thus Lord Bacon tells of an alderman on the verge of bankruptcy who 'died with thought and anguish.' Since we have lost that meaning, the use of the word 'thought' is misleading here.

life: or 'soul,' the same Greek word as that rendered soul in verses 19, 20. This does not mean the higher nature, the spirit, but either the self or the animal life. The reference to the ravens

nor yet for your body, what ye shall put on. For the ²³ life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; ²⁴ which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit ²⁵ unto his stature? If then ye are not able to do even ²⁶ that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, ²⁷ neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But ²⁸ if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more

being fed, and so having their lives preserved, shews that such is the meaning here. Jesus discourages anxiety about the means of a livelihood.

23. life: or 'soul,' again, but with the limitations just mentioned. It is not that as an immortal soul man is greater than his food and clothing, but that even his earthly life and all it involves are superior to these things. The parallelism with the body in the next clause shews that this present, lower life is meant.

24. ravens: a generic word for the crow tribe, including rooks, jackdaws, &c.

25. a cubit: about half a yard.

his stature: better, as in margin of R. V., 'his age.' A cubit is too great an addition to a man's height to serve as an illustration of a little thing that cannot be effected by anxiety. The word rendered 'stature' is plainly used for age in some other places, e.g. 'He is of age' (John ix. 21, 23).

27. lilies. Probably this name here stands for the scarlet anemones (*anemone coronaria*), that light up the hills of Palestine with flames of colour in spring-time, or perhaps generally for the many flowers of that season.

Solomon in all his glory. According to Jewish tradition, even Solomon's servants were clad in purple, and their hair was sprinkled with gold-dust.

28. clothe the grass. The idea is that the flowers growing in the grass clothe it with beauty.

cast into the oven. Grass and flowers, that spring up luxuriantly in Palestine after the rains, are rapidly withered in the

29 *shall he clothe* you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure 33 to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief

drought and heat of early summer; and then in the scarcity of other fuel they are available for the oven fires.

29. of doubtful mind: a word meaning primarily 'to be elated,' as one lifted into mid-air; then to 'be unsteady and waver,' which is evidently the sense here. The reference seems to be to the weary, hesitating, vacillating condition of anxiety.

30. the nations of the world: the heathen, who are ignorant of God's fatherly care, and are not alive to the higher aims of life. This low, sordid anxiety is thus doubly heathenish—in its want of trust, and in its supreme concern for earthly things.

your Father: whom you know, who treats you as His children, in distinction from the case of the nations that are ignorant of these privileges.

knoweth that ye have need of these things. Jesus does not teach an impossible Stoicism. He bases his rebuke of anxiety on the fact that God recognizes our wants.

31. seek ye his kingdom. Sordid anxiety hinders this pursuit, and therefore it must be checked. Then this pursuit is the antidote to sordid anxiety. He who gives the first place in his aims to the kingdom of God will not have room for the lower cares.

these things shall be added: not treated as unnecessary, but put in the second place.

32. Only found in Luke.

little flock. Jesus had described the Seventy as 'lambs in the midst of wolves' (x. 3). Now as their Shepherd he cheers his flock. It is 'little,' though crowds press about him, for he knows the true disciples to be but few.

33. Sell, &c.: sell the property and distribute the proceeds among the poor.

purses which wax not old: lasting treasure.

a treasure in the heavens: not for the future after death

draweth near, neither moth destroyeth. For where your 34
treasure is, there will your heart be also.

Let your loins be girded about, and your lamps 35
burning; and be ye yourselves like unto men looking 36
for their lord, when he shall return from the marriage
feast; that, when he cometh and knocketh, they may
straightway open unto him. Blessed are those servants, 37
whom the lord when he cometh shall find watching:
verily I say unto you, that he shall gird himself, and
make them sit down to meat, and shall come and serve
them. And if he shall come in the second watch, and 38

only, but now possessed, i.e. treasure that is in God's safe
keeping—this is the treasure of him who is 'rich towards God'
(verse 21).

xii. 35-40. *On being always ready.* Christ's people are to be
like servants ready and watching for their master's return. He
himself will serve such servants. If a householder knew when
the robber was coming, he would have been on the watch.
Christ's people are to be ready, as he will come unexpectedly.

35. girded. The loose flowing clothes formerly worn by the
Jews, such as are now used in Syria, needed to be drawn together
and held up to allow freedom of movement.

lamps burning: more fully illustrated in the parable of the
Virgins (Matt. xxv. 1-13).

36. the marriage feast. The master is not regarded as the
bridegroom, but as a guest returning home after the festivities
are over. In Mark's parallel narrative the wedding illustration
does not appear, and there the master is a man who goes on
a long journey (Mark xiii. 34).

37. Jesus here describes an unusual act of condescension and
kindness, which he illustrates later by washing his own disciples'
feet (John xiii. 1-11). Elsewhere he describes the normal course
which is the opposite to this, even tired servants having to wait
on their master (see xvii. 7-10). That is to shew that we have
no claim for more. Here Jesus teaches that his own generosity
will exceed claims and customs.

38. the second watch, and . . . the third. The Roman
reckoning divided the night into four watches, the Jewish into
three. As no fourth watch is mentioned here, it would seem
that the Jewish division is intended, i. e. 12 to 3 and 3 to 6.

if in the third, and find *them* so, blessed are those
 39 *servants*. But know this, that if the master of the house
 had known in what hour the thief was coming, he would
 have watched, and not have left his house to be broken
 40 through. Be ye also ready: for in an hour that ye think
 not the Son of man cometh.

41 And Peter said, Lord, speakest thou this parable unto

39. know this: rather 'you know this,' according to our Lord's custom of appealing for analogies to what was familiar and indisputable.

the master of the house: a change of illustration. First we had a master surprising his servants; now we have a householder surprised by a thief. This increases the emphasis of the lesson. The master was expected at some time, but the thief not at all; the result of negligence in the first case would be confusion and inconvenience, in the second, serious loss.

to be broken through: *lit.* 'dug through'; the idea being of mud walls that the robber can dig through—a method of house-breaking known in the East to-day. It may seem strange that our Lord should describe himself under the image of a robber. But in the Revelation we meet with the idea of his coming as a thief (Rev. iii. 3, xvi. 15), and of the day of the Lord coming as a thief in the night (1 Thess. v. 2). This is a good instance of the rule that parables are not to be pressed in their details, as though all of these were allegorical. The only notion common to the illustration and the fact illustrated is a sudden surprise.

40. the Son of man cometh: our Lord's return, which he frequently refers to. It may be that this points to a great final judgement, as in ix. 26. But it really happens with each individual when he has his own summons.

xiii. 41-48. *Faithful stewardship and the reverse.* Peter asks if this lesson is only for the Twelve, or for all. Jesus answers by a question as to who is the faithful steward that provides for the household. Such a man will be promoted. But if that servant misconduct himself, presuming on his master's long absence, the master will appear suddenly and punish him severely. Punishment will be according to knowledge.

41. Peter: so frequently forward to speak for his brethren.

us: the Twelve. In Mark (xiii. 37) Christ's words primarily addressed to his disciples are made universal: 'What I say unto you I say unto all, Watch.'

us, or even unto all? And the Lord said, Who then is ⁴² the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord ⁴³ when he cometh shall find so doing. Of a truth I say ⁴⁴ unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth ⁴⁵ his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day ⁴⁶ when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, which knew his ⁴⁷

42. Who then? Jesus does not directly answer Peter's question. But his own question throws the responsibility of answering it for themselves back on his disciples.

faithful: morally true to his trust.

wise: intelligently thoughtful and apt in the discharge of his duties.

steward: the house-steward, a superior slave left in charge of the household.

to give them their portion, &c. It is the duty of this upper servant to make due provision for all the lower servants, assigning to each his rightful share. By analogy this was primarily the duty of the apostles, who had illustrated their spiritual functions in distributing the loaves and fishes among the multitude; and then it applies to the Christian ministry and to all Christians who are called to minister to their fellow Christians, to young children, the poor, the ignorant, &c.

43. that servant: or slave; the steward, though in an office of trust, is a slave.

so doing: i. e. distributing the food to the household.

44. Promotion, not release, is the reward of fidelity. This is illustrated in the parable of the Pounds (xix. 17).

46. cut him asunder: the literal meaning of the Greek word, which is not known to be used in any other sense elsewhere; and yet the 'portion with the unfaithful' the man is to have seems to imply that he is still alive. Probably therefore here the word means 'cut him up' with violent scourging.

47. that servant, which . . . made not ready: not the wicked

lord's will, and made not ready, nor did according to his
 48 will, shall be beaten with many *stripes*; but he that knew
 not, and did things worthy of stripes, shall be beaten
 with few *stripes*. And to whomsoever much is given,
 of him shall much be required: and to whom they
 commit much, of him will they ask the more.

49 I came to cast fire upon the earth; and what will I, if
 50 it is already kindled? But I have a baptism to be
 baptized with; and how am I straitened till it be accom-

steward just described, but a servant who does not fulfil the
 requirement of verse 36. This passage teaches a gradation of
 punishment according to knowledge. Ignorant people and the
 heathen will have lighter punishment than unfaithful enlightened
 inhabitants of Christendom.

48. they: a vague impersonal form. See note on verse 20.

commit: and entrust, as to stewards; not 'given,' as in
 the previous clause.

the more. An increase is expected in this case, as in the
 parable of the Pounds.

xii. 49-53. *Coming troubles.* Jesus speaks of himself as
 oppressed at the idea of the future until it is accomplished. The
 trouble is that his coming into the world will be a cause of family
 divisions.

49. to cast fire. In Matthew (x. 34) the parallel is 'to cast a
 sword.' The word 'fire' is very emphatic. The sentence might
 run, 'Fire is what I came to cast.' The effect of Christ's advent
 into the world is to be a conflagration—trouble, disaster, destruc-
 tion. John the Baptist had predicted the baptism of fire and the
 burning up of the chaff. But neither idea seems appropriate
 here. The fire is equivalent to the sword, the fire of war, that
 which causes divisions.

50. a baptism: some future baptism which is yet near at hand.
 The idea of being plunged in rivers of distress, or overwhelmed
 with waves of trouble, is not probable, as the word is always used
 in the N. T. in a religious sense for some act of purification or con-
 secration. Jesus means that he has a crisis of fresh consecration
 to go through, no doubt thinking of his agony and crucifixion
 in that light.

how am I straitened. The word rendered 'straitened' is
 that used by Paul where he says, 'I am in a *strait* betwixt the
 two' (Phil. i. 23). It indicates a sense of constraint, and is
 also used by Paul in the sentence, 'the love of Christ *constraineth*

plished ! Think ye that I am come to give peace in the 51
 earth ? I tell you, Nay ; but rather division : for there 52
 shall be from henceforth five in one house divided, three
 against two, and two against three. They shall be divided, 53
 father against son, and son against father ; mother against
 daughter, and daughter against her mother ; mother in law
 against her daughter in law, and daughter in law against
 her mother in law.

And he said to the multitudes also, When ye see 54

us' (2 Cor. v. 14). Jesus feels under a constraint till the great crisis is passed.

51. I tell you, Nay. This is in apparent contradiction to the angels' song, which Luke recorded earlier in his Gospel, 'On earth peace,' &c. (ii. 14). Jesus is evidently discouraging the popular idea that the coming of the Messiah would immediately bring in a reign of universal peace.

rather division. The immediate effect of the coming of Christ was discord. This he foresaw. The story of the Christians during the next three centuries verified his words. During all that period they were more or less liable to persecution.

52. Family divisions, such as are seen now when one member of a Jewish family becomes Christian ; the same divisions occur in Mussulman and Hindoo families as the immediate results of successful missionary work. With sadness Jesus foretold that such would be the case. This was the fire he was casting on the earth (verse 49).

53. The five mentioned in the previous verse as divided three against two are here described. Father, son, mother, daughter, son's wife. The six words represent five persons, because the mother of the son and daughter is also the mother-in-law of the son's wife. It is a family of husband and wife, son and his wife, and daughter. The division described suggests the two men quarrelling together, and the elder woman quarrelling with the two younger women. Christianity as a new movement chiefly won the young. We may suppose therefore that the father and mother retain their prejudices, and are bitter against their converted children.

xii. 54-59. *The sign of the age and its significance.* People recognize weather signs, yet they cannot see the significance of what is happening in the human world. If they saw it, this should lead them to seek reconciliation of enmities before it was too late.

54. to the multitudes. Apparently after addressing what went

a cloud rising in the west, straightway ye say, There
 55 cometh a shower ; and so it cometh to pass. And when
 ye see a south wind blowing, ye say, There will be a
 56 scorching heat ; and it cometh to pass. Ye hypocrites,
 ye know how to interpret the face of the earth and
 the heaven ; but how is it that ye know not how to
 57 interpret this time ? And why even of yourselves judge
 58 ye not what is right ? For as thou art going with thine
 adversary before the magistrate, on the way give diligence
 to be quit of him ; lest haply he hale thee unto the
 judge, and the judge shall deliver thee to the officer,
 59 and the officer shall cast thee into prison. I say unto
 thee, Thou shalt by no means come out thence, till thou
 have paid the very last mite.

before to his own disciples, Jesus speaks what follows to the crowd. But as there is no mark of connexion, this may have occurred on quite another occasion ; in either case it was a public utterance.

in the west : from the Mediterranean.

55. a south wind : from the hot deserts of Arabia.

56. hypocrites. Their discernment in mere matters of the weather shews that they have the intelligence they might use for graver signs if they cared to do so. Their professed inability to understand is unreal. They could understand if they would.

interpret : rather 'test.' The word is used for examining and trying, e. g. 'I go to *prove* them' (xiv. 19) ; also see 1 Corinthians iii. 13, &c.

this time : *lit.* 'this season,' this present crisis. Cf. xix. 44, 'Because thou knewest not the time of thy visitation,' where this ignorance is treated as a cause of ruin, and therefore as culpable. It ought not to have been found in them.

57. even of yourselves : i. e. even apart from signs, you ought to be able to judge what is right.

58. as thou art going : even when on the road to the court-house, though at the very last moment.

the officer : the *praetor*, whose duty it was to record a debt after the judge had decided on it.

prison : the word used by Peter where he refers to 'spirits in prison' (1 Pet. iii. 19).

59. mite : the *lepton*, the smallest coin. Matthew (v. 26) has 'farthing' (*quadrans*) = two mites.

Now there were some present at that very season 13
 which told him of the Galilæans, whose blood Pilate had
 mingled with their sacrifices. And he answered and 2
 said unto them, Think ye that these Galilæans were
 sinners above all the Galilæans, because they have
 suffered these things? I tell you, Nay: but, except 3

The first meaning of this saying lies on its surface. This was no time for unreconciled quarrels. Before the approaching crisis they should be made up, or it would be too late. Dr. Plummer quotes from the Talmud: 'The offences between man and God the Day of Atonement doth atone for. The offences between man and his neighbour the Day of Atonement atoneth for only when he hath agreed with his neighbour.' In Matthew (v. 25, 26) the saying appears as part of the Sermon on the Mount, shewing how Christ extends the sixth commandment. There it deals with human relations, between a man and his neighbour. So probably it does here. Still our Lord may also have wished us to see in it a secondary reference when we use it as a parable of our relations to God's law and its requirements. But this must not be pressed, as he does not so apply it.

xiii. 1-5. *Supposed significance of disasters.* Jesus being informed of Pilate's slaughter of Galilæans, replies that these were not exceptionally wicked men, nor were those on whom the tower in Siloam fell. His hearers will have as bad a fate unless they repent. This is only in Luke.

1. there were . . . present: rather 'there came.'

at that very season: just after Jesus had been speaking of punishment (xii. 58, 59).

the Galilæans. There is no other record of this incident. The insurrection of Judas of Galilee, described by Josephus (*Ant.* xviii. 1. 1), which some have thought to be referred to here, occurred nearly a quarter of a century earlier (A.D. 6). Evidently something that has just happened is now reported to our Lord. The turbulence of the Galilæans was well known, and Josephus mentions several horrible massacres. So this incident is quite in accordance with the events of the age. It has been suggested that perhaps this was the occasion of the arrest of Barabbas.

2. Think ye, &c. It was the popular idea that exceptional calamities were the punishment of exceptional wickedness. This was the notion of Job's comforters. It appears in John's narrative of a man born blind (John ix. 2).

3. A grave turn in the conversation, and quite unexpected by

- 4 ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the
 5 men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.
 6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit
 7 thereon, and found none. And he said unto the vine-

the gossips who had come with their tale of the destruction of other people. Jesus does not say these Galilæans were innocent. He warns his hearers of their own danger.

I tell you, Nay. Jesus repudiates the superstitious delusion.

4. Jesus instances a second case of disaster. This was an accident; therefore some might think especially under the direction of Providence. The first was the fate of Galilæans, perhaps malignantly reported to the Galilæan prophet by Judæans. He adds a similar case among their own people. We have no other mention of this accident.

Siloam: situated where the Tyropæan gorge meets the valley of the Kidron, to the south of Jerusalem.

offenders: *lit.* 'debtors.' It has been suggested that they were the workmen on the aqueducts Pilate was building, whom he was paying out of the temple treasury, from what was reckoned 'corban,' sacred to God.

xiii. 6-9. *The barren fig tree.* The owner of a vineyard, seeing in it a fig tree that has yielded no fruit for three years, proposes to cut it down, but his vine-dresser asks that it may be spared for another year, when he will give it careful attention, after which, if it is still barren, it may be cut down.

This is only in Luke, but Matthew (xxi. 18-21) and Mark (xi. 12-14, 20-22) give the incident of the withering of a barren fig tree which Luke does not record. This has led some to think that the different narrative in the other two Gospels is really but another version of the parable in Luke. But the account of the incidents in those Gospels is very circumstantial, and is fitted into the closely narrated incidents of the Last Week. Possibly that was meant by our Lord to be an acted parable in continuation of this in Luke, taking it up at the last stage and indicating that the year of grace was of no avail.

6. **fig tree planted in his vineyard.** This was not an uncommon arrangement. It is implied in Song of Solomon ii. 13: 'The fig tree ripeneth her green figs, and the vines are in blossom.'

dresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

And he was teaching in one of the synagogues on the

7. these three years. Why three? Not, as some have said, meaning the three years of our Lord's ministry, which probably was not so long; in that case there would be no interpretation for the one year that was to follow. It is better to take this as part of the colouring of the parable, suitable to the fig tree, perhaps with a recognition of the fact that a young fig tree of but three years old is in fruit-bearing. Here is one, how old we do not know, that has borne no fruit for three years. The reference is to the long period of Jewish history during which God has been seeking fruit from His people, but in vain.

cumber: *lit.* 'nullify.' It spoils the ground and makes that useless. This is an additional defect beyond mere fruitlessness.

8. this year also: a period of grace—in the history of the Jews forty years, till the destruction of Jerusalem by Titus, A. D. 70.

dig about it, &c.: gracious influences, as in the ministry of Christ and his apostles.

9. well: not in the original. The sentence is broken. If the tree bear fruit, no more need be said.

thou: not 'I.' Even then the vine-dresser, who seems to represent Christ, will not do this of his own accord.

cut it down. The Baptist had said that 'even now is the axe also laid unto the root of the trees' (iii. 9).

xiii. 10-17. *An infirm woman cured on the sabbath.* While Jesus is teaching in a synagogue on a sabbath, seeing a woman bowed down with infirmity he calls out to her that she is released, and then laying his hands upon her makes her straight. The ruler of the synagogue is angry at this breach of the sabbath. Jesus indignantly denounces the hypocrisy of people who could object to such an act of kindness on the sabbath, when they themselves work on the sabbath in taking their animals to water. That shames his opponents, and the people are delighted. The incident is only in Luke.

10. in one of the synagogues. This is the only instance of Jesus teaching in a synagogue during the latter part of his ministry. It was common earlier.

11 sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, 12 and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou 13 art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and 14 glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day 15 of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him

11. a spirit of infirmity: a spirit that caused the infirmity. The weakness of spine is regarded by the people and by the evangelist as a result of demoniacal possession. But Jesus does not treat it as he usually treated such cases. In xi. 14 we read of 'a dumb spirit,' where dumbness appears as the result of possession.

12. he called her, &c. This is quite unusual. Generally the sufferers sought Jesus. There is no evidence that this woman came for a cure. The idea originated with our Lord.

13. he laid his hands upon her. The reassuring word spoken from the dais across the congregation was not enough to rouse the woman's faith. Therefore Jesus stepped down and effected the cure by laying his hands on her.

14. the ruler: see note on viii. 41.

moved with indignation. This is the third instance of an objection to Christ's sabbath-breaking that Luke has recorded. In common with the other Synoptic writers, he had described the disciples plucking corn (vi. 1-5), and our Lord's cure of a withered arm (vi. 6-11).

come and be healed. The ruler does not venture to attack Jesus directly in the presence of the admiring crowd. Therefore he meanly turns on any sufferers who might be present, seeking a cure. This is particularly unjust to the woman whom Jesus healed, as there is no evidence that she came to seek a cure.

15. The Talmud allows water to be drawn for the animal, but not to be carried to it in a vessel,

away to watering? And ought not this woman, being 16
 a daughter of Abraham, whom Satan had bound, lo,
these eighteen years, to have been loosed from this
 bond on the day of the sabbath? And as he said 17
 these things, all his adversaries were put to shame: and
 all the multitude rejoiced for all the glorious things that
 were done by him.

He said therefore, Unto what is the kingdom of God 18
 like? and whereunto shall I liken it? It is like unto 19
 a grain of mustard seed, which a man took, and cast

16. a daughter of Abraham: in contrast to the dumb animal.

Satan: according to the Jewish idea that ascribes sickness to the agency of Satan. Thus Paul writes of delivering a person over to Satan (1 Cor. v. 5), and refers to his own illness or bodily infirmity, which he calls a 'stake in the flesh' as a 'messenger of Satan' (2 Cor. xii. 7).

17. were done: *lit.* 'were being done.' It is the present participle.

xiii. 18-21. *The mustard seed and the leaven.* Jesus compares the kingdom of God to a grain of mustard seed that grew into a tree, and to leaven that permeated and transformed a mass of meal.

Both of these parables are in Matthew (xiii. 31-33); the first is also in Mark (iv. 30-32), but not the second.

18. therefore. It is difficult to see the connexion of this word with what precedes. Possibly Luke is following some older document, and the fragmentary character of his extract is revealed by his omitting a preceding paragraph of that writing; but the enthusiasm of the multitude described in the previous verse may have led on to these parables of growth. There is no such connexion in Matthew or Mark where they follow other parables of growth.

Unto what? &c.: not a mere rhetorical device. Jesus is thinking aloud. It is not easy to find earthly parallels for the wonders of the kingdom.

19. mustard seed. Tristram takes this to be the *Sinapis nigra*, which even in Europe grows to twelve feet in height. Another plant, the *Salvadora persica*, found growing round the lake of Gennesaret, and sometimes used as mustard for its pungent taste, grows to twenty-five feet.

into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof. And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

And he went on his way through cities and villages,

his own garden: peculiar to Luke, and pointing to Israel, which Isaiah (v. 1, 2) compares to God's vineyard. Matthew has 'his field,' and Mark 'the earth.'

the birds, &c.: as a sign of the greatness of the tree. Concerning the tree in Nebuchadnezzar's dream we read: 'The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the branches thereof, and all flesh was fed of it' (Dan. iv. 12, 21).

21. three measures. The 'measure' is the Jewish *seah*. Three such measures constituted the usual quantity for a baking. Thus in Genesis xviii. 6 we read how Abraham said to Sarah, 'Make ready quickly three measures of fine meal.' Therefore it is superfluous with some commentators to look for mystical meanings in the phrase, such as 'body, soul, and spirit,' or 'earth, state, and church.' Jesus takes a homely illustration that would be familiar to every peasant woman in his audience.

The two parables teach the great growth of the kingdom from very small beginnings, but with a difference. The mustard seed describes its external and visible growth in the world, the leaven its more subtle influence in permeating society and transforming it. This is the only case in which leaven does not represent an evil influence. Still it is unreasonable to see that meaning here.

xiii. 22-30. *False hopes disappointed.* During the journey to Jerusalem Jesus is asked whether but few are to be saved? He discourages the questioner's curiosity by returning the practical advice that he should make it his own business to enter the narrow door. When the master is up, it will be vain to knock with the plea of previous association with him if our conduct has been bad. They who come thus will be dismissed to a region of wild lamentation, while they will see saints of old and foreigners from afar admitted to the privileges from which they themselves are shut out. Thus the future will reverse the relative positions of the present.

22, he went on his way: *lit.* 'he was continuing his journey,'

teaching, and journeying on unto Jerusalem. And one ²³ said unto him, Lord, are they few that be saved? And he said unto them, Strive to enter in by the narrow ²⁴ door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the ²⁵ house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying,

We have met with previous references to the fact that our Lord was now on his way up to Jerusalem (ix. 51, 53, 57, xii. 50).

23. that be saved: *lit.* 'that are being saved.' It is a present participle. The parables of the Sower and the Barren Fig Tree, and the lamentation over Chorazin, Bethsaida, and Capernaum, shewing that in the chief centres of Christ's work his message was rejected, might point to the conclusion that but few were in the way to salvation.

24. unto them. The teaching is for all, not merely for the one questioner.

Strive: a strong word, *lit.* 'agonize.' It is the language of athletic competitions. Jesus refuses to answer the question. He rarely gives a categorical answer to a leading question. But here he altogether discourages the curiosity of the inquirer, who had better be attending to his own duty in the matter of his question. Indirectly Jesus sets aside the question as based on an error. There is no fixed number, few or many. The number will depend on the choice and effort of men and women. If those who now hear Jesus will strive to enter, there will be so many the more inside. It all depends on that.

the narrow door. This saying is also in Matthew (vii. 13, 14), where the narrow door leads to a narrow way. Here the image is different, and we have a house door.

shall seek: a weaker word than 'strive.' Moreover, the future of the verbs in this clause points on to the later time described in the following verses. These 'many' do not strive, nor do they even seek now. They will seek later under gross misapprehensions of the conditions of entrance.

25. the master of the house is risen up, &c. The time for the assembling of the guests being over, the head of the house rises and closes the door previous to beginning the festivities to which they are invited. The idea of a feast is suggested at the end of verse 29.

to knock. Jesus had previously said, 'Knock, and it shall be opened' (xi. 9). Here that is denied—an apparent contradiction,

Lord, open to us; and he shall answer and say to you,
 26 I know you not whence ye are; then shall ye begin to
 say, We did eat and drink in thy presence, and thou didst
 27 teach in our streets; and he shall say, I tell you, I know
 not whence ye are; depart from me, all ye workers
 28 of iniquity. There shall be the weeping and gnashing
 of teeth, when ye shall see Abraham, and Isaac, and
 Jacob, and all the prophets, in the kingdom of God,
 29 and yourselves cast forth without. And they shall come
 from the east and west, and from the north and south,

shewing that absolute statements are not to be applied without qualification under all circumstances.

I know you not: do not acknowledge you. It is not that they come too late, like the foolish virgins (Matt. xxv. 1-13). Belated guests might be admitted if they were true guests. But the sequel shews that these are worthless intruders.

26. We did eat, &c. The rejected of the parallel parable in Matthew (vii. 22) claim to have been prophesying and performing wonders in Christ's name. But here they offer only the preposterous plea that they have associated with him on earth, known him after the flesh, as Paul would say. It was no use having lived in Galilee with Jesus and seen him in the village street, or even having sat with him at table. The modern equivalent of these things is to be living in Christendom, under Christian teaching, or as members of Christian churches.

27. workers of iniquity. Thus the refusal is put on conduct, not on time, the mere negligence of procrastination.

28. There: in the region without.

weeping and gnashing of teeth: misery and impotent rage.

Abraham, . . . prophets: the Jewish worthies whom Jesus thus expressly declares to be in the kingdom of God. Observe, this is even in the Gentile Gospel of Luke.

cast forth: *lit.* 'being cast forth.' The present participle gives a vivid picture of the process.

29. from the east, &c. Are these people the scattered Jews of 'the dispersion,' or Gentiles, the heathen? Plainly the latter. The words are based on Isaiah xlv. 6: 'That they may know from the rising of the sun, and from the west, that there is none beside me,' combined with Isaiah xlix. 12: 'Lo, these from the north,' &c., where the context shews that the reference is to heathen nations. Cf. Malachi i. 11.

and shall sit down in the kingdom of God. And behold, ³⁰ there are last which shall be first, and there are first which shall be last.

In that very hour there came certain Pharisees, saying ³¹ to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to ³² that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third *day* I am perfected. Howbeit I must go on my way to-day and to-morrow ³³

sit down: recline as at a feast.

30. A saying our Lord uttered more than once, e. g. Matthew xix. 30, xx. 16. This reversal of fortunes was one of the most remarkable and at the time surprising of his announcements concerning the kingdom.

xiii. 31-35. *Herod's enmity and Christ's lament over Jerusalem.* Some Pharisees warn Jesus that Herod is eager to kill him. Jesus sends a message to Herod, shewing that he understands the king's cunning, but declaring that he must finish his work, and as a prophet not die out of Jerusalem. Then he utters a lament over the doom of the city, from which he would gladly have saved her had she not refused his grace.

31. certain Pharisees: possibly friendly, but probably malicious, desiring to drive Jesus into Judæa, where he would come within the reach of the Jewish authorities.

Herod: Antipas. See note on iii. 1. Probably Jesus was now in Peræa, east of the Jordan to the south, part of Herod's dominion.

would fain: *lit.* 'wishes' or 'intends.'

kill thee: out of jealousy for Christ's popularity.

32. that fox. Jesus perceives the cunning of Herod behind the warning of the Pharisees.

the third day. This cannot be taken literally, as more time than three days was to be spent before the Crucifixion. Nor can it mean three years; Jesus could not be contemplating so long a period of activity as still future. Like the three years in the parable of the Barren Fig Tree (verse 7), the three days are typical of some indefinite time. Jesus has work to do that will take time. He will not be hurried.

perfected: rather 'matured.' Christ comes to maturity as the Redeemer at the cross.

33. Howbeit, &c. Nevertheless he will go out of Herod's

and the *day* following: for it cannot be that a prophet
 34 perish out of Jerusalem. O Jerusalem, Jerusalem, which
 killeth the prophets, and stoneth them that are sent unto
 her! how often would I have gathered thy children
 together, even as a hen *gathereth* her own brood under
 35 her wings, and ye would not! Behold, your house is
 left unto you *desolate*: and I say unto you, Ye shall
 not see me, until ye shall say, Blessed *is* he that cometh
 in the name of the Lord.

14 And it came to pass, when he went into the house
 of one of the rulers of the Pharisees on a sabbath to

dominion shortly, when his work there is done, not fleeing for
 fear of death, but going to meet his death.

it cannot be, &c. Note the mournful irony of these words. Jerusalem has become the recognized murderess of prophets. So it is not seemly that one should die anywhere else.

34. Luke gives this lament as arising out of the mention of Jerusalem for the fit scene of a prophet's death. That is Christ's connexion with the place. Gladly would he have had happier relations with it for its own deliverance. Matthew (xxiii. 37-39) places this lament at Jerusalem, the more likely scene.

how often, &c. These words shew that Jesus had been ministering in Jerusalem on several occasions, although none of the three Synoptic Gospels give any account of this. In the fourth Gospel the visits to Jerusalem are fully narrated. Thus we have here an indirect confirmation of John's historicity, where on the surface he seems to contradict the older Gospel picture of Jesus as a Galilæan prophet.

35. until ye shall say, &c.: the time of the conversion of the Jews.

xiv. 1-6. *Jesus curing a man with dropsy on the sabbath.* While Jesus is being entertained at a ruling Pharisee's house on a sabbath day, he is watched narrowly to see how he will treat a man suffering from dropsy. Jesus asks whether it is lawful to heal on the sabbath, and meeting with no reply, cures the man. He points out that anybody would even save his dumb beast that was in distress on the sabbath.

1. one of the rulers of the Pharisees: a leading Pharisee. This is the third occasion on which Luke has recorded our Lord's

eat bread, that they were watching him. And behold, ² there was before him a certain man which had the dropsy. And Jesus answering spake unto the lawyers ³ and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they held their peace. And he took him, ⁴ and healed him, and let him go. And he said unto ⁵ them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they could not answer again unto ⁶ these things.

acceptance of hospitality from a Pharisee. The others are vii. 36 and xi. 37. These are only found in Luke.

a sabbath. It was customary for the Jews to give feasts on the sabbath, always 'cold collations,' however. This is the fourth instance in Luke of healing on the sabbath. The others are in iv. 35, vi. 6, xiii. 14.

to eat bread: a Hebraism, as was the opening phrase, 'And it came to pass.' This passage is exceptionally Hebraistic, suggesting a close following by the evangelist of some Hebrew or Aramaic document among his authorities.

2. the dropsy. This disease is mentioned by no Scripture writer except Luke, the physician, who here uses a Greek technical medical term.

3. the lawyers: whose function it was to determine points of Jewish law.

4. held their peace: silent, because not knowing what to say. It was for carrying his bed on the sabbath that the Bethesda paralytic was blamed (John v. 10), as though it were easier to complain of this than of the cure. Still the deed of mercy has been made a ground of direct attack before (e. g. vi. 7). It would appear then that our Lord's protests against sabbatarian hypocrisy have had some weight by this time.

let him go: dismissed him.

5. an ass. The Sinaitic and other ancient MSS. have 'a son.' This reading might have been changed for that in our text by imitation of a similar saying of Jesus about 'his ox or his ass' in xiii. 15.

a well: an open cistern; many such are found in Palestine, not fenced round.

draw him up. The Rabbis said that this was not permissible, though food might be let down. But Jesus appeals to the common

7 And he spake a parable unto those which were bidden,
 when he marked how they chose out the chief seats ;
 8 saying unto them, When thou art bidden of any man to
 a marriage feast, sit not down in the chief seat ; lest
 haply a more honourable man than thou be bidden of
 9 him, and he that bade thee and him shall come and
 say to thee, Give this man place ; and then thou shalt
 10 begin with shame to take the lowest place. But when
 thou art bidden, go and sit down in the lowest place ;
 that when he that hath bidden thee cometh, he may

practice, which might well be more humane than the pedantry of the schools.

xiv. 7-11. *Against choosing the chief places.* Seeing the guests choosing the chief places for themselves, Jesus advises a man when called to a wedding to avoid such a course, lest the host humiliate him by making him give way to a more honourable guest, and to take the lowest place, which will result in his being called up higher. Self-exaltation humbles, humility exalts. This passage is only in Luke.

7. a parable. The word 'parable' is here used in a general sense for a representative word-picture with a lesson, though it is not in narrative form.

those which were bidden : i. e. to the ruler of the Pharisees' house (verse 1).

chose : *lit.* 'were choosing.' Jesus saw the ugly scramble for seats going on. According to the Talmud, on a couch for three the middle place is the best, that on the right second, that on the left third. But our Lord's language points to the position of the couches themselves, some being higher than others, as nearer the chief personages, or actually on a dais.

8. a marriage feast : a specially ceremonial feast. Apparently the present occasion was not that of a wedding feast. By referring to another kind of feast Jesus softens his utterance, advising for the future rather than directly blaming present conduct.

9. the lowest place : not 'room,' as in the A. V. The word is the same as that rendered 'place' earlier. It means not another room, but another seat. So again in verse 10, where the same expression recurs.

10. that when, &c. Not indeed that the lowest place is to be taken with the very object of courting promotion. Jesus means that this will be the consequence. It is a common Hebrew

say to thee, Friend, go up higher : then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled ; 11 and he that humbleth himself shall be exalted.

And he said to him also that had bidden him, When 12 thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours ; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid 13

idiom to speak of a result in language that seems to indicate a purpose.

11. The R. V. recovers the balance of phrases found in the original by using the verb to *humble* in both clauses, where the A. V. had 'abased' for the first clause and 'humbleth' for the second, though the same Greek word is used in both cases. This is one of our Lord's especially characteristic utterances. It is repeated at xviii. 14, and at Matthew xxiii. 12, where it introduces a long denunciation of scribes and Pharisees.

xiv. 12-14. *On inviting the poor and the afflicted as our guests.* Turning to his host, Jesus tells him not to invite those who would ask him back, but when he makes a feast to invite the poor and the afflicted. For so doing he will be recompensed at the resurrection. This is only in Luke.

12. to him also that had bidden him. The unseemly conduct of the guests in choosing the first places for themselves would prepare their host for receiving advice as to the people whom he should entertain in future.

a dinner or a supper. The first-mentioned meal was taken at noon, the second about eight o'clock in the evening.

call not. The verb is in the present tense, meaning do not be continually inviting. This should not monopolize hospitality, nor should it be the more habitual hospitality.

lest haply: perhaps humorously uttered, as though it were an alarming prospect that the consequence should be a repayment in hospitality. The generous host is supposed not to want this recompense. There is a gentle irony in the suggestion that he is in danger of getting it.

13. This verse is entirely in accord with the example of Jesus, who ministered to the needy ; it is also characteristic of Luke, with his marked sympathy for the poor, to be the only evangelist recording the teaching in which it occurs.

14 the poor, the maimed, the lame, the blind : and thou shalt be blessed ; because they have not *wherewith* to recompense thee : for thou shalt be recompensed in the resurrection of the just.

15 And when one of them that sat at meat with him

14. because they have not, &c. : i. e. such generosity is distinctly a blessed thing, for this reason, that the recipients cannot make any return.

the resurrection of the just. The idea seems to be that only the just, i. e. good people as distinguished from those who are to receive future punishment, will have this resurrection. In nearly all cases where the N. T. refers to the resurrection, it is for those who are to enter into blessedness. The only clear exceptions are John v. 29 and Acts xxiv. 15, and the imagery of the Apocalypse (cf. Rev. xx. 13).

xiv. 15-24. *The Great Supper.* One of the guests exclaims how good it must be to feast in the kingdom of God. Thereupon Jesus gives a parable to shew how little this privilege is appreciated. A man provides a supper to which he invites a number of guests. When it is ready he sends his servant to tell them so. But they all excuse themselves on various pretexts. On learning this the host is angry, and hurries his servant out into the city to fetch in the poor and afflicted. When that is done the servant reports that still there is room. He is then sent out into the country to persuade the people he finds there to come. The host will not now let any of the first invited guests touch his supper. The parallel in Matthew (xxii. 1-14) differs in several respects. There it is a king who sends out the invitation, and that is to his son's wedding. The invited guests not only refuse to come, they attack the king's messengers and murder them, an outrage the king avenges by their destruction. After telling of the calling in of guests from the streets, Matthew adds the incident of the man without a wedding garment. Altogether it is a much more severe parable. As usual here the gentle Luke gives us the more pleasing teaching.

15. one of them, &c. Surely it is unfair of Dr. Plummer in his Commentary to write of 'the comfortable self-complacency' of this fellow guest of Christ's. It is more reasonable to take his remark as a wistful utterance, expressing the feeling of one who would fain enjoy the privilege. The idea occurs again in Revelation xix. 9 : 'Blessed are they which are bidden to the marriage supper of the Lamb.'

sat at meat : an old English phrase ; the more literal rendering would be 'reclined at table.'

heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he 16 said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at 17 supper time to say to them that were bidden, Come; for *all* things are now ready. And they all with one 18 *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another 19 said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, 20 I have married a wife, and therefore I cannot come. And the servant came, and told his lord these things. 21 Then the master of the house being angry said to his

eat bread: a Hebraism for taking part in a feast or meal. See note on verse 1.

16. But: in contrast to the assumption that the favour must be acceptable to all.

17. his servant. This servant was named 'the summoner' (*vocator*). It was quite customary for him to call the guests when all was ready. This did not imply that as yet they had shewn any unwillingness to come. Canon Tristram observes that among the Arabs to decline the second invitation is regarded as equivalent to a declaration of war.

all things are now ready. John the Baptist had preached that the kingdom of God was at hand (Matt. iii. 2), a message with which Jesus also began his ministry (Matt. iv. 17). But later he taught that it was already present, in the midst of his hearers (Luke xvii. 21). He himself, the Twelve, and the Seventy would represent the *vocator* with the message that all is ready.

18. with one consent: the word 'consent' printed in italics by the Revisers is not in the Greek text. It is not stated that these men consulted together and combined to refuse the second invitation. But they were all of one mind, since they all acted alike.

20. married a wife. The law allowed a newly married man a year's immunity from military or civil service (see Deut. xxiv. 5).

21. being angry: naturally indignant at the shower of insults. It is represented that this is his reason for sending for other

servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and
 22 blind and lame. And the servant said, Lord, what thou
 23 didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my
 24 house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

25 Now there went with him great multitudes: and he

guests, get them where he may. Verse 24 throws light on this point. When we come to interpret the parable, our Lord's common method of *a fortiori* reasoning will be apparent. If even anger against his friends might lead a man to invite the outcasts, much more will God, who has infinite compassion for them, do this.

streets and lanes: where especially the poor and miserable are lying about, perhaps quite homeless. These are near at hand, in the town.

the poor, &c.: just such guests as Jesus recommended earlier (verse 13).

22. yet there is room: an indication of large bounty which may be used by us as a partial reply to the question, 'Lord, are they few that be saved?' (xiii. 23). It is not the Saviour's fault if there are few.

23. highways and hedges: out in the country. After sweeping in the town poor, the *vocator* is to go further afield and fetch the very tramps from the country. The first class may represent despised Jews—the poor, publicans, sinners; the second, the heathen from abroad. Cf. xiii. 29, 30.

constrain: not 'compel,' as in the A. V. Very urgent persuasion is indicated.

24. you. The plural pronoun shews that Jesus is here partly interpreting the story and addressing his hearers. Yet the sentence is really put in the mouth of the man in the parable.

xiv. 25-35. *On making sacrifices for Christ's sake and counting the cost.* Seeing a great number of people following him, Jesus declares to them that no one can become his disciple without making great sacrifices and running even the risk of death. No man would begin to build a tower without first counting the cost;

turned, and said unto them, If any man cometh unto 26
me, and hateth not his own father, and mother, and
wife, and children, and brethren, and sisters, yea, and
his own life also, he cannot be my disciple. Whosoever 27
doth not bear his own cross, and come after me, cannot
be my disciple. For which of you, desiring to build 28

to do otherwise would be to court ridicule. No king would plunge into war without first considering the relative strength of his own and his enemy's armies. So he who wishes to be a disciple must consider the sacrifices involved. Good as salt is in itself, when it has lost its pungency it is worse than useless.

Except for detached sayings, this section as well as the following sections are only in Luke.

25. great multitudes. Jesus is again on his journey towards Jerusalem, after visiting the ruler of the Pharisees as described in the previous paragraphs.

26. A hard saying to be interpreted in harmony (1) with the spirit and character of Jesus, (2) with his method of teaching. It is impossible to believe that Jesus desired to destroy family affection. He had rebuked the Jews for their hypocritical evasion of filial duty (see Mark vii. 8-13). But it was his custom to give strong utterance to important truths in order to be the more impressive, trusting to the common sense of his hearers as well as to their knowledge of his general position. We must remember that his sayings are not external rules of conduct. Jesus was not a second Moses. His teaching is not law, and it should not be interpreted with the lawyer's verbal pedantry. It is popular utterance, to be felt, and so to move men, not a system of formal regulations to be coldly applied in dull literalness. Jesus means that his disciples may so have to act in the clash of claims that their conduct will look like enmity to their nearest and dearest friends, even as though they hated their own people, while at the same time it will shew such disregard of the danger of death in view of fidelity to Christ that it will look as though they also hated their own lives.

27. A second utterance of this stern warning. The first was given at ix. 23. See note on that verse. Here, as there, readiness to suffer martyrdom must be meant.

28. which of you, &c. Observe here an instance of our Lord's frequent appeals to what was customary and reasonable. Parabolic language of this sort always includes an argument. Jesus is asking for just such sensible conduct in those who wish to be his disciples as anybody would follow in worldly affairs.

a tower, doth not first sit down and count the cost,
 29 whether he have *wherewith* to complete it? Lest haply,
 when he hath laid a foundation, and is not able to finish,
 30 all that behold begin to mock him, saying, This man
 31 began to build, and was not able to finish. Or what
 king, as he goeth to encounter another king in war, will
 not sit down first and take counsel whether he is able
 with ten thousand to meet him that cometh against him
 32 with twenty thousand? Or else, while the other is yet
 a great way off, he sendeth an ambassage, and asketh
 33 conditions of peace. So therefore whosoever he be of
 you that renounceth not all that he hath, he cannot be
 34 my disciple. Salt therefore is good: but if even the

to build a tower. Pilate had begun an aqueduct, and had been compelled to desist for want of means to complete it.

31. what king, &c. Herod the tetrarch had been attacked by Aretas, an Arabian king or 'ethnarch,' for divorcing his first wife, who was a daughter of this king, in favour of Herodias, with the result that his army was destroyed (see Josephus, *Ant.* xviii. 5. 1). Complaint has been made of the Gospel references to 'kings' while the Roman Empire was everywhere dominant, as either unhistorical or indicative of ignorant rusticity. This is unreasonable. Popularly the local princes were known as kings. Josephus calls Aretas 'the king of Arabia Petrea.' Probably our Lord does not intend the details of this picture to be interpreted allegorically. There is no room in the Christian scheme for anything analogous to a war of kings. Jesus does not here follow his custom in introducing parables of close similitude by saying, 'The kingdom of God is like,' &c. He asks the two questions to establish one point—the folly of embarking on a great enterprise without first counting the cost.

33. It has been said that this verse involves the actual giving up of all property. So, as it is only in the third Gospel, it has been taken as a sign of Luke's 'Ebionite' views, his ideas of the religious duty of poverty. But verse 26 forbids this inference. Everything is to be renounced in the sense in which the family is to be hated, i. e. everything is to be secondary to Christ, ready to be given up when fidelity to him involves the actual surrender of the property, and meanwhile held for him and disposed of as he wills.

34. Salt therefore is good, &c. This saying is in the Sermon

salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: *men* 35 cast it out. He that hath ears to hear, let him hear.

Now all the publicans and sinners were drawing near 15 unto him for to hear him. And both the Pharisees and 2 the scribes murmured, saying, This man receiveth sinners, and eateth with them.

on the Mount at Matthew v. 13; and also in a briefer form in Mark ix. 50. The salt commonly used in Palestine comes from *Jebel-Usdum* by the Dead Sea. Thompson, in *The Land and the Book* (p. 38), referring to some salt brought to Lady Stanhope's village from Cyprus, which was kept in cottages with earthen floors till it was spoilt, adds: 'I saw large quantities of it literally thrown into the street, to be trodden under foot of men and beasts.' Of course this could not be pure salt (chloride of sodium), which cannot lose its savour. The spoilt salt must have contained other earthy ingredients from which the genuine salt might be washed out.

35. neither fit for the land, &c.: to be used as manure. Thus gardeners use it for asparagus beds, &c.

If Luke has given this saying in its right connexion, the savour must mean the spirit of self-renunciation, which when it is missing leaves the Christian character insipid and worthless. A self-indulgent Christian is salt without savour.

xv. 1-7. *The lost sheep.* The publicans and sinners are all attracted to Jesus. The Pharisees and scribes complain of his associating with them. In answer to this criticism Jesus gives the three beautiful parables that illustrate God's joy at the recovery of the lost. First comes the parable of the Lost Sheep. Anybody who had lost one out of a hundred sheep would leave the others to seek it, and when he had found it make a great rejoicing. Such is God's joy at the recovery of a lost soul. This parable is also in Matthew xviii. 12-14.

1. all: a favourite word with Luke. He loves the universal. **publicans.** See note on iii. 12.

were drawing near. This seems to mean that all the people of the classes just mentioned were in the habit of flocking about Jesus wherever he went. But the movement appears to have been growing. These people were more and more attracted to him.

2. receiveth: welcomes, or entertains. Paul uses the word in recommending a welcome for Phœbe (Rom. xvi. 2) and Epaphroditus (Phil. ii. 29).

3, 4 And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find
5 it? And when he hath found it, he layeth it on his
6 shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep
7 which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth,

4. What man of you. Jesus is only appealing to what is customary because universally recognized as reasonable. He wishes to shew that his action is of the same kind, and therefore at least equally reasonable. He is only doing for souls what any man among them would do for his sheep.

one of them: only one out of a hundred; yet the greatest concern is felt for that one.

in the wilderness: the usual summer pasturage, not the desert. They are not in any special danger there. But the point of the parable is not in the neglect of the ninety-nine. The leaving them is only mentioned to emphasize the importance of the search for the one.

until he find it. This is stronger than Matthew's version: 'if so be he find it,' in accordance with Luke's warmer evangelic enthusiasm. The search is to be continued until it is successful.

5. layeth it on his shoulders: indicative of the great trouble to which the man will put himself. This may be illustrated by the incident of 'Jan Ridd' in *Lorna Doone* rescuing his sheep from the snowdrift and carrying them home, but *two* at a time.

Dr. Edersheim gives a story from the Talmud of how Moses, while tending Jethro's flock, went after a straying lamb, and carried it back on his shoulders. 'Then God said, because he had shewn pity to a man's sheep, he would give him his own sheep Israel to feed.'

rejoicing. This is especially significant in all three parables. It is Christ's answer to the chill indifference of Pharisaism and its sour cynicism.

6. calleth together. The man's delight is so great that he must give an entertainment to celebrate it. This is not in Matthew. It affords us a charming picture of simple village life. But it also further emphasizes God's gladness at the recovery of one lost soul.

7. repenteth. This is significant. The Pharisees had not

more than over ninety and nine righteous persons, which need no repentance.

Or what woman having ten pieces of silver, if she lose 8 one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she 9 hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, 10 there is joy in the presence of the angels of God over one sinner that repenteth.

perceived that in receiving sinners Jesus was receiving penitents.

xv. 8-10. *The lost piece of silver.* Jesus gives a second parable to illustrate the same lesson. The first was pastoral, this is domestic, like the domestic parable of the Leaven following the agricultural parable of the Mustard Seed. Any woman who lost one of ten small silver coins would have a great hunt for it if need be, and when she found it would make a great rejoicing. Such is the joy among the angels when one sinner repents. This parable is only in Luke.

8. what woman: the same form of expression that was used for introducing the previous parable, except that Jesus does not add 'of you' here, because there were no women among the scribes and Pharisees who were immediately addressed, though, we may be sure, not to the exclusion of other hearers for such teaching as this. Jesus is again appealing to what is customary and reasonable for his justification of his treatment of people of bad repute.

ten pieces of silver. The coin named here is the Greek silver *drachma*, worth about eight pence. It is mentioned nowhere else in the N. T.; in all other cases we have the equivalent Roman coin, the *denarius*. Girls and women in the East wear strings of silver coins hanging from the head as ornaments. Probably the antique Greek coins, which Jesus here supposes a woman to be possessing, were used in this way.

light a lamp. The house is dark; if a peasant's hut, without any window.

until she find it. Observe again, the search is continued, as in the case of the lost sheep, until it is successful.

10. joy in the presence of the angels of God: a fuller

11, 12 And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he
13 divided unto them his living. And not many days after

description of the joy in heaven (verse 7). It is not merely the angels rejoicing. There is some joy which is found in their midst, first witnessed by them, and then shared too we may suppose. This must be the joy of God Himself overflowing and filling heaven.

one sinner that repenteth. This essential point is repeated. The comparison with the righteous persons with which the previous parable closed is not repeated. It is not so essential to the main lesson of both parables.

xv. 11-32. *The prodigal son.* A father has two sons, one of whom, demanding and receiving his share of the family property, leaves his home for a distant country, where he squanders it all away in dissipation. In desperation he hires himself out as a swincherd, and even then envies the very swine their food, so hungry is he. Then he comes to himself and resolves to return home, confess his wickedness, and cast himself on his father's mercy. This he does, and receives a warm-hearted welcome from his father, who orders a feast to celebrate the joy of his return. While that is going on, his elder brother, returning from his work and learning the meaning of the unexpected festivities, falls into a rage of jealousy, for which his father expostulates with him affectionately.

This most beautiful and precious of all the parables is only found in Luke. It enlarges on the lessons of the two previous parables with the addition of many new features. Thus it is more like a complete allegory than any other of our Lord's parables. It is important not to lose sight of its main lesson—the joy of restoring the lost, as that lesson is paramount in all three parables. But other very important lessons are also evidently intended to be gathered from this richly significant story. The parable is naturally divided into two parts: (1) the younger son, representing the 'sinners' in their guilt, penitence, and restoration (11-24); (2) the elder son, representing the Pharisees in their selfish cynicism (25-32).

11. A certain man. Jesus now drops the form 'What man of you?' 'What woman?' that we had in the two previous parables. It is not to be assumed that every father would act like the father in this parable. God is not simply a father, He is the kindest of fathers. Still the indefinite phrase 'A certain

the younger son gathered all together, and took his journey into a far country ; and there he wasted his substance with riotous living. And when he had spent all, ¹⁴ there arose a mighty famine in that country ; and he began to be in want. And he went and joined himself to one ¹⁵ of the citizens of that country ; and he sent him into his fields to feed swine. And he would fain have been ¹⁶ filled with the husks that the swine did eat : and no man

man' does not suggest any very exceptional character. It is to the instincts of fatherhood that Jesus appeals.

12. the younger: therefore second in position to his brother. Such a place might be assigned to publicans and all Jews other than the Pharisees who claimed the first place in Israel for themselves. This makes the prodigal's demand the more unseemly, and his royal welcome back the more gracious on his father's part.

give me: not an unheard-of demand in the East. It is said that 'in some provinces of India, as soon as the younger son reaches manhood, any of the sons can demand a division of the property' (A. Wright, *St. Luke*, p. 139).

the portion: half the elder son's portion, therefore one-third of his father's estate.

divided unto them. In justice to his elder son the father gives him his portion also, but living still at home he does not take it away. He and his father would now live as partners.

13. not many days after: a deliberate design quickly executed.

gathered all together: selling land or jewels and calling in loans. He will sweep all in. The greed of his conduct is apparent.

a far country. For very shame he cannot run his riotous course near his old home. Paul traces back the development of human wickedness to neglect of God as its first step (Rom. i. 21). Having begun by abandoning God, men next plunge into vice and all kinds of sin.

15. joined himself to one of the citizens. This has been regarded as representing the action of Jews in becoming publicans under the Roman government. But we must be cautious in discovering hidden meanings in the subsidiary details.

to feed swine: regarded by the Jew as an odious task, since swine were peculiarly unclean in his estimation.

16. the husks: the pods of the carob-tree (*Ceratonia Siliqua*),

17 gave unto him. But when he came to himself he said,
 How many hired servants of my father's have bread
 18 enough and to spare, and I perish here with hunger! I
 will arise and go to my father, and will say unto him,
 Father, I have sinned against heaven, and in thy sight :
 19 I am no more worthy to be called thy son : make me as
 20 one of thy hired servants. And he arose, and came to
 his father. But while he was yet afar off, his father saw
 him, and was moved with compassion, and ran, and fell

which is common in Palestine. They are very sugary in nature, and are used round the Mediterranean for swine.

no man gave unto him: not even any of the companions of his vices, who had preyed on his property as long as it lasted and then tossed him aside 'like a sucked orange.' It is in this destitution that his father has pity on him. God's mercy is found where man's mercy fails.

17. when he came to himself: a generous phrase, suggesting that in his riotous outbreak he was 'beside himself.' His true self was not in such living. The sinner in his fall not only forsakes God, he leaves his real self. Repentance is a return to the true self.

hired servants: casual labourers, inferior to the slaves, as tramps hired by a farmer for harvesting are reckoned inferior to the men on the farm engaged from year to year.

18. I will arise, &c.: decision of will leading to action—the proof of real repentance; the language of regret which preceded would have issued in hopeless remorse without this.

my father: still remembered as a father, the fatherly relation not to be questioned even after the most scandalous conduct on the part of the son.

I have sinned: confession following penitence.

against heaven. The word 'Heaven' was commonly used by the Jews for 'God.' The reality of the story is seen in keeping the idea of the father in human regions. Thus the penitent owns his sin against God first.

in thy sight: a change of phrase. The sin was directly an offence against God, at the same time it was grievous in his father's eyes.

19. This verse illustrates the self-humiliation of the penitent. It is not enough to regret the past and own its guilt. The penitent must humble himself.

20. while he was yet afar off, &c. The idea is that his father

on his neck, and kissed him. And the son said unto 21 him, Father, I have sinned against heaven, and in thy sight : I am no more worthy to be called thy son. But 22 the father said to his servants, Bring forth quickly the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring the fatted calf, 23 *and* kill it, and let us eat, and make merry : for this my 24 son was dead, and is alive again ; he was lost, and is found. And they began to be merry. Now his elder 25 son was in the field : and as he came and drew nigh to

was looking for him and able to recognize him at a distance, even in rags. It illustrates God's attitude as 'waiting to be gracious.'

kissed : a strong Greek word really meaning 'kissed much,' with warmth and depth of feeling.

21. The addition, 'Make me as one of thy hired servants,' is in the best MSS., but not in the most numerous MSS. and versions. It might easily have come in from verse 19. Without it the son does not finish his intended speech, either because he sees it is needless after such a welcome as he has received, or because his father interrupts him.

22. the best robe. The word indicates a stately robe, such as was worn on ceremonial occasions.

a ring : probably with a signet, giving some authority.

shoes : sandals, not worn by slaves, therefore shewing he was free.

23. the fatted calf : prepared for some approaching feast. Was this to be the elder son's wedding ?

24. my son : owned as such by his father.

was dead, &c : not merely a strong figure for his being lost sight of. What he was doing was known in the home, as verse 30 shews. His coming back as his return to his true self is his becoming alive again.

25. his elder son. Pfeleiderer considers that what follows is an addition of the evangelist's, the parable closing with the feast of welcome given to the returned prodigal. But the introduction to all three parables shews good reason for this second part of the third parable. Cf. verses 1, 2. The Pharisees were acting like the elder brother.

in the field. He had been working and was irritable, perhaps because tired. Moreover, he was taken by surprise, and he had not been consulted.

26 the house, he heard music and dancing. And he called
 to him one of the servants, and inquired what these
 27 things might be. And he said unto him, Thy brother is
 come ; and thy father hath killed the fatted calf, because
 28 he hath received him safe and sound. But he was
 angry, and would not go in : and his father came out,
 29 and intreated him. But he answered and said to his
 father, Lo, these many years do I serve thee, and I never
 transgressed a commandment of thine : and *yet* thou
 never gavest me a kid, that I might make merry with my
 30 friends : but when this thy son came, which hath devoured
 thy living with harlots, thou killedst for him the fatted
 31 calf. And he said unto him, Son, thou art ever with me,
 32 and all that is mine is thine. But it was meet to make

28. intreated him. The verb is in the imperfect, denoting continuous action. His father was some time intreating him. There is a gospel even for the Pharisee. The prodigal returns of his own accord. His brother is intreated continuously and in vain, at all events at first.

29. never transgressed. He is self-satisfied. Nor is any previous fault of his mentioned. Compared with his brother he is virtuous.

a kid : of less value than the fatted calf.

with my friends : not with his father. He has his own friends. Really then he too has drifted away from his father, though living in the home.

30. this thy son : contemptuously uttered. He will not own the brotherly relation.

with harlots : not mentioned in the narrative, a coarse remark of the man who would make the worst of his brother.

31. Son : rather 'Child,' affectionately uttered. The father loves the elder son. It is unjust therefore to accuse him of favouritism.

all that is mine is thine. The father had given him his share, the two-thirds left after his brother had taken his portion. Cf. note on verse 12.

32. meet to make merry. This joy is becoming. The music and dancing are not out of place. The penitent is not to be received with gloom, but with rejoicing.



Drawing by David Roberts, R.A.

JERICHO

merry and be glad : for this thy brother was dead, and is alive *again* ; and *was* lost, and is found.

And he said also unto the disciples, There was a cer- 16
tain rich man, which had a steward ; and the same was
accused unto him that he was wasting his goods. And 2
he called him, and said unto him, What is this that I
hear of thee ? render the account of thy stewardship ; for
thou canst be no longer steward. And the steward said 3
within himself, What shall I do, seeing that my lord
taketh away the stewardship from me ? I have not
strength to dig ; to beg I am ashamed. I am resolved 4

thy brother : a gentle reminder. If the fatherly relation remains, so does the brotherly.

The parable is silent as to the effect of this second appeal. It is for the Pharisees themselves to determine what that shall be.

xvi. 1-13. *The wise steward.* Addressing his disciples, Jesus gives them a parable about a rich man who calls his steward to account and then dismisses him. This man, not knowing where to turn for a livelihood, reduces the amounts of his employer's tenants' debts on their bills, and thus secures their friendship. His lord, hearing of this, commends him for so doing. Earthly property should be so used as to secure friendships that will outlast this life and be of avail in the future life. The amount of fidelity shewn in small things is the sign of what will be shewn in great. It is impossible to serve both God and mammon. The parable of the Steward and its lesson are only in Luke. The saying about not serving two masters is also in Matthew (vi. 24) as part of the Sermon on the Mount.

1. unto the disciples. This was not said of the previous parables. The stewardship is especially the function of Christ's followers, to whom therefore the lesson about that subject especially applies.

a steward. This man is in a higher position than the house-steward described in xii. 42 ; he is a bailiff or estate agent, like the Scotch 'factor' ; and he is not a slave, as he is liable to dismissal.

2. render the account : the proper account that should be given periodically. It would seem that the owner had not asked for this before. We may compare his position with Joseph's in the house of Potiphar, who 'left all that he had in Joseph's hand ; and he knew not aught that was with him, save the bread which he did eat' (Gen. xxxix. 6).

what to do, that, when I am put out of the stewardship,
 5 they may receive me into their houses. And calling to
 him each one of his lord's debtors, he said to the first,
 6 How much owest thou unto my lord? And he said,
 A hundred measures of oil. And he said unto him,
 Take thy bond, and sit down quickly and write fifty.
 7 Then said he to another, And how much owest thou?
 And he said, A hundred measures of wheat. He saith
 8 unto him, Take thy bond, and write fourscore. And his
 lord commended the unrighteous steward because he
 had done wisely : for the sons of this world are for their

4. they may receive me. The people referred to have not yet been mentioned. The following verses shew that they are the debtors. He will so treat these people that they will open their houses to him. Thus he will be provided for.

5. debtors: probably tenants in arrears with their rent, which was paid in kind.

6. measures of oil. The measure here is the Hebrew *bath*, containing from eight to nine gallons. Olive oil was one of the principal products of Palestine.

thy bond: *lit.* 'thy writings,' documents containing the terms of the tenancy, and perhaps also what rent was paid and what was still due.

7. measures of wheat. The measure here is the Hebrew *cor*, containing about ten bushels.

8. his lord: i.e. the rich man of verse 1.

commended. It is important to bear this in mind when attempting to interpret the parable.

the unrighteous steward: *lit.* 'the steward of unrighteousness,' a common Hebrew idiom using the genitive of an abstract noun in the sense of an adjective. The unrighteousness is a general characteristic, and applies to the primary charge of 'wasting' the property (verse 1) quite as much as to the dealings with the debtors, and possibly not to the latter at all.

because he had done wisely. This must refer to the transactions with the debtors, and therefore it makes impossible the suggestion that the landowner praised his steward in ignorance of what had occurred. It is to be observed that the man's wisdom is commended, not his honesty.

the sons of this world: *lit.* 'of this age.' A Hebraism meaning the men of the world as the world now is. The phrase

own generation wiser than the sons of the light. And 9
I say unto you, Make to yourselves friends by means of
the mammon of unrighteousness; that, when it shall fail,

'this age' was commonly used for the present corrupt and evil time in contrast with 'the age to come,' i.e. the age of the Messiah, when the kingdom of God is to be set up and a better state of society to prevail.

for their own generation: i.e. as far as their present life among their contemporaries is concerned. Their wisdom extends no farther.

the sons of the light: another Hebraism with the genitive of the noun for an adjective, meaning 'enlightened people,' those who have received the light of the new age. These people do not shew the same amount of wisdom in the great matters of the kingdom of God that men of the world manifest in secular affairs. The rebuke implies that they ought to shew more, because these matters are more important, and because the 'light' they have received should have made them exceptionally wise.

This parable is most difficult of interpretation, and it has been explained in a great variety of ways. The attempt to give allegorical meanings to all the persons and actions contained in it has led to hopeless confusion. If such meanings are there, we have no certainty about them. Under these circumstances it is wiser to be content with the main lesson—the commendation of practical wisdom, especially in so dealing with present secular affairs that we may win friends whose friendship shall last to eternity. The character of the steward's action has been defended on the supposition that he had been previously rack-renting the tenants, and pocketing the difference between the just rent and his exorbitant exactions. Now he reduces the rent to a reasonable amount, and this involves no loss to his lord, while he ends his own embezzlements. That is possible. But there is no indication of it in the parable. Mr. Latham holds that the steward had been over-scrupulous in studying the interests of his employer, to the neglect of the rights of the tenants whom he ground down cruelly, and that the parable is a warning to preachers and teachers against that unwise zeal for God which shuts out kindness to man and exacts too much in its requirements. Then his altering of the documents is an adoption of greater mildness in Christian teaching (see *Pastor Pastorum*, pp. 386-98). But it is safer to keep to the one expressed lesson in the commendation of wisdom, apart from any reference to character.

9. mammon: riches, a Hebrew name for earthly property.

of unrighteousness: so called because so often the instrument of sin. Cf. 1 Timothy vi. 10.

10 they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much : and he that is unrighteous in a very little is unrighteous
 11 also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust
 12 the true *riches* ? And if ye have not been faithful in that which is another's, who will give you that which is your
 13 own ? No servant can serve two masters : for either he will hate the one, and love the other ; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

the eternal tabernacles. The article 'the' must point to heaven as *the* home of eternal life. The idea of the verse seems to be this : So use earthly property as to win friendships which shall outlast the property and endure to the future life, where the money that is only spent selfishly is no longer of service. This conduct is the opposite to that of 'the rich fool' (xii. 16-21) and that of Dives, who makes no friend of Lazarus with his money on earth to be for his comfort after death (xvi. 19-31). The word 'eternal' is emphatically introduced, as pointing to more than the temporary shelter the debtors gave the steward.

10. faithful : a new idea, not directly arising out of the parable, in which wisdom, not fidelity, was commended ; but it is associated with the subject of property and its responsibilities.

11. unrighteous mammon : the same as 'the mammon of unrighteousness' in verse 9. Money is so often an instrument of sin that it is pictured as itself tainted with sin. The meaning of the verse is that if people abuse the lower trust of earthly property, they will not have committed to them the higher trust of the things of the kingdom of God.

12. that which is another's : a return to the idea of stewardship, connected with the moral character of the steward, not his wisdom, which was the primary thought in the parable. People who have money are God's stewards. If they are not faithful to their trust they will not have what will be really their own—the treasures of the kingdom. The treasure hid in the field and the pearl of great price (Matt. xiii. 44-46) illustrate this thought of the kingdom as a valuable possession.

13. servant : *lit.* 'house-servant.'

can . . . cannot. The case is impossible. It is not merely the idea of what is unadvisable. We may turn it about and say

And the Pharisees, who were lovers of money, heard ¹⁴ all these things ; and they scoffed at him. And he said ¹⁵ unto them, Ye are they that justify yourselves in the sight of men ; but God knoweth your hearts : for that which is exalted among men is an abomination in the sight of God. The law and the prophets *were* until ¹⁶ John : from that time the gospel of the kingdom of God is preached, and every man entereth violently into it.

conversely, He who serves God is thereby liberated from the sordid slavery of mammon.

xvi. 14-18. *The self-justification of the Pharisees exposed.* The Pharisees, being lovers of money, scoff at this teaching. Jesus reminds them that God sees through the pretences that may serve among men. People are now for taking the kingdom of God by storm. The law cannot fail. Re-marriage after wilful divorce is adultery.

14. who were lovers of money: rather 'being lovers of money.' It is not that there are some avaricious Pharisees, but that the Pharisees as a class are money lovers.

15. justify yourselves in the sight of men. This was the aim of the Pharisees; and it succeeded, but its limited range is to be observed. They scarcely seemed to care to consider whether they were justified in the sight of God.

an abomination: a strong word, primarily meaning a thing of foul stench. It was used in Daniel (xi. 31) of the profanation of the temple by Antiochus Epiphanes, and again with an allusion to this O. T. passage by Christ for the defiling presence of the heathen invader whose coming he predicted (Mark xiii. 14).

16. The law and the prophets: the two branches of the former dispensation. The phrase is also used for the O. T. as describing its two principal parts. The third, 'the writing,' was held to be less important. It seems that there was a time when the Hebrew canon contained only the law and the prophets.

until John: plainly implying that the law and the prophets are no longer the supreme authorities, and must give place to the Gospel.

every man entereth violently. This saying is given more fully in Matthew xi. 12, where Jesus says: 'From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.' This is often taken as indicating great eagerness on the part of the people to enter the kingdom as it was preached by Jesus Christ. But the language

17 But it is easier for heaven and earth to pass away, than
 18 for one tittle of the law to fall. Every one that putteth
 away his wife, and marrieth another, committeth adultery :
 and he that marrieth one that is put away from a husband
 committeth adultery.

19 Now there was a certain rich man, and he was clothed
 in purple and fine linen, faring sumptuously every day :
 20 and a certain beggar named Lazarus was laid at his gate,

is too strong. It rather points to people being unwilling to enter by the door, and trying to force themselves in some other way, as in the action of the Pharisees who demand the status of God's elect for themselves on their own conditions.

17. This verse seems out of any connexion with what precedes, except that there has just been a reference to the law.

18. putteth away: a one-sided action on the part of the husband, who capriciously flings off the wife of whom he is tired in order that he may marry another woman. Jesus is alluding to the scandalous freedom of divorce allowed in his time. Hillel is said to have declared that a man might divorce his wife for spoiling the dinner. A fuller discussion of the subject is given in Matthew (xix. 3-12), where our Lord gives immoral conduct as the sole reason for divorce. The mere 'putteth away' in this verse does not contemplate that.

xvi. 19-31. *The rich man and Lazarus.* Returning to the question of riches and the use of it, Jesus gives this terrible parable of a rich man who has the best of things in this world followed by torment in the next, and a beggar who is wretched here but carried to blessedness after death. The scene passes to the world of the dead, where the tortured soul implores some relief to be given to himself and warning to be sent to his brothers, but in vain.

19. a certain rich man. His name is not given, the popular title 'Dives' being only the Latin for 'a rich man.' There is a late tradition that his name was Nineus.

purple: the outer cloak, dyed with the murex.

fine linen: the undergarment, shirt or tunic, made of Egyptian flax.

faring sumptuously: rather 'living merrily and in splendour.'

20. Lazarus: the Hebrew *Eleazar*, meaning 'he whom God helps.' This meaning of the name may be our Lord's reason for giving it. There is no other instance of a name appearing in a parable. It has been suggested that it was added later, because

full of sores, and desiring to be fed with the *crumbs* that 21
fell from the rich man's table; yea, even the dogs came
and licked his sores. And it came to pass, that the 22
beggar died, and that he was carried away by the angels
into Abraham's bosom: and the rich man also died, and
was buried. And in Hades he lifted up his eyes, being 23
in torments, and seeth Abraham afar off, and Lazarus in
his bosom. And he cried and said, Father Abraham, 24

Lazarus of Bethany came back from the dead and had no influence in bringing people to repentance.

was laid at his gate: as a beggar; a common custom in the East.

21. desiring to be fed: implying that he was not fed. The heartlessness of the rich man is his fatal sin, not the mere fact that he was rich.

yea, even the dogs: a further sign of his abject misery. The dogs in the East are not the friends of men, but are accounted unclean beasts. Lazarus is too feeble to drive them off.

22. the angels: according to Jewish belief. The imagery is Jewish throughout.

Abraham's bosom. The phrase is drawn from the customs of a feast, where each man reclining on his elbow leans on the bosom of the man to his left. Thus Lazarus is supposed to be seated next to Abraham in the banquet of the blessed. The feast is a Jewish conception of Paradise.

was buried. There is no reference to angels in the case of the rich man.

23. Hades: the place of the dead, where they await the final judgement. As this is not mentioned in the case of Lazarus, it appears that the word is not here used in its classic sense for the region where all the dead reside, but is confined to Gehenna, the place of torment to which lost souls are sent. Hades in Greek represents the Hebrew *Sheol*, which in the O. T. is the dim land of death, at first equally gloomy and hopeless for all souls, but with no idea of torment attached to it. Later Jewish writers divided it into two parts—Paradise, where the blessed await a resurrection; Gehenna, where the wicked are tortured in flames, apparently with no hope of a resurrection. In the Talmud, as in this parable, the word Hades is confined to Gehenna.

afar off: yet within sight. The Rabbis taught that Paradise and Gehenna were near together.

24. Father Abraham. Being a Jew, he appeals as a son, but to Abraham only, not to God.

have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for
 25 I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now
 26 here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence
 27 to us. And he said, I pray thee therefore, father, that
 28 thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they
 29 also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear
 30 them. And he said, Nay, father Abraham: but if one
 31 go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets,

25. Son: *lit.* 'Child.' Abraham is not harsh in his reply.

receivedst: *lit.* 'receivedst to the full.' Thus he had had all his portion; there was no more to look forward to. All that this verse shews is a great reversal of fortunes, without stating the moral reasons for it.

26. beside all this: more correctly, according to the best text, 'in all these things'; i. e. the gulf divides the two states in all respects, there is no intercommunication.

a great gulf. There is no allusion to this in Rabbinical teaching.

27. This request has been read as a sign of some improvement of the selfish man's character.

28. testify: a strong word meaning 'testify earnestly and thoroughly.'

29. Moses and the prophets: the Scriptures in their two main divisions. It is to be observed that these O. T. writings do not describe the torments of the lost, and scarcely refer to the future life at all. But they contain (1) clear teaching on the right way of living, (2) repeated warnings of punishment for wrong-doing.

30. Nay. A strong Greek negative is used here. 'No, no!' exclaims the tormented soul, 'that is *not* enough.'

31. A rebuke to the Jewish craving for signs. Mere marvels

neither will they be persuaded, if one rise from the dead.

And he said unto his disciples, It is impossible but 17 that occasions of stumbling should come: but woe unto him, through whom they come! It were well for him if 2 a millstone were hanged about his neck, and he were

do not produce spiritual conviction or moral repentance. Lazarus would not be believed if Moses and the prophets are not believed. This lesson is well illustrated by Mrs. Oliphant's weird story of *The Beleaguered City*.

The first lesson of this parable is evidently a warning against confidence in riches, given in a revelation of a complete reversal of fortunes after death. The reference to repentance towards the close shews that this reversal is not mechanical, a mere turn of the wheel of fortune, but based on character. The rich man knows that if his brothers repent they will not come to the place of torment. Then it is not his riches in itself, but the character of the rich man that dooms him. The description of Lazarus at his gate plainly hints at what the sin of the rich man is, viz. selfish indifference to his brother's need. It is not reasonable to take the imagery of a parable literally as a description of the state of the dead. It is parabolic throughout. Nor is it reasonable to suppose that Jesus is here giving a revelation concerning the state of the dead. He uses conventional Jewish imagery, and adds nothing material to it.

xvii. 1-4. *On causing stumbling and on forgiveness.* While it is impossible to prevent causes of stumbling from arising, it would be better for those who produce them to be killed than to do so. A brother who wrongs us should be rebuked and forgiven seven times a day, if need be, supposing he repents.

The first part of this passage is also in Matthew (xviii. 6, 7), where the order of the two verses is reversed, and in Mark (ix. 42); the second is in Matthew (xviii. 21, 22), but not in Mark.

1. occasions of stumbling. See note on vii. 23. It is impossible to prevent hindrances to the Christian life and various snares and temptations from arising. This fact, however, does not lessen the guilt of those who produce them.

2. a millstone. Matthew and Mark have 'an ass millstone,' i. e. not the small stone which two women sat to turn, but a heavier stone turned by an ass.

one of these little ones. The saying is out of its context. In Matthew (xviii. 2-6) and Mark (ix. 36, 37) it appears that Jesus had just been fondling a child and commending children to

thrown into the sea, rather than that he should cause
 3 one of these little ones to stumble. Take heed to your-
 selves : if thy brother sin, rebuke him ; and if he repent,
 4 forgive him. And if he sin against thee seven times in
 the day, and seven times turn again to thee, saying,
 I repent ; thou shalt forgive him.
 5 And the apostles said unto the Lord, Increase our

kind treatment. In these Gospels the warning follows immediately after that incident.

3. Take heed to yourselves. These words seem to point back and clench the warning just given. They end that subject, but do not begin the next.

thy brother. This title gives the motive for what follows. We should not be harsh because we are dealing with a brother. There is nothing to indicate that Jesus limits this title to a fellow disciple. In the later apostolic period 'brethren' became the recognized name of Christians among themselves, e. g. 'All the brethren salute you' (1 Cor. xvi. 20). But it is not so used in the Gospels, except perhaps once at the very close, and then indefinitely: 'Stablish thy brethren' (Luke xxii. 32). Peter addressed the Jews as 'Brethren' (Acts ii. 29).

sin : i. e. against thee.

rebuke him : the first step, not forbidden, but even advised.

if he repent : a necessary condition of all forgiveness. Forgiveness without repentance is not required, though of course the fact that malice and vengeance are not allowed under any circumstances goes a long way in this direction.

4. seven times : the Jewish number for completeness. In Matthew's version of this teaching Peter asks whether the forgiveness is to be 'until seven times,' when Jesus answers that it is to be 'until seventy times seven,' i. e. there is to be no limit. Possibly this was a later incident, when the question was raised by the apostle after brooding over Christ's saying, as we have it in Luke, and taking it with exact literalness.

xvii. 5-10. *On faith and on unprofitable servants.* When the disciples ask for an increase of faith, Jesus answers that if they had but the smallest faith, they might do the greatest things with it. When a servant comes in from work his master does not wait on him, but expects to be waited on, and that without thanking the servant. When we have done all, we have not exceeded our duty.

faith. And the Lord said, If ye have faith as a grain of 6
mustard seed, ye would say unto this sycamine tree, Be
thou rooted up, and be thou planted in the sea ; and it
would have obeyed you. But who is there of you, having 7
a servant plowing or keeping sheep, that will say unto
him, when he is come in from the field, Come straight-
way and sit down to meat ; and will not rather say unto 8
him, Make ready wherewith I may sup, and gird thyself,

6. a grain of mustard seed: a second allusion to this as a very small seed. See note on xiii. 19.

this: the tree under the shadow of which we may suppose them to be sitting at the time.

sycamine. As this is the name of the mulberry in modern Greek, some have supposed that tree to be intended here ; but in the LXX 'sycamine' is commonly used for the fig tree. Probably therefore it is the fig tree here. This saying is given variously in the two other Synoptic Gospels. Instead of 'this tree,' both of them have 'this mountain,' Matthew (xvii. 20) just after the cure of the lunatic boy following the Transfiguration, where the mountain must be Hermon, and Mark (xi. 23) after the withering of the fruitless fig tree on the Mount of Olives, which hill therefore must be the one alluded to in that Gospel. It is impossible to determine which was the original word used ; whether 'tree' or 'mountain,' or if 'mountain,' which of the two mountains was originally referred to. It has been suggested that 'tree' may have been substituted for 'mountain' in a flat country. Of course Jesus may have repeated the saying and varied the application of it. Plainly it is metaphorical. There was a Jewish saying that a certain rabbi was 'a rooter-up of mountains.' Jesus means that even small faith can accomplish great things if we will use it.

7. who is there of you. Our Lord's frequent style of argument, as though he were to say, 'Do not expect in the kingdom what would be unreasonable in your own daily affairs.'

a servant: a slave.

plowing or keeping sheep: the one in the valley, the other on the hills—the two forms of farm work that divided the labours of country people in Palestine.

Come straightway and sit down, &c. Yet this very thing that Jesus assumes does not happen among men, he himself promises elsewhere to do for his disciples, saying, 'He shall gird himself, and make them sit down to meat, and shall come and serve them' (xii. 37).

8. In noting the apparent hardness of this behaviour we must

- and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? Doth he thank the servant because he did the things that were commanded ?
- Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants ; we have done that which it was our duty to do.
- And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which

bear in mind the introductory words, 'Who is there of you?' &c. Jesus is only appealing to the acknowledged customs of the people before him, as though he were saying, 'You do not wait on your slaves ; tired as they may be after their labour, you expect them to wait on you. Then why should you, who are God's slaves, expect honour and thanks for what you do in His service?'

10. unprofitable: not 'worthless,' but yielding no margin of profit for which payment can be expected. This does not contradict our Lord's gracious promise on the other occasion, because that was wholly of grace. In point of fact he will not act in the hard way of a master dealing with his slave, he will even take the slave's place and serve him. But that will be purely an act of generous condescension. We have no claim whatever to demand it as a right. This seems to be the lesson intended here.

xvii. 11-19. *The ten lepers.* On his way up to Jerusalem, passing the boundaries of Galilee and Samaria, as he is about to enter a village Jesus is met by ten lepers, who appeal for his mercy. He sends them to the priests, and on the way they are healed. One of them returns to glorify God, and he a Samaritan. Jesus is grieved that the others shew no gratitude, and he dismisses the one grateful man with a commendation on his faith.

11. on the way to Jerusalem: another incident on the last journey.

through the midst of: an unfortunate rendering. The Greek phrase does not indicate that Jesus went through the middle of each of these provinces. The phrase means midway between the two, i. e. in the border country. This is how a Samaritan leper came to be found with Jew lepers.

12. as he entered: the present participle, meaning 'as he was going in or about to enter.'

lepers. See note on v. 12.

stood afar off: and they lifted up their voices, saying, 13
 Jesus, Master, have mercy on us. And when he saw 14
 them, he said unto them, Go and shew yourselves unto
 the priests. And it came to pass, as they went, they
 were cleansed. And one of them, when he saw that he 15
 was healed, turned back, with a loud voice glorifying
 God; and he fell upon his face at his feet, giving him 16
 thanks: and he was a Samaritan. And Jesus answering 17
 said, Were not the ten cleansed? but where are the
 nine? Were there none found that returned to give 18
 glory to God, save this stranger? And he said unto him, 19
 Arise, and go thy way: thy faith hath made thee whole.

And being asked by the Pharisees, when the kingdom 20

afar off: according to the requirement of the law. The leper was to go with his clothes rent, his head bare (*lit.* 'dishevelled'), and a covering upon his upper lip; and as he went he was to cry 'Unclean, unclean' (Lev. xiii. 45).

13. Master: not the word commonly used, which means 'Teacher,' but a word pointing to authority, as in the master of a house.

14. Go and shew yourselves, &c. See note on v. 14.

the priests. Any priest found in any town would serve.

15. with a loud voice: heard at a distance, expressing heart-felt gladness, with no fear or shame in making the confession.

16. he fell upon his face, &c. The praise to God was heard at a distance; when the man was close to Jesus he prostrated himself to give thanks to his healer also. This double thanksgiving stands almost alone of its kind in the Gospel history.

a Samaritan. See note on ix. 52. Observe, it is Luke alone of the evangelists who gives us this incident, as he is the only one to record our Lord's refusal to punish a churlish Samaritan village (ix. 51-56), and also the parable of the Good Samaritan (x. 30-37).

17. where are the nine? It is not asserted that all nine were Jews, but the next verse suggests this.

18. stranger: better 'foreigner,' springing from the mixed stock of Israelites of the northern kingdom and heathen immigrants imported by the Assyrians.

xvii. 20, 21. *The unseen kingdom.* A Pharisee asking Jesus when the kingdom of God is to come, he replies that this is not a move-

of God cometh, he answered them and said, The kingdom of God cometh not with observation : neither shall they say, Lo, here ! or, There ! for lo, the kingdom of God is within you.

And he said unto the disciples, The days will come,

ment to be observed externally ; the kingdom is already present. This incident is only in Luke.

20. when the kingdom of God cometh. The *Book of Enoch*, written near this time, shews that there were those who expected the kingdom to come soon. John the Baptist and Jesus had both proclaimed its approach. Jesus had now been preaching for two years. Yet people saw no sign of the kingdom.

not with observation: not in such a way that it can be watched with the eyes, i.e. invisibly. A common expectation was that there would be a great demonstration in the sky and a visible descent of the Messiah. At all events a great earthly kingdom with the Messiah's throne and his conquering army was looked for. Our Lord's words here should caution us against taking too literally what he says a little later about his own coming ; he comes really, but invisibly.

21. Lo, here ! or, There !—a sudden local appearance to which attention is drawn. In opposition to this materialistic conception, we are to think of the kingdom diffusing itself everywhere, and therefore not to be detected merely 'here' or 'there'—in one locality or another.

within you: or 'among you.' The Greek preposition will admit of either meaning. It is used by Xenophon in the phrase 'among them.' In one sense it declares the internal, spiritual character of the kingdom ; in the other sense its actual though invisible presence. The context points to the latter meaning. Jesus could not say to a Pharisee, 'The kingdom is within you' ; he might say, 'It is among you'—already present, while Pharisees cannot see it.

xvii. 22-37. *The days of the Son of man.* Jesus tells his disciples that there is a time coming when they will desire in vain the days of his presence. In his day he will be visible as a flash of lightning across the sky. But first must come his suffering and rejection. It will be like the times of Noah and of Lot, people being occupied in their various worldly affairs up to the moment when he is revealed. There will be no time to collect one's goods and chattels. Lot's wife is a warning against hankering after these things. Even to seek to save one's life will be to lose it. Of two people most closely associated, one will be taken and the

when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, 23
 Lo, there ! Lo, here ! go not away, nor follow after *them* :
 for as the lightning, when it lighteneth out of the one 24
 part under the heaven, shineth unto the other part under
 heaven ; so shall the Son of man be in his day. But 25
 first must he suffer many things and be rejected of this
 generation. And as it came to pass in the days of Noah, 26

other left. The disciples ask where ? He answers that the vultures will be where the corpse is. Most of this is only in Luke, but some parts, as will be indicated in the notes, are also in Matthew and Mark.

22. unto the disciples. This discourse is for Christ's own followers.

The days will come : rather 'days will come' ; there is no article. The phrase means, there will be a time when what follows in the text will happen.

ye shall desire. It is the disciples who will desire this.

one of the days of the Son of man : i. e. one of the days when Christ is present, one such day as the disciples were having then. The thought is the same as is expressed elsewhere in the prophecy that they will fast in the days when the bridegroom is taken away (v. 35). It is the longing for Christ's return after his departure.

23. This verse may be explained by comparison with the parallel in Mark (xiii. 21, 22) : 'And then if any man shall say unto you, Lo, here is the Christ ; or, Lo, there ; believe it not : for there shall arise false Christs,' &c. The disciples are warned against false rumours of the return of their Lord.

24. Two ideas of the advent may be suggested by the lightning : (1) its suddenness, (2) its clear visibility. The latter is the more prominent, and it is doubtful whether the former is at all intended. The shining of the lightning all over the sky, not the fact that it comes with a momentary flash, is what the verse describes. This does not contradict verse 20. The *kingdom* does not come with observation. It is already invisibly present. But in the future the *king* will be seen in a way that his disciples cannot mistake.

in his day : a doubtful phrase, as it is omitted by some of the best MSS.

25. first must he suffer. Another prediction of the cross, with the added thought that this is to precede the great revelation of the Son of man.

even so shall it be also in the days of the Son of man.
 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark,
 28 and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they
 29 builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed
 30 them all: after the same manner shall it be in the day
 31 that the Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him
 32 that is in the field likewise not return back. Remember

26. the days of the Son of man: the time of his return.

27. They ate, &c.: carried on their ordinary occupations, regardless of Noah's warnings. There is no hint that these were wrong occupations. The fault lay in disregarding the warnings. See Genesis vi. ff.

28. they bought, they sold, &c. This is not said of Noah's generation. We are now in a more highly developed civilization; therefore among more distractions, when the warning voice is even more completely drowned in the clatter of worldly affairs. Again no sin is mentioned. In neither case are the people punished for being so occupied. The occupations shew that they are not at all expecting what is just about to happen.

29. it rained fire and brimstone, &c. See Genesis xix. 24.

30. revealed: indicating that he is already present invisibly. Then this unseen presence will be manifested. This rather goes to shew that the idea of his coming in the clouds, taken from Daniel (see Mark xiii. 26), is meant to be figurative. The second advent is really a manifestation of the continually present Christ.

31. on the housetop: for the midday siesta. His flight will be more delayed if he enter the house. The staircase would be outside the house.

32. Lot's wife. See Genesis xix. 26. A warning against delay, but with the idea that this is caused by unwillingness to leave what is in the home. Lot's wife is supposed to have been reluctant to forsake her property. Christ's disciple is warned against clinging to such things to the danger of the true life.

Lot's wife. Whosoever shall seek to gain his life shall 33
lose it: but whosoever shall lose *his life* shall preserve
it. I say unto you, In that night there shall be two 34
men on one bed; the one shall be taken, and the other
shall be left. There shall be two women grinding 35
together; the one shall be taken, and the other shall
be left. And they answering say unto him, Where, 37
Lord? And he said unto them, Where the body *is*,
thither will the eagles also be gathered together.

33. See note on ix. 24. This is a repetition of the same saying with slight verbal alterations. The idea of 'seeking' comes in here, instead of simply 'willing' as in the previous passage, suggesting the picture of a fugitive hunting for some secret place where he may hide in the crisis of danger.

gain: *lit.* 'preserve for himself.'

preserve it: *lit.* 'save it alive.'

34. two men on one bed. Matthew (xxiv. 40) has 'two men ... in the field.' In both cases the idea is simply close association in earthly conditions.

the one shall be taken, &c. Two opposite views of the meaning of these words have been suggested: (1) snatched away by death; (2) drawn out of danger, or received by Christ. Both the usage of the Greek word and the context point to the latter meaning. The Greek word is commonly used for accepting, taking to oneself in a favourable way, and therefore sometimes translated 'receive' (e. g. xix. 12). The illustrations of Noah and Lot suggest that those taken are saved, while those left are they who perish. So does the illustration of the vultures which devour the body left out on the battle-field, while that taken away is saved from them.

35. two women, &c.: turning a handmill, as they sit facing one another, so that one passes round the handle to the other. In both cases close association is followed by opposite fates.

36. This verse disappears from the R. V., as it is not in the best MSS. It is taken from Matthew xxiv. 40.

37. Where: not 'Whither will they be taken?' but 'Where will this happen?' as the answer shews.

the body. Matthew (xxiv. 28) has 'the carcase.' Evidently a dead body is meant here, representing the corrupt—like the people in the days of Noah and of Lot—whose destruction must come wherever they are.

the eagles: vultures that hover in flocks over the dead and dying. It is not likely that Jesus is here referring to the Roman

18 And he spake a parable unto them to the end that
 2 they ought always to pray, and not to faint; saying,

eagles to be gathered at the siege of Jerusalem. His language is too comprehensive and too symbolical. Those who are left—the man in the bed, the woman at the mill—will be a prey to destruction, wherever they are; those who are accepted by Christ will be saved. Jesus thus seems to reply: ‘It is no question of locality; it is purely a question of personal condition.’

NOTE.—It is not easy to interpret this series of warning utterances with one consistent application throughout. The idea running through them all is that of ‘the revelation of the Son of man.’ When that occurs these things will happen. But possibly it may occur in various ways. Verse 31 seems to refer to a local earthly danger. We see from the parallel in Matthew (xxiv. 15–20) that this is the siege of Jerusalem. Those in Judæa are to flee to the mountain; it will be bad if the flight is in winter, &c. Among these very local sayings comes the word about ‘him that is on the housetop.’ But then the sayings about one being taken and the other left scarcely apply to a flight. It is just possible that they mean that those who follow the advice now given will be taken out of danger by their escape from Jerusalem, while those who do not follow it will be left to perish. But the language seems to be of a deeper and more mysterious character, referring to some greater advent of Christ for the rescue of his people, when destruction is to fall on those who have not heeded his warnings. In this way it embodies the general principle of all future judgement. Possibly Luke, or the compiler of a document he is following here, has strung together sayings of Jesus on this subject uttered on various occasions and with various immediate bearings, some designed to give specific advice for the time of the siege of Jerusalem, others of wider and more general application to the discriminating judgement that awaits all souls.

xviii. 1–8. *The unrighteous judge.* Jesus gives a parable for the encouragement of prayer. A widow seeks justice from a bad judge, who at first refuses to attend to her, but afterwards does so simply because she wearies him with her appeals. How much more will God do justice to His people who cry to Him continually! It is a question whether Christ will find the requisite faith still in the world on his return. This is only in Luke.

1. **ought:** *lit.* ‘must.’ It is absolutely necessary to pray, and that perseveringly.

always to pray: i. e. under all circumstances, never abandoning prayer in despair.

to faint: because the answer to prayer appears to be delayed.

There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; 3 and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward 4 he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will 5 avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous 6 judge saith. And shall not God avenge his elect, which 7 cry to him day and night, and he is longsuffering over

2. a judge, which feared not God, &c. The man has no regard for right in the sight of God, nor for the good opinion of his fellow men.

3. a widow: a specially helpless person, who could neither move the judge with bribes nor with threats.

Avenge me: better 'do me justice'; i.e. she asks for her cause to be vindicated in opposition to the injustice of her enemy. She is not asking for revenge on him.

5. lest she wear me: a strong word in the Greek, originally meaning to strike under the eye, and so to greatly annoy.

her continual coming. This is the point—persistence.

6. unrighteous: as in R. V., not 'unjust.' It is the generally bad character of the man that is referred to, not the injustice of his decisions.

7. And shall not God, &c. No difficulty would be felt with this parable if we remembered the difference between a parable and an allegory. This is not an allegory, every part of which is to be interpreted metaphorically, but a parable with one main lesson. Here, as in many other cases, it is of the *a fortiori* character. There is no comparison of God with the bad judge, but a designed contrast. If even a bad judge will listen to persistent pleading, how much more will the just and merciful God? If the judge will do this for an unknown widow, how much more will God for His own people?

avenge: 'vindicate'; perhaps with a reference to 'the revelation of the Son of man' referred to in the previous chapter. This great event, with the judgement it will bring, seems to be delayed; and meanwhile God's people suffer persecution and oppression. But He will come speedily to vindicate them.

his elect: His chosen people. The title is used of Israel (e.g. Psalm xxxiii. 12), and then in the N. T. for Christians as the spiritual Israel (e.g. 1 Peter ii. 9).

- 8 them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?
- 9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and set
 10 all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.
 12 I fast twice in the week; I give tithes of all that I get.

8. faith: *lit.* 'the faith'—the faith that is requisite for this persistent prayer.

xviii. 9-14. *The Pharisee and the publican.* Jesus gives the self-righteous a parable. A Pharisee and a publican go up to the temple to pray. The one proudly thanks God for his virtues; the other humbly begs for mercy as a sinner. It is the latter who is justified, for self-exaltation leads to humiliation, but self-humbling to exaltation.

9. trusted in themselves: the fatal fault, instead of trusting in God.

that they were righteous: the excuse for this self-trust. Dr. Plummer cites the Talmud as inveighing against the Pharisaism of those 'who implore you to mention some more duties which they might perform.'

10. went up. The temple was on a hill, 'Mount Moriah,' approached by a magnificent flight of steps.

into the temple: the courts and colonnades, not the sanctuary reserved for priests.

to pray: probably at one of the hours of prayer, such as 12 o'clock (Acts x. 9) or 3 o'clock (Acts iii. 1).

11. stood: the usual posture of the Jews in prayer. Thus Hannah stood praying in the temple (1 Sam. i. 26). Jesus says, 'Whosoever ye stand praying, forgive,' &c. (Mark xi. 25).

prayed. The word is a general term for worship. There is no confession or petition in this prayer. It takes the form of thanksgiving to God, while in reality it is self-congratulation.

as the rest: a phrase illustrating the habit of setting all others at naught just referred to.

12. fast twice in the week. Monday and Thursday were observed by some of the Jews as fast days, though not prescribed

But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

And they brought unto him also their babes, that he should touch them: but when the disciples saw it, they

by the law, which only enjoins fasting for the Day of Atonement (Lev. xvi. 29).

tithes of all. Tithes were enjoined by the law (Num. xviii. 21); but the rule was understood to apply only to farm crops, not to small garden produce, which the Pharisees tithed as a work of supererogation (see Matt. xxiii. 23). This man boasts that he pays tithes on *all* that he possesses.

13. afar off: i.e. far from the Pharisee, too humble to pray near the holy man.

smote. The verb means 'continued to smite.' He was striking his breast again and again in the agony of his self-reproaches.

a sinner: *lit.* 'the sinner.'

14. justified: not 'made righteous,' but 'treated as righteous'; therefore for a sinner equivalent to forgiveness. The word is familiar to us in the writings of Paul. It is interesting to find it more often in the Gospel of Luke, the companion of Paul, than in the other Gospels. It occurs five times in Luke, twice in Matthew, not at all in Mark or John.

every one that exalteth, &c. This saying occurred in xiv. 11.

xviii. 15-17. *Babes brought to Jesus.* Babes are brought to Jesus to be touched by him. His disciples object, but Jesus tells them to permit it. These children are typical citizens of the kingdom of God. None can enter but they who come as little children.

At this point the great portion of Luke, which is peculiar to that Gospel, breaks off, and we have parallels in Matthew and Mark for the rest of the chapter. Here then Luke returns to the second Gospel as his principal authority, though still inserting what he gets from other sources. For this section cf. Matthew xix. 13-15 and Mark x. 13-16.

15. their babes. Matthew and Mark have 'children.'

that he should touch them. Matthew has 'lay his hands

- 16 rebuked them. But Jesus called them unto him, saying,
Suffer the little children to come unto me, and forbid
17 them not: for of such is the kingdom of God. Verily
I say unto you, Whosoever shall not receive the kingdom
of God as a little child, he shall in no wise enter therein.
18 And a certain ruler asked him, saying, Good Master,

on them, and pray.' According to Buxtorf, it was not unusual among the Jews for mothers to bring their infants when one year old to a Rabbi for his blessing.

rebuked them. From Matthew it would appear that this was owing to their annoyance at the interruption of an interesting conversation. A discussion about questions of marriage and divorce (Matt. xix. 1-12) was going on at the time. No doubt our Lord was glad of the diversion.

16. forbid them not: *lit.* 'do not continue to forbid them.

of such: not only children, but the childlike.

17. receive the kingdom: as the rule of God in the heart.

enter therein: as the region of the Divine rule.

This verse occurs in Mark in the same connexion as in Luke, but not in Matthew. In that Gospel it comes earlier, on the occasion of the dispute for pre-eminence, when Jesus set a little child in the midst of his disciples (Matt. xviii. 3).

xviii. 18-23. *The great test.* Addressing Jesus as 'Good Master,' a ruler asks what he is to do to inherit eternal life. Jesus tells him that only God is good, and reminds him of the commandments. These he has always kept. Jesus tells him that he lacks one thing, and bids him give all to the poor and become a disciple. He is greatly distressed at hearing this, being very rich. In both Matthew and Mark this narrative follows the incident of the children brought to Jesus.

18. a certain ruler. According to Matthew (xix. 22) he was a young man. Yet he could not have been very young to have been made a ruler—whether of the central Sanhedrin or of the local synagogue. Besides, in verse 21 he speaks of his youth as though it were past. Though not very young in years, his manner in eagerly running to Jesus, as Mark (x. 17) describes it, shews him to be young in his ways; and the whole scene indicates a youthful spirit of enthusiasm and a naïve immaturity of experience.

Good Master. Instead of this, Matthew (xix. 16, 17) has the word 'good' in another place. There the inquirer says: 'Master, what good thing shall I do?' &c., and Jesus answers accordingly: 'Why askest thou me concerning that which is good?' If this

what shall I do to inherit eternal life? And Jesus said 19
unto him, Why callest thou me good? none is good, save
one, *even* God. Thou knowest the commandments, Do 20
not commit adultery, Do not kill, Do not steal, Do not
bear false witness, Honour thy father and mother. And he 21
said, All these things have I observed from my youth up.
And when Jesus heard it, he said unto him, One thing 22

were the correct version of our Lord's words, it would be quite intelligible. But the very difficulty of the narrative as it stands in Luke, and also in Mark, the primitive Gospel, suggests that in Matthew we have an attempt to smooth this difficulty, and that we must adhere to the text as we have it here. The ruler addresses Jesus in a shallow, unthinking style.

to inherit eternal life? See note on x. 25, where the same question was put to Jesus by a lawyer.

19. Why callest thou me good? In the Greek the emphasis is on the adjective 'good,' not on the pronoun 'me': 'Why callest thou me *good*?' The word is never found as a title of a Rabbi. It is now used hastily and superficially. Jesus would have the man think, and not employ it so lightly.

none is good, save one, even God. Here we come to the difficult saying, the perplexity occasioned by which no doubt gave rise to the simpler words in Matthew as a correction. Two opposite explanations have been offered in supplying the inference Jesus wished to be drawn from his language. (1) *Therefore Jesus is God.* He should not be addressed as good until his Divinity is recognized. But would he demand this of a stranger, while as yet his most intimate disciples had scarcely come to discern the truth about his nature? (2) *Therefore Jesus is not good.* That is an impossible position. He never confessed sin, always claimed innocence. What then did he mean? Probably that as God is the centre and source of goodness and the only one absolutely good in Himself—for Christ's goodness is dependent on his union with his Father (see John v. 19)—the title of goodness is not to be given lightly to any one.

21. All these things, &c. There is no suspicion of falsehood or hypocrisy. The man had scrupulously observed the ten commandments. He was of respectable character. Of course his words imply a superficial view of what the commandments require.

22. One thing: not poverty, but self-renunciation. Jesus nowhere teaches that poverty is essential to salvation, though he declares that there is a blessing for the poor (see note on vi. 20).

thou lackest yet : sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven :
 23 and come, follow me. But when he heard these things,
 24 he became exceeding sorrowful ; for he was very rich. And Jesus seeing him said, How hardly shall they that have
 25 riches enter into the kingdom of God ! For it is easier for a camel to enter in through a needle's eye, than for

But he makes self-renunciation an absolutely necessary condition (see ix. 23). Reading the ruler's heart, Jesus sees that in his case this must involve the renunciation of all his property. In Matthew the applicant says : 'What lack I yet?' and Christ's requirement that he sell all is an answer to that question.

treasure in heaven. Heaven will be the bank, holding and preserving safe his true treasure (cf. xii. 33, 'a treasure in the heavens that faileth not'). He will be 'rich towards God' (xii. 21).

come, follow me. This action is to follow the renunciation. The apostles had left all to follow Jesus. The ruler is invited to imitate their sacrifices in order that he may share their privileges.

23. exceeding sorrowful : a strong phrase in the Greek. He was bitterly disappointed. Luke does not add what he then did, nor does Mark ; but in Matthew it is said that 'he went away,' unable to make the great sacrifice.

xviii. 24-30. *The great difficulties of the rich.* Jesus laments the difficulty of rich men entering the kingdom of God. In answer to his hearers, who feel discouraged by this teaching, he says that God can make possible what is humanly impossible. Peter reminds Jesus that he and his companions have left all to follow him. Jesus declares that everybody who does this shall be amply compensated both now and hereafter.

24. How hardly : a rare word in the Greek, found nowhere else in the Bible except in the parallels to this passage in Matthew and Mark. It signifies a painful difficulty, an agony of obstruction.

25. easier for a camel, &c. Shakespeare's *Richard II* exclaims :—

'It is as hard to come, as for a camel
 To thread the postern of a small needle's eye.'

This popular explanation of the metaphor, which takes the needle's eye to be the name of the small gate for foot passengers by the side of the larger gate for animal traffic, is without foundation. The words must be taken in their obvious sense.

a rich man to enter into the kingdom of God. And they 26 that heard it said, Then who can be saved? But he 27 said, The things which are impossible with men are possible with God. And Peter said, Lo, we have left 28 our own, and followed thee. And he said unto them, 29 Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive 30 manifold more in this time, and in the world to come eternal life.

The Talmud has the metaphor of an elephant going through a needle's eye to express an impossibility. Compare the hyperbolical expression, 'Ye blind guides, which strain out the gnat, and *swallow the camel*' (Matt. xxiii. 24); physically impossible, yet rationally intelligible.

26. Then who can be saved? Not because all are rich; but because the saying reveals the inherent hardness of entrance to the kingdom. According to the best MSS. of Mark (x. 24), Jesus had himself spoken of this in general terms, saying, 'How hard is it to enter into the kingdom of God!'

27. impossible: as verse 25 suggests, not simply difficult. **with men.** This may mean either (1) in the opinion of men, or (2) within human limits, as far as human power goes. No doubt the latter is our Lord's meaning here. Human judgement does not pronounce it impossible for a rich man to be saved; on the contrary, it overvalues the power of wealth. But Jesus has just been surprising his hearers with his own startling teaching on this point. He must mean then that if the rich man were left to human influences only, it would be impossible for him to be saved.

possible with God. Therefore rich men are not condemned to be outside the pale of grace.

28. Peter: forward to speak, as usual.

30. manifold more. Mark (x. 30) adds: 'houses, and brethren, and sisters, and mothers,' &c., apparently referring to the fellowship of the church. He also adds the significant words 'with persecution.'

in this time: *lit.* 'in this season.' In the present life and in the world as it is now Christians have ample compensations for all the sacrifices they make—compensations of the kind referred to in verse 22; not material wealth, as Job had it at the end of his trial, according to the old Jewish conception of justice, children

- 31 And he took unto him the twelve, and said unto them,
Behold, we go up to Jerusalem, and all the things that
are written by the prophets shall be accomplished unto
32 the Son of man. For he shall be delivered up unto the
Gentiles, and shall be mocked, and shamefully entreated,
33 and spit upon: and they shall scourge and kill him:
34 and the third day he shall rise again. And they under-

and property again; still real wealth, because real sources of happiness.

the world to come: rather 'the age to come.' The expected Messianic age was spoken of by the Jews as 'the age to come.' This includes the resurrection and future life of those dying before it has come, who will thus enter into its joy in the state of the eternal life.

xviii. 31-34. *The approaching suffering, death, and resurrection of Christ described.* Jesus tells the Twelve that they are now going up to Jerusalem, where the prophecies concerning him will be fulfilled. He will be delivered up to the Gentiles, maltreated, killed, and will rise again. The disciples do not understand.

This is the third announcement of these events in Luke. The first was made at Cæsarea, on the occasion of Peter's confession (ix. 22); the second, after the descent from the transfiguration mountain (ix. 44).

31. the twelve. In each of the two previous cases the announcement was made only to these chosen disciples. The expression 'he took unto him,' &c., implies that our Lord called them apart for the express purpose of making this declaration, not only repeating what he had said before, but amplifying it.

by the prophets: *lit.* 'through,' by their instrumentality, the prediction really coming from God.

unto the Son of man: better '*for* the Son of man,' connecting this phrase with the words 'all the things that are written.' They are written for Christ, with reference to him. Thus we read, 'All the things that are written by the prophets for the Son of man shall be accomplished.'

32. the Gentiles: a new point, not referred to before. Jesus, a Jew, will be given up to the heathen by his own people. The details of maltreatment that follow are more explicit than the previous announcements.

33. the third day. This is more exact than Mark (ix. 31), where we read, 'after three days.'

34. they understood none of these things. The same was

stood none of these things; and this saying was hid from them, and they perceived not the things that were said.

And it came to pass, as he drew nigh unto Jericho, 35 a certain blind man sat by the way side begging: and 36 hearing a multitude going by, he inquired what this meant. And they told him, that Jesus of Nazareth 37 passeth by. And he cried, saying, Jesus, thou son of 38

said of the disciples on the occasion of the second announcement (ix. 45).

xviii. 35-43. *A blind man at Jericho cured.* As Jesus approaches Jericho, a blind beggar inquires what the passing of a multitude meant. Learning that Jesus is there, he appeals to him as the son of David to have mercy on him, and that with persistence, even though some rebuke him. Jesus asks what he wants. The man prays for the gift of sight. This Jesus grants him, and he follows our Lord, full of gratitude.

35. as he drew nigh. This must mean as he approached the city. Matthew (xx. 29) and Mark (x. 46) both say that this was when Jesus was going out of the city. The variation is undeniable, and the accounts cannot be harmonized at this point. But of course it is quite immaterial.

Jericho: situated in the southern part of the Jordan valley, formerly called the 'city of palm trees' (Deut. xxxiv. 3). The story of its siege is well known (see Joshua vi.). It resulted in the total destruction of the city, which was rebuilt in the days of Ahab (1 Kings xvi. 34). Jericho was an important place in the time of our Lord. The site of the city is at *Tell es-Sultan*, a mile and a half from modern Jericho.

a certain blind man. Mark (x. 46) gives his name 'Bartimæus, the son of Timæus.' According to Matthew (xx. 30) there were two blind men. Calvin therefore suggests that Bartimæus met Jesus on his entrance to the city, and then went for the other blind man, and that both were healed as Jesus was leaving the city. This is very artificial dealing with the plain narratives. It is better to accept them as varying accounts of one simple incident.

36. a multitude: the caravan of Galilæan pilgrims going up to the passover, and taking the route by the Jordan valley to avoid Samaria.

38. thou son of David: according to Luke the first public recognition of Jesus as the Messiah.

39 David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David,
 40 have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come
 41 near, he asked him, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my
 42 sight. And Jesus said unto him, Receive thy sight:
 43 thy faith hath made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

19 And he entered and was passing through Jericho.
 2 And behold, a man called by name Zacchæus; and he
 3 was a chief publican, and he was rich. And he sought

39. rebuked him: as an obtrusive beggar. The people would suppose that he was only asking for alms, in accordance with a very common and annoying custom in the East, where beggars, many of them blind, and some only pretending to be blind, waylay the traveller and sometimes follow him a long distance with whining appeals.

42. thy faith: especially seen in calling Jesus the son of David, when the multitude had only described him as Jesus of Nazareth.

xix. 1-10. *Zacchæus.* A rich publican named Zacchæus, being small in stature, climbs into a sycomore tree to see Jesus as he passes through Jericho. Jesus looks up and tells Zacchæus that he is coming to be his guest, at which the people all make complaint. When in his house Zacchæus promises great generosity to the poor, and ample amends for his extortions; and Jesus declares that salvation has come to his house, since the Son of man came for the express purpose of saving the lost. This narrative is only found in Luke.

1. entered. It was within the city of Jericho that Zacchæus waited to see Jesus.

was passing: on the way to Jerusalem.

2. Zacchæus. The Talmud mentions a Zacchæus at Jericho of a later date, possibly a descendant of Luke's Zacchæus.

a chief publican: a superior officer in the customs, supervising the collectors. Both as a frontier city through which

to see Jesus who he was ; and could not for the crowd, because he was little of stature. And he ran on before, 4 and climbed up into a sycomore tree to see him : for he was to pass that way. And when Jesus came to the 5 place, he looked up, and said unto him, Zacchæus, make haste, and come down ; for to-day I must abide at thy house. And he made haste, and came down, and 6 received him joyfully. And when they saw it, they 7 all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto 8 the Lord, Behold, Lord, the half of my goods I give to

merchandise passed, and on account of its own trade in balsam, Jericho would be likely to have an important custom-house.

and he was rich : perhaps owing to extortion, as verse 8 may suggest. His wealth makes his carelessness about his dignity, in his eagerness to see Jesus, the more remarkable.

3. the crowd : another reference to the multitude of people now accompanying Jesus. We read of this at xviii. 36. The same people made up the procession in the triumphal entry to Jerusalem. They would be Galilæan pilgrims going up to the passover.

4. a sycomore tree : the fig-mulberry, not our sycomore ; a tree with fruit like figs, and leaves like those of the mulberry tree. Canon Tristram remarks that, with its short trunk and lateral branches forking in every direction, it would be easy to climb.

5. Zacchæus : a rare instance in which a name appears. Jesus may have heard of this man before, and some of the people may now have pointed him out in his strange position. The evangelist does not say that he was trying to hide himself in the tree. He had climbed it simply that he might see Jesus, regardless of what people would think of his action.

7. all murmured. Observe Luke's favourite word 'all,' so often met with in this Gospel. It was not only among scribes and Pharisees that the complaint was made. All the people, i. e. the pilgrims from Galilee, objected.

a sinner : simply assumed to be such because a publican.

8. Behold, Lord, the half of my goods I give, &c. This may mean that Zacchæus was in the habit of practising the extraordinary generosity he here describes. But more probably his words indicate his intention to do so. The present of the verb

the poor ; and if I have wrongfully exacted aught of any
 9 man, I restore fourfold. And Jesus said unto him,
 To-day is salvation come to this house, forasmuch as he
 10 also is a son of Abraham. For the Son of man came
 to seek and to save that which was lost.
 11 And as they heard these things, he added and spake

is used to indicate that he has formed the resolution. He speaks of giving half his *goods*, not half his income, as though contemplating a distribution of his property. Besides, the reference to restoring fourfold what is wrongly extorted could not apply to a constant habit. Nobody would make extortions at all under such circumstances. Lastly, it is less likely that Zacchæus is boasting of his settled habits than that he is proving himself a new man at the coming of Jesus to his house.

fourfold: all the law required of a thief caught and punished (Exod. xxii. 1). In a case of voluntary restitution it was enough to restore the property with the addition of one-fifth of its value (Lev. vi. 5 ; Num. v. 7).

9. To-day is salvation come: evidenced by Zacchæus' public announcement of his gifts to the poor and his ample restitution to the wronged.

this house. The family are included in the blessing of the head of the house.

a son of Abraham: though a publican, and therefore entitled to his share in the benefits Jesus brings to 'the lost sheep of the house of Israel.' This is remarkable in the Gentile Gospel of Luke. We must understand that Jesus is replying to Jewish complaints against his friendliness with a publican. Even a publican is a Jew ; then he must not be excluded from the Jew's privileges.

10. A great announcement of the chief purpose of our Lord's mission, similar to that which he made when complaint was raised against his dining with another publican, Levi, and when he spoke of himself as the physician needed by the sick (v. 31, 32).

xix. 11-27. *The parable of the Pounds.* To correct the expectation of the immediate coming of the kingdom of God, Jesus gives a parable shewing what must be attended to first. A nobleman, on leaving his estate for a time, entrusts ten of his servants with ten pounds to trade with during his absence. On his return he finds that all but one of the servants have made use of the money to profit in various degrees ; he commends them for so doing, and rewards them by giving them posts of government proportionate to their successful trading. But one servant has

a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went 12

not traded with his pound, and this man simply gives it back, with a complaint of his lord's stern and, as he considers, unreasonable character. The lord blames him, telling him that on his own estimate of his master's character he should have employed the money profitably. The pound is to be taken from him and given to the servant who has won ten pounds. This is objected to, but the lord declares that gifts will be in accordance with what is already possessed. Quite another subject comes into the parable and runs along with this main topic. The citizens revolt during the lord's absence; for this, on his return, he orders them to be slaughtered.

This parable is very like the parable of the Talents in Matthew (xxv. 14-30). For this reason, and since each Gospel contains only one of these parables, it has been suggested that they are different versions of the same parable. They agree in the main idea of a trust for which people are afterwards called to account, when one man is found not to have utilized the money committed to him. But in the parable of the Talents the amount of money is much larger than in that of the pounds. Moreover, different sums are there given to the various custodians according to their several abilities, and all but the negligent man just double their portion. In the parable of the Pounds all receive the same—one pound each; but they vary in the profit they make with it. The parable in Matthew teaches the use to be made of various gifts; that in Luke the various amounts of advantage that different men will make with similar gifts. Further, the parable of the Pounds introduces the incident of the rebellious citizens and their punishment. So distinct is this feature from the rest of the parable as to raise the question whether we have here two parables fused together, so that the incident of the rebels really belongs to a separate parable. If it was in the parable as our Lord originally spoke it, we must understand this to be twofold in its lessons, one part relating to Christians and their responsibilities, the other primarily to the Jews in their rejection of Christ, and so afterwards to all others who reject him.

11. This gives a reason for both parts of the parable—the responsibility of Christ's people, and the guilt of the Jews in rejecting him. The coming of the kingdom will bring a judgement on the misconduct in both cases. But it will not be immediate; and meanwhile there are responsibilities to be attended to.

12. A certain nobleman. Archelaus had gone to Rome to receive his kingdom from Tiberias the emperor some thirty years

into a far country, to receive for himself a kingdom, and
 13 to return. And he called ten servants of his, and gave
 them ten pounds, and said unto them, Trade ye *herewith*
 14 till I come. But his citizens hated him, and sent an
 ambassage after him, saying, We will not that this man
 15 reign over us. And it came to pass, when he was come
 back again, having received the kingdom that he com-
 manded these servants, unto whom he had given the
 money, to be called to him, that he might know what
 16 they had gained by trading. And the first came before
 him, saying, Lord, thy pound hath made ten pounds
 17 more. And he said unto him, Well done, thou good
 servant : because thou wast found faithful in a very little,

before this (Josephus, *Ant.* xvii. 9. 3). It is likely that our Lord is alluding to that event. In interpreting the parable we must take the absence of the nobleman to represent the 'time after our Lord's death, before his return to judge the world. It is then that he is entering into his kingdom, for it is during this time that the rule of Christ is being established in the world.

13. ten servants: slaves.

of his: *lit.* 'of himself'—his own slaves, intimate household servants.

pounds: the Greek *mina*, not a coin, but a sum of money, consisting of 100 *drachmae*, and valued at £3 11s. The talent was worth sixty times this amount.

Trade ye. The word 'occupy' of the A.V. is there used in an old English sense now obsolete. The Greek word means 'do business.'

14. his citizens: distinct from the servants. The nobleman is a ruler under some supreme authority, like the Herods under Rome.

sent an ambassage. When Archelaus was at Rome for the purpose of obtaining a grant of the kingdom of Judæa, the Jews sent an ambassage of fifty to oppose his suit. It would seem that our Lord is alluding to that event.

15. having received the kingdom: therefore now invested with full authority.

16. ten pounds more. This man has made 1,000 per cent. by trading, and so turning over the money again and again to profit. His is the most successful trading.

have thou authority over ten cities. And the second ¹⁸ came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. ¹⁹ And another came, saying, Lord, behold, *here is* thy ²⁰ pound, which I kept laid up in a napkin: for I feared ²¹ thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He saith unto him, Out of thine own mouth ²² will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore ²³ gavest thou not my money into the bank, and I at my coming should have required it with interest? And he ²⁴ said unto them that stood by, Take away from him the

17. over ten cities: in the distribution of the government, now that the kingdom has been received. The reward of good service in small things is a much larger trust and a much greater responsibility, not ease and self-indulgence, not the Mohammedan Paradise of luxuries, but promotion to higher service.

18, 19. five pounds . . . five cities. The comparatively smaller profit, indicating less ability or energy, is rewarded with a comparatively smaller responsibility.

20. another: *lit. 'the other.'* In the parable of the Talents there were only three servants.

I kept laid up, &c.: carefully preserved, not risked or squandered, a matter of self-satisfaction to the servant.

21. for I feared thee: dreaded to trade with the money lest it might be lost—a cowardly shrinking from responsibility.

austere: harsh. The excuse in the parable of the Talents is remarkably similar (see Matt. xxv. 24), strongly suggesting that this is but another version of the same parable.

22. Out of thine own mouth. The servant's opinion of his master may have been libellous. But if it were to be accepted, it should have made him all the more careful, because the harsh master will be especially exacting.

23. into the bank: *lit. 'on the table,'* i. e. the banker's. That would have secured the money, and at the same time brought in some interest.

24. Take away. We lose powers and faculties that we do not use.

- pound, and give it unto him that hath the ten pounds.
- 25 And they said unto him, Lord, he hath ten pounds.
- 26 I say unto you, that unto every one that hath shall be given ; but from him that hath not, even that which
- 27 he hath shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.
- 28 And when he had thus spoken, he went on before, going up to Jerusalem.
- 29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount of*
- 30 Olives, he sent two of the disciples, saying, Go your way

25. they said, &c. Who said this? Probably the eager listeners to the parable, interrupting Jesus.

26. If the previous verse must be assigned to Christ's hearers, this verse must be his reply, spoken in his own person.

27. Here the parable is resumed, announcing the doom of the Jews, and of all who reject Christ as the Jews were doing.

xix. 28-40. *The entry into Jerusalem.* On approaching Jerusalem among the villages on the Mount of Olives, Jesus sends for a colt. When objection is made to its being taken, the messengers say that their Lord needs it, according to his previous instructions. They cast their cloaks on the colt, and Jesus rides on it, some spreading their cloaks in the way. Thus he descends the Mount of Olives, while the people praise God and hail Jesus as the coming king. When some of the Pharisees would have this stopped, Jesus replies that if the people are silent the very stones will cry out. This incident is in all four Gospels : one of the few incidents in the Synoptics that John also records.

28. going up to Jerusalem: from Jericho, by the mountain pass, where the man fell among thieves, in the parable of the good Samaritan.

29. Bethphage. The site is not identified. It must be near Bethany. Possibly it is the name of the district in which the village of Bethany was situated, or perhaps it is another name for Bethany itself. Bethany—now identified as the village of *el-'Azariyeh* (the place of Lazarus)—on the SE. slope of the Mount of Olives.

the mount of Olives: a gently rising hill on the east of Jerusalem, separated from the city by the valley of the Kidron,

into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any one ask you, 31 Why do ye loose him? thus shall ye say, The Lord hath need of him. And they that were sent went away, and 32 found even as he had said unto them. And as they 33 were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath 34 need of him. And they brought him to Jesus: and 35 they threw their garments upon the colt, and set Jesus thereon. And as he went, they spread their garments in 36

and forming part of the circuit of hills that stand like a rampart round Jerusalem.

30. the village: probably Bethphage, if that is a separate village, since only this place, not Bethany, is named in Matthew's account of the incident (see Matt. xxi. 1).

ye shall find: probably because Jesus had previously arranged for this with the owner of the animal.

a colt. Matthew (xxi. 2) mentions an ass as well as its colt, probably because of Zechariah's prophecy, which names both. Luke and Mark mention only the colt. John (xii. 14) says: 'Jesus, having found a young ass, sat thereon.'

whereon no man ever yet sat. So the ark was drawn by cattle 'on which there had come no yoke' (1 Sam. vi. 7). This suggests a symbolical, ceremonial riding. No doubt it was with the deliberate intention of claiming Zechariah's prophecy which is quoted in Matthew (xxi. 5): 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass' (see Zech. ix. 9).

31. The Lord hath need of him: this would only be a sufficient explanation if the owner were a friend of Jesus. He must have been such, and possibly the message was a watchword arranged between them.

35. they threw their garments: perhaps the two disciples; but the word is used indefinitely in the next verse for the people generally.

36. they spread their garments: the people generally, the disciples and the Galilæan pilgrims, do this in a great outburst of enthusiasm, as they see that at length the long-expected public announcement of the Messiahship of Jesus is to be made. Luke

37 the way. And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had
 38 seen; saying, Blessed *is* the King that cometh in the name of the Lord: peace in heaven, and glory in the
 39 highest. And some of the Pharisees from the multitude
 40 said unto him, Master, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41 And when he drew nigh, he saw the city and wept

does not refer to the branches from trees that Mark (xi. 8) tells us the people tore down and strewed in the way.

37. the mighty works: the great miracles.

38. The people's song is given variously in all four Gospels. The words we have here are echoes from the Psalms. In all the accounts one essential idea is present: Jesus is hailed as king. This is the first public recognition of him as the Christ, as the Jewish Messiah. Evidently he willingly accepted it. The daring of this action, in view of the pronounced enmity of the Jerusalem authorities, is very remarkable. Jesus must have known that it would hasten his death.

40. the stones will cry out: the popular enthusiasm is irrepressible. What Jesus forbade after feeding the multitudes with the loaves and fishes (John vi. 15) he now permits, because now there is no danger of a popular insurrection; the forces arrayed against him are too strong for that. Therefore at the very last he permits himself to be hailed as king, and the joy of the Galilæan pilgrims is exuberant.

xix. 41-44. *Jesus weeping over Jerusalem.* When the city comes into view, Jesus weeps over it, lamenting its blindness to its impending fate, which he now describes.

41. he saw the city. Three roads go over the Mount of Olives from the east. The principal road and the easiest, and therefore that likely to be followed by the pilgrims, runs across a little to the south of the summit. There is a point on this road where, as the traveller turns the corner of a rock, part of the city suddenly bursts into view. Dean Stanley has indicated this point as the precise spot where Jesus stood when he wept over Jerusalem—one of the few exact sites where we may know our Lord once stood.

over it, saying, If thou hadst known in this day, even 42
 thou, the things which belong unto peace! but now
 they are hid from thine eyes. For the days shall come 43
 upon thee, when thine enemies shall cast up a bank
 about thee, and compass thee round, and keep thee
 in on every side, and shall dash thee to the ground, 44
 and thy children within thee; and they shall not leave
 in thee one stone upon another; because thou knewest
 not the time of thy visitation.

And he entered into the temple, and began to cast 45

wept: wept aloud, not merely shed tears as at the grave of Lazarus, for which another word is used by John (xi. 35).

42. If thou hadst known: an unfinished sentence, all the more impressive on that account: 'Oh, if only thou hadst known!' then indeed warning might have been taken, and the ruin averted.

43. the days shall come: better 'days shall come'; there is no fixed time, but the thing will happen some day.

a bank. The Greek word means primarily a 'stake,' then a 'palisade,' and so a 'rampart.' We learn from Josephus that the Romans under Titus erected siegeworks round Jerusalem, some of them on the Mount of Olives.

44. shall not leave in thee one stone upon another: a prediction practically fulfilled in the complete overthrow of the city after the siege. It is true that excavators find parts of the temple foundations, of the city walls, &c., still *in situ*. Jesus spoke popularly; and in the popular sense of his words what he said was realized, i. e. the utter destruction of the city.

the time: more exactly, 'the season'; then was the opportunity to learn wisdom.

thy visitation: i. e. by God. When God came to bring deliverance by turning the Jews from their sins, that is, in the coming of Christ.

xix. 45-48. *The Purification of the temple and its effect on the Jews.* Jesus enters the temple and expels the traders, vindicating it as a house of prayer. He teaches there every day; while the priests now unite with other leading men to seek his death, but find this difficult owing to his immense popularity. This is narrated in Matthew and Mark; also in John (ii. 13-17), where, however, it is placed quite early in our Lord's life. Here it appears as his first public action in Jerusalem after claiming to be the Christ. He comes as Christ to purge his Father's house.

46 out them that sold, saying unto them, It is written, And my house shall be a house of prayer : but ye have made it a den of robbers.

47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of
48 the people sought to destroy him : and they could not find what they might do ; for the people all hung upon him, listening.

45. the temple : i. e. the vast sacred enclosure of courts and colonnades.

began to cast out. According to the more detailed account in Mark (xi. 11, 15-18), he merely looked round on what was going on the first day, and returned the next day to expel the traders. Luke is more concise ; his Gentile readers would not be so interested in the Jerusalem temple as Peter, Mark's authority for his narrative. We learn from Mark that the traders were selling doves, which were used as sacrifices by the poor.

46. It is written, &c. The quotation is from Isaiah lvi. 7.

a house of prayer. The buyers and sellers only regarded it as a place for sacrifices. The quieter, more spiritual use of the temple was neglected and hindered. Mark (xi. 17) completes the quotation from Isaiah, giving the words 'for all the nations.' As the buying and selling would take place in the outer parts of the temple, where alone Gentiles were allowed, it would be their prayers especially that would be hindered by the noisy traffic. Thus Jesus was vindicating the rights of the Gentiles. It is a curious fact that Luke, the Gentile evangelist, did not notice this.

a den of robbers : not only because robbing God of His due, but doubtless because the poor, among whom the doves were sold, were often imposed upon.

47. teaching daily in the temple. We read more often of this in John. Now at the very last the Synoptics record such teaching also. The outer courts and colonnades were used by Rabbis for teaching. As a boy Jesus had found Rabbis teaching there (ii. 46).

the chief priests : indignant at the cleansing of the temple, which they regarded both as a rebuke to themselves and as a usurpation of their rights. They were mostly Sadducees. Thus at last even the indifferent, aristocratic Sadducees united with the scribes, who were mostly Pharisees, in plotting against Jesus.

48. This verse shews us why it was found necessary to use Judas to betray Jesus.

And it came to pass, on one of the days, as he was **20**
 teaching the people in the temple, and preaching the
 gospel, there came upon him the chief priests and the
 scribes with the elders; and they spake, saying unto him, **2**
 Tell us: By what authority doest thou these things?
 or who is he that gave thee this authority? And he **3**
 answered and said unto them, I also will ask you a ques-
 tion; and tell me: The baptism of John, was it from **4**
 heaven, or from men? And they reasoned with them- **5**
 selves, saying, If we shall say, From heaven; he will say,
 Why did ye not believe him? But if we shall say, From **6**

xx. 1-8. *Jesus questioned as to his authority.* On one occasion, while Jesus is teaching in the temple, the Jewish authorities question him as to what right he has to act as he does. He replies by asking them a question as to the source of John the Baptist's mission, which they shrink from answering. Thereupon he declines to reply to their inquiry. This is also in Matthew (xxi. 23-27) and Mark (xi. 27-33).

1. chief priests. Since the temple purification these men now take the lead in the opposition to Jesus.

with the elders: the members of the Sanhedrin, or great council.

2. By what authority. The Jewish rulers were expected to test the claims of a prophet (see Deut. xviii.). They were within their right in putting this question to Jesus. What right had he, a Galilean peasant, to set up as a teacher of new doctrine in the temple, much more to interfere with what was going on there?

these things: especially the temple purification.

4. The baptism of John. Jesus frequently met question with question. This was not merely a device to avoid giving a direct reply himself; it cleared the ground and threw his questioners back on considerations that ought to be first settled. This question about John the Baptist was no mere diversion. It was quite relevant to the occasion. John came as a prophet. Then why had not the Jewish rulers examined his credentials and pronounced on them as they now propose to do in our Lord's case? That was an earlier case, and should be settled first. Besides, the settlement of it would go far to determine the question now raised, for John had borne witness to Jesus.

5. Why did ye not believe him? John had been a popular prophet; but the Jerusalem aristocrats had not accepted him—at

men ; all the people will stone us : for they be persuaded
 7 that John was a prophet. And they answered, that they
 8 knew not whence *it was*. And Jesus said unto them,
 Neither tell I you by what authority I do these things.
 9 And he began to speak unto the people this parable :
 A man planted a vineyard, and let it out to husbandmen,

all events, not practically and really, for they had not responded to his call to repentance.

6. all the people will stone us. This shews the strong hold the memory of John had on the minds of the people even after his death.

7. that they knew not: a cowardly reply that quite silenced any further pursuit of the question as to the authority of Jesus.

xx. 9-18. *The parable of the Vineyard.* A man having planted a vineyard lets it out to husbandmen and leaves them in charge. At the time of grapes he sends a succession of servants for his share of the produce, but in each case the husbandmen roughly handle the messenger and send him back empty. Finally the son of the owner is sent, and he is killed on the ground that thus the husbandmen will secure the inheritance for themselves. The lord of the vineyard will surely punish such conduct with death. The hearers are dismayed ; but Jesus concludes with a verse from the Psalms about a rejected stone becoming the head of the corner, and a warning of dangerous consequences to those who are opposed to it. This parable is also in Matthew (xxi. 33-46) and Mark (xii. 1-12) with variations. Most of the narrative that now follows is in all three Synoptic Gospels.

9. A man: representing God, when we interpret the parable.

planted: therefore had the greatest right of ownership. Israel and her privileges had their origin in God.

a vineyard. This illustration would well suit the scenery round Jerusalem with its vine-clad, terraced hills, just as the agricultural imagery of the parables of the Sower, the Tares, the Mustard Seed, would suit the plain of Gennesaret, where those parables were given. In Isaiah v. 1-7 Israel is God's vineyard that is blamed for bringing forth wild grapes. Here the vineyard is not blamed, but the accusation falls on the cultivators. The vine cannot represent Israel here, since it is not Israel that God hands over to other cultivators for better returns. It must be the kingdom of God with its privileges which was first entrusted to Israel and her leaders, and then taken from them and handed over to the Christian Church.

husbandmen: not the Jews, but the Jewish leaders, priests, scribes, rulers, as verse 19 shews.

and went into another country for a long time. And at 10
 the season he sent unto the husbandmen a servant, that
 they should give him of the fruit of the vineyard: but
 the husbandmen beat him, and sent him away empty.
 And he sent yet another servant: and him also they beat, 11
 and handled him shamefully, and sent him away empty.
 And he sent yet a third: and him also they wounded, 12
 and cast him forth. And the lord of the vineyard said, 13
 What shall I do? I will send my beloved son: it may
 be they will reverence him. But when the husbandmen 14
 saw him, they reasoned one with another, saying, This
 is the heir: let us kill him, that the inheritance may be
 ours. And they cast him forth out of the vineyard, and 15

went into another country. The idea is necessary for the completion of the parable. It is not to be pressed in the interpretation. All that is meant is that God entrusted the privileges and responsibilities of His kingdom to certain men, allowing them scope for free action with corresponding responsibility. Still the late Jewish doctrine of the Divine transcendence, banishing the idea of God to distant heavens, was to the popular mind equivalent to His withdrawal.

10. at the season: the time of the vintage.

a servant: a slave. These servants, sent one after another, evidently represent the succession of O. T. prophets.

the fruit. The rent was to be paid in kind.

beat him. In both Matthew and Mark these servants are killed. Luke, which we have seen is throughout the more sunny, cheerful Gospel, presents us with a less severe version of the parable.

13. my beloved son. In the earlier parables Jesus had not spoken of himself. Now, after the triumphal entry to Jerusalem, he does not hesitate to speak of his own nature and claims. This later teaching in the Synoptics exactly agrees with the fuller teaching of John's Gospel on the Divinity of Christ. Still even in Luke (iii. 22) Jesus had been pointed out as God's 'beloved Son' as early as his baptism. It is in the later period that he himself speaks of this openly.

14. let us kill him. Thus Jesus lets it be seen that he is aware of the intention of the Jewish rulers to put him to death.

that the inheritance may be ours. Both priests and scribes

killed him. What therefore will the lord of the vineyard
 16 do unto them? He will come and destroy these husband-
 men, and will give the vineyard unto others. And when
 17 they heard it, they said, God forbid. But he looked
 upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to
 pieces; but on whomsoever it shall fall, it will scatter
 him as dust.

19 And the scribes and the chief priests sought to lay

desired to have full control of their people's religion. The coming of Jesus threatened this. If he were out of the way their influence, as they supposed, would be undisturbed.

16. destroy these husbandmen: another warning of the overthrow of the Jewish state. In Matthew—but not in Mark—the answer to Christ's question is given by the bystanders.

others. If the husbandmen represent Israel, these 'others' must be the Gentiles; but if they represent the Jewish leaders, the 'others' must be the apostles and later Christian teachers and leaders.

17. head of the corner: the corner of a building where two walls meet. Quoted from Psalm cxviii. 22; one of the 'Hallel' psalms sung at this passover season, possibly based on an actual fact in the building of Zerubbabel's temple. In the Psalm it refers to Israel; now it is to be seen applying to Christ. It is referred to Christ by Peter twice (Acts iv. 11; 1 Pet. ii. 7), and also by Paul (Eph. ii. 20).

18. Every one that falleth, &c.: as though the stone were a stumbling-block. The reference is to unbelief in Christ. This by itself brings disaster.

on whomsoever it shall fall: referring to Christ's return in power for judgement. This will mean awful ruin for his enemies. It is bad to be opposed to Christ. It will be worse for him to be opposed to us.

scatter him as dust: rather 'scatter as chaff.'

xx. 19-26. *Tribute to Cæsar.* The Jewish leaders seek to arrest Jesus, but fear the people. So they send out spies who try to catch him in his speech. First they ask him whether it is lawful to pay taxes to Cæsar. Seeing their trickiness he asks for a *denarius*, and, pointing out what is stamped on it, bids the

hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. And they watched him, and sent forth 20 spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. And they 21 asked him, saying, Master, we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest the way of God: Is it lawful for us 22 to give tribute unto Cæsar, or not? But he perceived 23 their craftiness, and said unto them, Shew me a penny. 24 Whose image and superscription hath it? And they said,

people render to Cæsar what is due to him, and also to God His due. In Mark (xii. 13-17) this incident follows the parable of the Vineyard, as in Luke; Matthew (xxii. 1-14) has the parable of the Wedding Feast between the two passages.

19. scribes and the chief priests: these two great parties now united against our Lord, as in verse 47.

for they perceived, &c. This led to fear of the people, who, seeing the application of the parable to the rulers, might turn on them and lynch them, since Jesus had just declared that these men aimed at his death.

20. feigned themselves to be righteous: i.e. pretended to come innocently.

the governor: the Roman procurator, Pilate. If it could be contrived so that Pilate should interfere, the Jewish leaders would escape the popular vengeance, because the blame of the murder of Jesus would be attached to the Imperial Government. For this reason a charge of treason must be created. Matthew says that the Herodians, the party in favour with the Romans, were concerned in this plot.

21. acceptest not the person: a Hebraism, referring to personal favouritism apart from justice. Though spoken hypocritically, this is a testimony to our Lord's fearless independence.

22. tribute: the capitation tax paid by all alien subjects of Rome. Judas the Gaulanite, a Zealot leader, had raised an insurrection on this very question in A.D. 6. The attempt is to suggest to Pilate that Jesus is a similar insurgent leader.

24. a penny: a *denarius*. See note on vii. 41.

Whose image, &c. The Cæsar would be Tiberius, if the coin

25 Cæsar's. And he said unto them, Then render unto
Cæsar the things that are Cæsar's, and unto God the
26 things that are God's. And they were not able to take
hold of the saying before the people : and they marvelled
at his answer, and held their peace.

27 And there came to him certain of the Sadducees, they

were a recent one. Jewish coins had no images, and Jewish scruples were so far respected that Roman coins without images were allowed for Palestine. But in order to flatter Tiberius, Herod Philip had coins struck with the emperor's head on them. Probably the *denarius* produced was one of these coins.

25. render unto Cæsar, &c. By accepting the coinage of Rome the Jews were acknowledging the rights of the Roman government over them. Thus the implied answer is that it is lawful to pay this tribute to Cæsar, for those who thus accept Cæsar's rule.

and unto God. The claims of God and of Cæsar are not mutually destructive, as the fanatical Zealots contended. Thus the attempt to make out Jesus to be a rebel leader fails by his refusing to be confounded with the Zealot party. A deeper lesson lies in his startling addition about what is due to God. This he insists on just after the parable that shews the neglect of duty to God by the Jewish leaders.

xx. 27-40. Sadducees and the resurrection. Certain Sadducees ask Jesus whose husband a woman will be in the resurrection, if in obedience to the Levirate law seven brothers have married her in succession. He replies that the marriage relation will not continue after the resurrection. Then he proceeds to prove the truth of the resurrection from the incident of Moses at the burning bush, since there we read of the God of patriarchs who had died ; for they whom God owns as His people must be alive.

27. certain of the Sadducees : the party of the priests, aristocratic, conservative, worldly, and sceptical of spiritual mysteries. Their chief ground of opposition to the Pharisees was their rejection of tradition, the sheet-anchor of Pharisaism, in favour of a literal interpretation of the O. T. Thus they denied the development of doctrine. Now the doctrine of the resurrection belonged to the later Judaism. It is scarcely ever hinted at in the O. T. apart from the late book of Daniel. Therefore the Sadducees rejected it. But it was popular with the people, and therefore for Jesus to be discredited with regard to this doctrine would undermine his influence. The question raised by the Sadducees

which say that there is no resurrection ; and they asked him, saying, Master, Moses wrote unto us, that if a man's 28 brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore seven brethren : and 29 the first took a wife, and died childless ; and the second ; 30 and the third took her ; and likewise the seven also left 31 no children, and died. Afterward the woman also died. 32 In the resurrection therefore whose wife of them shall 33 she be ? for the seven had her to wife. And Jesus said 34 unto them, The sons of this world marry, and are given in marriage : but they that are accounted worthy to 35 attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage : for neither can 36 they die any more : for they are equal unto the angels ; and are sons of God, being sons of the resurrection. But 37 that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God

was meant to throw ridicule on the doctrine by bringing forward its supposed absurd consequences.

28. Moses wrote, &c. : a reference to the law in Deuteronomy xxv. 5-10, at this time universally ascribed to Moses.

34. The sons of this world : *lit.* 'of this age,' the present age, as distinguished from the new age after the resurrection. The phrase is a Hebraism, meaning 'the people of this age.'

35. accounted worthy, &c. : implying that the resurrection and the new age are only for such.

that world : *lit.* 'that age,' the new age of the resurrection life.

36. equal unto the angels : i.e. as immortal, perhaps also as being sinless, but the former is the dominant idea, as the previous clause—'for neither can they die any more'—suggests.

sons of the resurrection : a Hebraism, meaning 'resurrection people.'

37. even Moses : the Sadducees, rejecting late traditions, had appealed to the law of Moses. Jesus replies that even the writings attributed to Moses bear witness to a future life. The reference is to Exodus iii. 6.

of Abraham, and the God of Isaac, and the God of Jacob.
 38 Now he is not the God of the dead, but of the living :
 39 for all live unto him. And certain of the scribes answer-
 40 ing said, Master, thou hast well said. For they durst
 not any more ask him any question.

41 And he said unto them, How say they that the Christ
 42 is David's son? For David himself saith in the book of
 Psalms,

The Lord said unto my Lord,
 Sit thou on my right hand,
 43 Till I make thine enemies the footstool of thy feet.

38. The argument is that since God here speaks of Himself as the God of men who died long ago, these must now be living. He is not a God of the past, He is concerned with present life. It has been objected, however, that in the original Hebrew the phrase simply means the God whom the patriarchs used to worship during their life on earth. Even if that be so, Jesus would have the Sadducees know that God will not let those perish who truly worship Him. If He cares to own them, as in this passage, He will surely keep them alive.

xx. 41-44. *David's son.* Jesus asks, how can the Christ be David's son, as people say, since David called him Lord?

41. How say they, &c. Popular opinion, supported by the teaching of the Rabbis, and resting on O. T. prophecy, e. g. Jeremiah xxiii. 5 : 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch,' &c.

42. David himself saith, &c. : Psalm cx. 1. O. T. scholars now maintain that this Psalm was not David's, but was probably written by an anonymous poet about 143 B. C. to celebrate the accession to priestly and kingly power of Simon Maccabæus. But some say this must be wrong, because Jesus here says the Psalm is David's. Now nothing can be more mischievous in this connexion or more irreverent than to drag in the name of our Lord to support a particular view of Biblical criticism. The result must be to undermine faith in Christ. It is only reasonable to suppose, and only honest to confess, that Jesus in his human limitations shared the opinions of his people about the historical origin of the O. T. writings. His mission was not to bring a revelation of Biblical criticism. We have no more reason to suppose that he anticipated this science than that he anticipated the geology or the chemistry of our own age.

David therefore calleth him Lord, and how is he his 44 son ?

And in the hearing of all the people he said unto his 45 disciples, Beware of the scribes, which desire to walk in 46 long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts ; which devour widows' houses, and for a pre- 47 tence make long prayers : these shall receive greater condemnation.

44. David therefore, &c. The argument is suited to the hearers, quite apart from the critical question of the authorship of the Psalm. The Jews took it for granted that David wrote the Psalm. Yet they applied it to David's son. How could they do that ? Jesus would have them go on to the natural inference.

how is he his son ? This has been taken in two ways : (1) That the Christ cannot be David's son. But Jesus never denied it on any other occasion ; he seemed to accept it, e. g. from the blind man at Jericho (xviii. 38). (2) That the Christ must have a mysterious higher nature, so that even his earthly ancestor could hail him as Lord. This is the more natural interpretation. Jesus hints at an O. T. prophecy which only the doctrine of the super-human nature of the Christ can satisfy.

xx. 45-47. Warning against the scribes. Jesus warns against the scribes, who are very pompous and self-important, but who act dishonestly and hypocritically.

46. the scribes. See note on v. 21. Matthew (xxiii. 2) adds the Pharisees. In Mark (xii. 38), as in Luke, the description is only assigned to the scribes. No doubt most of these scribes were Pharisees.

long robes : garments used at festivals. The word for robes is that used in the parable of the Prodigal Son (xv. 22) for the best robe.

chief seats. See note on xi. 43.

47. which devour widows' houses : either (1) as honoured citizens made trustees of widows, and then abusing their position by appropriating funds committed to their charge ; or (2) as lawyers in practice consuming the property of widows in probate cases ; or (3), more probably, as revered teachers imposing on the hospitality of widows, and obtaining presents from them by working on their religious feelings.

greater condemnation : i. e. greater than the condemnation of other people, even publicans and sinners.

- 21 And he looked up, and saw the rich men that were
 2 casting their gifts into the treasury. And he saw a certain
 3 poor widow casting in thither two mites. And he said
 4 Of a truth I say unto you, This poor widow cast in more
 4 than they all: for all these did of their superfluity cast
 in unto the gifts: but she of her want did cast in all the
 living that she had.
 5 And as some spake of the temple, how it was adorned

xxi. 1-4. *The widow's mites.* Jesus, while watching the rich men casting their offerings into the temple treasury, sees a widow cast in two mites. He declares that she is giving more than all the others, because she only is making a real sacrifice to provide her gift. This is also in Mark (xii. 41-44), but not in Matthew.

1. he looked up. Possibly, as Dr. Plummer suggests, he had been sitting with downcast or closed eyes, wearied with the long discussion. Mark tells us that he was seated.

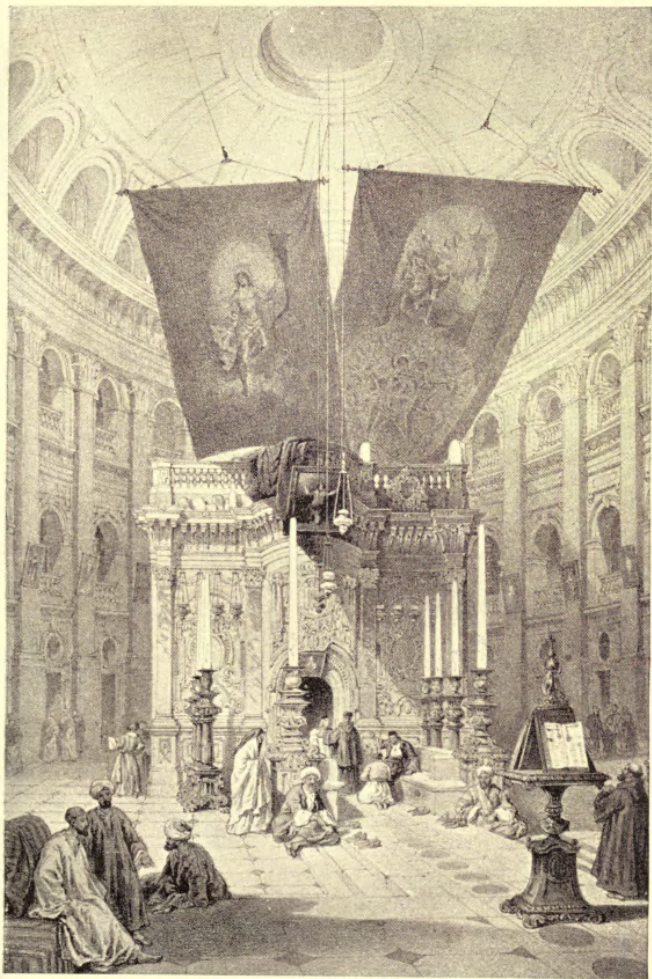
the rich men: so frequently appearing in an unfavourable light in Luke. According to Mark, Jesus was watching the crowd of worshippers and observing what the rich among them did.

the treasury. There were thirteen trumpet-shaped chests in the court of the women at the temple for the reception of free-will offerings, each bearing the name of the special fund to which its contents were devoted. Thus the widow could select the particular destination of her mites, and if she chose divide them between two objects.

2. two mites. For the value of these coins see note on xii. 59. Two mites constituted the smallest sum it was considered lawful for anybody to give.

3. more than they all: this does not imply that the widow made the largest possible sacrifice. If the rich young ruler had followed the advice of Jesus and given all his property to feed the poor, he would have given incomparably more than this widow, because he would have made a sacrifice of what might last a lifetime; while her gift, if she had retained it, could purchase but one poor morsel of food. But the point of the comparison is found in the fact that the rich men did not even make that small sacrifice. They gave of their superfluity what they could well spare, and did not feel it. She gave all she had, and felt it, for she had not another farthing with which to buy a crust of bread. The lesson is that the value of a gift depends on the sacrifice it involves.

xxi. 5-9. *The temple to be destroyed.* While some are admiring



Drawing by David Roberts, R.A.

THE SHRINE OF THE HOLY SEPULCHRE

with goodly stones and offerings, he said, As for these 6 things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. And they asked him, saying, 7 Master, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass? And he said, Take heed that ye be not led astray: 8 for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them. And when 9

the splendour of the temple, Jesus declares that it will be completely destroyed. Asked when this is to be, he warns against being deceived by delusive signs and expecting it too soon.

5. the temple: as rebuilt by Herod, of vast size and great splendour. Wilson, of the Palestine Exploration Fund, describes it as 'a building longer and higher than York Cathedral, standing on a solid mass of masonry almost equal in height to the tallest of our church spires' (*Recovery of Jerusalem*, p. 9; see also Josephus' elaborate description of the temple, *Wars*, v. 5).

goodly stones: the traveller to-day is amazed at the huge stones that are found in its foundations.

offerings: *lit.* 'consecrated things.' Among these Josephus mentions Herod's golden vine with bunches as tall as a man. Tacitus, describing Jerusalem, says that 'a temple of immense wealth was there' (*Hist.* v. 12).

6. there shall not be left here one stone, &c. Jesus had said this of the city when lamenting over it from the Mount of Olives (xix. 44). Now his words apply to the temple. After the siege of Jerusalem Titus wished to save the temple, but he was too late. A soldier had flung a lighted brand into it, and it was burnt to the ground.

7. they asked him. Mark, who is more full in his details here, tells us that Jesus was seated on the Mount of Olives over against the temple with Peter, James, John, and Andrew; and that then this question was put to him by the four disciples (see Mark xiii. 3).

8. in my name: not professing to be disciples of Jesus Christ, or messengers from him, as the next sentence shews, but actually claiming to be the Christ, coming therefore in our Lord's name in the sense that they claim it for themselves.

I am he: the Christ. Three men, Dositheus, Simon Magus, and Menander, though not claiming to be the Jewish Messiah, were anti-Christ, arrogating for themselves some of the rights and position assigned to our Lord in Christian teaching.

ye shall hear of wars and tumults, be not terrified : for these things must needs come to pass first ; but the end is not immediately.

10 Then said he unto them, Nation shall rise against
11 nation, and kingdom against kingdom : and there shall be great earthquakes, and in divers places famines and pestilences ; and there shall be terrors and great signs
12 from heaven. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you
13 before kings and governors for my name's sake. It shall
14 turn unto you for a testimony. Settle it therefore in

9. wars and tumults. Both Josephus and Tacitus describe the forty years between our Lord's time and the year 70 A.D., when Jerusalem was destroyed, as full of war and disorder.

xxi. 10-19. Coming troubles. Jesus proceeds to specify more in detail what troubles will be seen before the end, first mentioning great public calamities, and then warning his disciples of persecution. This will turn out to be a witness to the truth. They are not to be anxious as to how they shall conduct themselves when put on trial, for he will help them. They will be terribly treated, and in some cases suffer martyrdom. Yet they will come to no real harm, and if they have patience they will win their lives in the end.

10. Nation shall rise against nation, &c. It has been said that this would be impossible under the Roman government. But in point of fact it did happen repeatedly, as in the war between Aretas the Arabian ethnarch and Herod the tetrarch.

12. before all these things. Jesus now proceeds to speak of the troubles to befall his own disciples. These will come before the great national calamities.

lay their hands on you : a technical expression for a legal arrest.

the synagogues : for local examination before the synagogue elders. Persecution by the Jews is here described.

before kings and governors : referring to persecution through the secular courts and under pagan authority.

13. for a testimony : i. e. to the truth of Christ and his gospel. The fidelity of the confessors will bring this truth to light and do honour to it.

your hearts, not to meditate beforehand how to answer : for I will give you a mouth and wisdom, which all your ¹⁵ adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by parents, and ¹⁶ brethren, and kinsfolk, and friends ; and *some* of you shall they cause to be put to death. And ye shall be ¹⁷ hated of all men for my name's sake. And not a hair of ¹⁸ your head shall perish. In your patience ye shall win ¹⁹ your souls.

14. not to meditate beforehand : similar to the directions previously given (xii. 11, 12), where it is promised that the Holy Spirit shall prompt the right defence. Here Jesus promises that he himself will give his disciples the needful assistance. This only refers to the confessor's answer in the law courts. It has nothing to do with the question of meditating on Christian truth in preparation for teaching others.

15. mouth : a Hebraism, meaning power of utterance. This, joined to wisdom, means ability to express oneself, added to the gift of wisdom to determine what should be said.

16. even by parents : the most cruel form of persecution, but not unknown among the Jews.

17. hated of all men : i.e. by all men. Verified in early Christian history, where the Christians are treated by their pagan neighbours as 'enemies of the human race.' Their refusal to join in idolatrous and dissolute popular festivals, their shunning the obscene theatre and the cruel amphitheatre, and their preaching of coming judgement led to their being regarded by the Romans as gloomy misanthropists. Tacitus tells us that it was in reliance on this unpopularity of the Christians that Nero selected them as the victims on whom to throw the blame of the fire of Rome (*Ann.* xv. 44).

18. not a hair, &c. Jesus could not mean this to be taken literally, because he had just told his disciples that some of them would be put to death. Still they would not come to the very slightest real harm.

19. In your patience : rather 'in your endurance.' By facing and accepting the persecution the disciples will gain the victory in the end.

win : not merely possess : it is something to be obtained by means of the conflict as the prize of endurance.

souls : better 'lives,' i.e. in the resurrection, in the future world. There the faithful disciples will have their lives, which

20 But when ye see Jerusalem compassed with armies,
 21 then know that her desolation is at hand. Then let
 them that are in Judæa flee unto the mountains; and
 let them that are in the midst of her depart out; and let
 22 not them that are in the country enter therein. For

would have been forfeited by apostasy. See note on ix. 24. Instead of this saying, Matthew (xxiv. 13) and Mark (xiii. 13) have: 'He that endureth [the verbal form of the Greek word rendered "patience" in Luke] to the end, the same shall be saved.'

xxi. 20-24. *The doom of Jerusalem.* The spectacle of armies gathering round Jerusalem will be the sign of her approaching ruin. Then safety must be found in flight. Jesus commiserates the lot of mothers with young babes in the horror of those times. Great calamities will fall on the Jews, and their city will be trampled down by Gentile powers, till the time of the Gentiles is completed.

20. Jerusalem compassed with armies: *lit.* 'being compassed,' i. e. while the armies are in the very act of gathering round the city, and when there is still an opportunity of escaping. In Luke this very explicit phrase takes the place of the vague expression repeated from Daniel, 'the abomination of desolation,' in Matthew (xxiv. 15) and Mark (xiii. 14). Luke's definite language here and again in verse 24, when contrasted with the more obscure and general terms of the parallel passages in the two other Synoptic Gospels, has given rise to the opinion that this Gospel was written after the destruction of Jerusalem. If that be so, it would seem that Luke has interpreted by the light of history, for the benefit of Theophilus and other Gentile readers, the more general terms clothed in more Jewish imagery which we find in Matthew and Mark, and which therefore must be considered closer to the original form of our Lord's language. This is more probable than that Luke's distinct language has been rendered obscure by Matthew and Mark.

her desolation, &c.: a prediction that the siege will end in the destruction of the city. Thus forewarned, the disciples can act accordingly.

21. in Judæa: i. e. the whole district round about Jerusalem.

unto the mountains: limestone hills abounding in caves where refugees could hide, as David when a fugitive from Saul hid with his men in these same mountains.

in the midst of her. Eusebius says that the Christians of Jerusalem made their escape before the siege to Pella in Peræa, in accordance with the warning of an 'oracle' (*Hist. Eccl.* iii. 5).

them that are in the country: perhaps meaning people whose residence is in Jerusalem working out on their farms or

these are days of vengeance, that all things which are written may be fulfilled. Woe unto them that are with ²³ child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, ²⁴ and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be ²⁵

vineyards, for whom it will not be safe to return home to fetch away property, &c.; but more probably country people, flying before the march of the Roman army, who might think they would find safety within the walls of the city. They are warned against attempting to do so.

22. all things which are written: referring to O. T. prophecies, e. g. Micah iii. 12: 'Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.'

24. The various statements of this verse are only found in Luke. **they shall fall, &c.** Josephus states that 1,100,000 perished in the siege, and that 97,000 were carried away into captivity. Josephus is accustomed to exaggerate when dealing with figures, and it is manifest that he must be doing so here. Still there was wholesale destruction and slavery of the survivors.

trodden down of the Gentiles: Gentile possession of Jerusalem, insulting it.

the times of the Gentiles: *lit.* 'seasons of the Gentiles,' their special occasions or opportunities, i. e. either occasions of judgement, when they in turn shall be overthrown, or opportunities of grace, during which they are being brought into the kingdom. The latter seems the more likely meaning, since the phrase is found only in Luke, the Gospel that most enlarges on the graciousness of the good news for the Gentiles.

fulfilled: 'completed': when these seasons have come to an end.

xxi. 25-28. *The coming of the Son of man.* After the completion of the seasons of the Gentiles there will be great signs in heaven and on earth with alarming times. Then the Son of man will be seen coming in power and splendour. For Christ's disciples that will be the time of deliverance.

It is to be observed that Luke distinctly separates the great events of the second advent from the destruction of Jerusalem, as they are not divided in the other Synoptic Gospels, placing the seasons

signs in sun and moon and stars ; and upon the earth
 distress of nations, in perplexity for the roaring of the sea
 26 and the billows ; men fainting for fear, and for expecta-
 tion of the things which are coming on the world : for
 27 the powers of the heavens shall be shaken. And then
 shall they see the Son of man coming in a cloud with
 28 power and great glory. But when these things begin to
 come to pass, look up, and lift up your heads : because
 your redemption draweth nigh.

of the Gentiles between, and thus indicating a considerable interval. Writing after the destruction of Jerusalem, as perhaps was not the case with the other Synoptic writers, he was in a position to see the distinction of two events that were run together in their minds, and so the better to disentangle the reports of our Lord's sayings on the two subjects and assign them severally to their right places.

25. signs in sun and moon and stars. It is quite in accordance with the custom of prophecy to take these words metaphorically, e.g. Isaiah xiii. 10 : ' For the stars of heaven and the constellations thereof shall not give their light : the sun shall be darkened in his going forth, and the moon shall not cause her light to shine '—where the context shews that the troubles connected with the overthrow of Babylon are thus poetically described. Eclipses of sun and moon and falling meteors represent great changes in the regular course of events. Similarly 'the roaring of the sea' points to ocean tempests as symbolical of great commotion, danger, and terror among men.

26. powers of the heavens : not angels. Evidently the language points to the physical heavens, the starry regions, perhaps as metaphorical of governments, or more generally of ruling influences of all sorts, which are unsettled in times of great revolutions.

27. Plainly predicting a return in power and splendour. But it is not reasonable to take the language literally, to teach that Jesus will come visibly with material clouds, if the other prophetic words of the passage are metaphorical. See note on ix. 26.

28. lift up your heads : as though they had been bowed while the tempest swept over them.

your redemption. The word is used here in its most general sense, meaning deliverance from all the troubles before enumerated. But it will naturally introduce its deeper meaning. When Christ comes he will bring full deliverance, perfect salvation to his people.

And he spake to them a parable: Behold the fig tree, 29
 and all the trees: when they now shoot forth, ye see it 30
 and know of your own selves that the summer is now
 nigh. Even so ye also, when ye see these things coming 31
 to pass, know ye that the kingdom of God is nigh.
 Verily I say unto you, This generation shall not pass 32
 away, till all things be accomplished. Heaven and earth 33
 shall pass away: but my words shall not pass away.

xxi. 29-33. *The lesson of the trees.* As the sprouting of the trees is recognized for a sign that summer is near, so the appearance of the signs of which Jesus has spoken should make his people know that the kingdom of God is near. The accomplishment of Christ's predictions is to take place before the generation then living passes away.

29. the fig tree, and all the trees. Matthew (xxiv. 32) and Mark (xiii. 28) only have 'the fig tree.' It has been conjectured that the addition 'and all the trees' comes in Luke for the benefit of people in countries where the fig tree is not known.

30. know of your own selves: from your own observation, without being told. So it should be when the signs Jesus has just described appear.

31. the kingdom of God is nigh. This seems to be equivalent to the statement in verse 28: 'Your redemption draweth nigh,' in the full realization of the kingdom and the triumph of Christ at his return.

32. This generation. This must mean the people then living, not 'mankind,' nor 'the Jews,' as some have suggested. Thus we read: 'This generation is an evil generation. . . . Even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation' (xi. 29, 30). The same idea occurs unmistakably in ix. 27: 'There be some of them that stand here,' &c., plainly meaning that some of the people then present are to see what is predicted.

till all things be accomplished. It is difficult to reconcile these words with verse 24: 'And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled,' which points to some time after the destruction of Jerusalem. We must suppose them to refer to the time of that event, which in Luke is separated from the second advent by a considerable interval. The only alternative is to identify the second advent with the destruction of Jerusalem, as it seems to be identified in Matthew and Mark.

- 34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare:
 35 for so shall it come upon all them that dwell on the face
 36 of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.
 37 And every day he was teaching in the temple; and

xxi. 34-38. *Warnings against unpreparedness.* Jesus warns his disciples against self-indulgence and worldly care, in view of the sudden coming of the great day. They are to watch with prayer that they may be prepared to meet the Son of man. Jesus teaches in the temple every day, and lodges at night on the Mount of Olives.

34. surfeiting: *lit.* 'nausea.'

cares of this life: first self-indulgence, then anxiety, are named as the two great branches of worldly absorption.

35. dwell: *lit.* 'sit,' as at their ease.

all the earth. This might be translated 'all the land.'

36. to stand: i. e. not to quake and shrink, to be able to face the Son of man. In the Wisdom of Solomon v. 1 we read: 'Then shall the righteous man stand in great boldness.'

37. every day: from Sunday till Thursday in the last week.

lodged in the mount: at the garden of Gethsemane.

NOTE.—The contents of this chapter, and their parallels in Matthew and Mark, have been called 'The Apocalypse of Jesus.' Some critics consider this to be a Christian or even a Jewish Apocalypse, not originated by our Lord, but erroneously assigned to him by the church of later times. The language is very like that of other Apocalyptic literature, especially that of the *Book of Enoch*. But this theory is beset with difficulties. It is very unlikely that all three evangelists would be deceived to so great an extent. No trace of the supposed original Apocalypse can be found. Moreover, sayings of kindred nature are met with among the teachings of Jesus in other parts of the Gospels (e.g. Luke ix. 26, 27; xii. 40; xiii. 35; xvii. 22-37; and parallel passages). It is most improbable that all these come from some foreign source. The difficulty of interpretation rests chiefly on the apparent confusion between the destruction of Jerusalem and the coming of Christ for final victory and judgement. But, as we have seen, it is possible that his separate teachings on these two subjects

every night he went out, and lodged in the mount that is called *the mount* of Olives. And all the people came ³⁸ early in the morning to him in the temple, to hear him.

Now the feast of unleavened bread drew nigh, which ²² is called the Passover. And the chief priests and the ² scribes sought how they might put him to death; for they feared the people.

And Satan entered into Judas who was called Iscariot, ³

were run together in the traditions of the early Christians. We have observed a distinction drawn by Luke that is not noted by the other evangelists, in the separation at verse 24. Dr. Russell in *The Parousia* maintained that the whole was fulfilled at the destruction of Jerusalem. But he had to strain the words about the coming of the Son of man to confine them to that event.

PASSION AND DEATH, xxii, xxiii.

xxii. 1-6. *Judas's treason.* As the passover approaches, the Jewish authorities seek means for putting Jesus to death. Judas, now possessed by Satan, offers to betray Jesus, and is promised a money payment for doing so.

1. the feast of unleavened bread: when all leaven is excluded from Jews' houses for a week, commencing at the 14th Nisan, about our Easter.

called the Passover: an explanation for Luke's Gentile readers. The festival was associated in the law with the deliverance of Israel in Egypt at the time of the slaying of the firstborn (see Exod. xii.); but these associations appear to have been grafted on to an older harvest festival, the feast following the early barley harvest (see Lev. xxiii. 10-14).

2. the chief priests and the scribes: the two rival parties in the Sanhedrin united against Jesus.

feared the people. The popularity of our Lord's teaching in the temple, especially among the Galilæan pilgrims, made the most public places the safest for him.

3. Satan entered. This is not in Matthew or Mark, but in John xiii. 2 it is stated that the purpose to betray his Master was put into the heart of Judas by the devil. Luke's stronger language does not point to demoniacal possession. In the Gospels Satan is always distinct from the demons of epilepsy and insanity. He is the tempter. Nor does he come apart from man's will. Satan entering is the result of man surrendering to the temptation and permitting the dominance of evil over his actions.

Judas. See note on vi. 16.

- 4 being of the number of the twelve. And he went away,
and communed with the chief priests and captains, how
5 he might deliver him unto them. And they were glad,
6 and covenanted to give him money. And he consented,
and sought opportunity to deliver him unto them in the
absence of the multitude.
- 7 And the day of unleavened bread came, on which the

4. communed with: *lit.* 'talked with.' It is a pity our Revisers have retained a phrase which to the modern reader conveys religious associations.

captains: the officers of the temple guard. The scribes previously mentioned, at verse 2, are not brought into this bargain with Judas. It was an affair of the temple authorities only.

5. money. The word for money here is 'silver,' as at 1 Timothy vi. 10, not 'copper,' the word used by Mark in the incident of the contributions to the temple treasury (xii. 41). The 'thirty pieces of silver' are only mentioned in Matthew (xxvi. 15).

6. in the absence of the multitude: or 'without a tumult.'

xxii. 7-13. *Preparation for the feast.* On the day for the removal of leaven Jesus sends Peter and John to prepare for the passover. In reply to their inquiry where this is to be, he bids them follow a man with a pitcher of water, and enter the house where he goes in. There they are to inquire for the guest-chamber and make ready. This they do, finding all as Jesus has described.

7. the day of unleavened bread: the 14th Nisan, the day when leaven was removed from the house. This was done by 3 p.m., to be safe with a margin of three hours before sunset, which would be about 6 p.m. at that time of the year. This phrase makes it quite clear that, according to Luke, Jesus did not anticipate the time of the feast, as some have supposed in order to reconcile the Synoptic accounts with John. Our evangelist does not merely say that Jesus ate the passover; he distinctly places that act (verses 15 ff.) after mentioning the day in which the lamb 'must' be slain, plainly meaning, as necessitated by the requirement of the law. But in John it appears as though the feast were still future when Jesus was crucified. Thus we read that the Jews 'entered not into the palace, that they might not be defiled, but might eat the passover' (John xviii. 28), &c. Possibly these references in the fourth Gospel apply to the whole passover week that followed the eating of the lamb.

passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the

the passover must be sacrificed: the slaying of the lambs at the temple by the priests.

8. he sent Peter and John, &c.: only in Luke.

10. a man bearing a pitcher of water: unusual in the East, where water is drawn and carried by women. This seems to have been a sign previously agreed upon between Jesus and the householder. The extreme dangerousness of the situation calls for great caution. Jesus does not wish to be arrested before eating the passover with his disciples.

11. the goodman of the house: the householder who is found in the house, not the same person as the man with the pitcher, who would be a slave.

The Master: shewing that the householder was a friend.

the guest-chamber: the Greek word that is rendered 'inn' in the account of the nativity (ii. 7).

12. a large upper room: built over the smaller rooms below, reserved for guests or for social gatherings.

furnished: *lit.* 'strewn,' i. e. with the cushions spread out on the benches, indicating that the room has been put ready for use.

xxii. 14-20. *The Lord's Supper.* At the proper time Jesus sits down to the passover meal with his apostles, telling them that he has eagerly looked forward to the occasion. It will be the last before he meets them again in his kingdom. He hands them a cup after giving thanks for it. Then he breaks bread and hands that to

15 apostles with him. And he said unto them, With desire
 I have desired to eat this passover with you before
 16 I suffer: for I say unto you, I will not eat it, until it
 17 be fulfilled in the kingdom of God. And he received
 a cup, and when he had given thanks, he said, Take

them, calling it his body, and bidding them do this in remembrance of him. Similarly he gives a cup, describing it as the new covenant in his blood. Accounts of the Lord's Supper are given in the three Synoptics (see Matt. xxvi. 20-29; Mark xiv. 22-25), and by Paul in 1 Corinthians xi. 23-25. John (xiii. 1. 2) mentions the Paschal meal, but not the institution of the Lord's Supper.

14. the hour: for the passover, i.e. just after sunset (Exod. xii. 8), 'between the two evenings' (marg.), between sunset and dark, in the twilight.

he sat down: reclining on a bench. There would be three tables placed as three sides of a square, with the benches on the further side of them, the opening of the square being available for a servant to bring in the dishes.

15. Only in Luke.

16. until it be fulfilled: fully realized and perfected, as though the passover were a prophecy and an imperfect anticipation of the great feast of the kingdom.

17. And he received: implying that the cup had been handed to him.

a cup. Only Luke mentions this cup before the bread in the account of the supper, though Paul twice names the cup before the bread when making general references to the Lord's Supper (1 Cor. x. 16, 21). Luke mentions a cup further on after the bread (at verse 20) in the place where the other accounts have the cup. Were there then two cups? There were four or even five cups handed round at the Jewish passover. It has been suggested that this cup is the second in the feast, that which is followed by eating the unleavened bread. Then Luke's second cup would be the third of the Jewish feast, that which follows the bread. But this implies that the Lord's Supper was the same meal as the passover. But the cup mentioned in verse 20 was 'after supper.' Besides, Luke mentions the thanksgiving previous to the first reference to a cup, as he does in connexion with the distribution of the bread, but not when he again speaks of the cup. Therefore it would seem that the first reference to the cup introduces the new special ordinance which our Lord here grafts on to the passover. If so, we must say that Luke inverts the order. Then when he again refers to the cup he supplements what he has previously said about it, but perhaps means this to

this, and divide it among yourselves : for I say unto you, 18 I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took 19 bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given

apply to the same cup, so that there was only one cup. We have no reason to suppose that any importance was attached to the order in which the two elements were given. The cup comes before the bread in the directions about the Eucharist in the *Didachè*, a church manual to be dated perhaps about the end of the first century. Possibly Luke had two accounts before him, one placing the cup before the bread, the other after.

given thanks. The person presiding at the passover feast gave thanks.

divide it among yourselves. All partook of the cup, as all partook of the bread.

18. I will not drink from henceforth. Did Jesus himself drink of the cup on this occasion? If it is a part of the passover feast, *yes*, for verse 15 implies that he partook of the feast. In that case he must mean here that he will not take it again till the kingdom comes. But if only one cup was referred to, the answer must be *no*. He did not eat the bread that represented his body, or drink the wine that represented his blood. In either case his meaning is that he will have no more festivities till he rejoices in the completed kingdom.

19. bread: a loaf, a flat cake of unleavened bread.

brake it. Being unleavened it would be hard, like a biscuit. But bread was always broken among the Jews, not cut.

This is my body. The metaphorical language could not be misunderstood by Jews. Jesus said 'I *am* the light,' 'I *am* the door,' 'I *am* the way.' In the O. T. we read 'All flesh *is* grass' (Isa. xl. 6), where the simple verb 'to be' evidently introduces a metaphor. Analogously we may understand our Lord's words here to mean 'This represents my body.'

given for you. Since it is not 'given *to* you' we must understand a vague reference to sacrifice, later more explicitly mentioned with reference to the cup. It is not simply Christ giving his body to feed his disciples. He gives it on their behalf.

All accounts contain the famous words, 'This is my body.' But they vary in other respects thus :—

Luke : 'This is my body which is given for you : this do in remembrance of me.'

Paul : 'This is my body which is for you : this do in remembrance of me.'

20 for you : this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for

Matthew : 'Take, eat ; this is my body.'

Mark : 'Take ye : this is my body.'

The close resemblance between Luke and Paul is apparent throughout.

this do in remembrance of me. This is not in Matthew nor in Mark ; but it is in 1 Corinthians xi. 25. Thus Paul and Luke are our authorities for the idea that Jesus told his disciples to repeat what he had done, and so constituted it an ordinance of the church. It has been maintained recently that we owe the perpetuation of the Lord's Supper to Paul's initiative, not to our Lord's directions, Luke taking his account from the apostle. But Paul's account is the most ancient of all the N. T. records of the supper, and he distinctly assigns the words to our Lord himself. They indicate that the ordinance is to be a commemoration of Christ among his people, and especially of Christ as himself the food of his disciples' spiritual life.

20. after supper. The bread was taken during the meal, 'while they were eating,' the cup after it was over. So it might be the concluding cup of the passover.

the new covenant. A covenant is an agreement between two parties, but in Scripture the word 'covenant' is used for God's arrangement which men receive and enter into. Therefore the usual Greek word for covenant (*sunthékē*) is not used, but a Greek word commonly employed for a will or 'testament' (*diathékē*). Thus our A. V. has 'testament,' and so we get the titles 'Old Testament' and 'New Testament.' But as there is no thought of a will here, it is better to use the word 'covenant.' Jesus introduces a new arrangement or agreement between God and man. The idea is evidently based on Jeremiah xxxi. 31 : 'Behold, the days come, saith the Lord, that I will make a new covenant,' &c.

in : a Hebraism, meaning 'by means of.'

my blood : a reference to the Jewish practice of confirming a covenant by a sacrifice, in which a victim is slain. Thus we read in Exodus xxiv. 8 : 'And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant,' &c. An allusion to this custom is evidently in the mind of the author of the Epistle to the Hebrews when he writes of coming to Jesus, 'the mediator of a new covenant,' and to 'the blood of sprinkling.' Therefore our Lord must be referring to his death after the analogy of a sacrifice that confirms a covenant. The dying of Jesus gives validity to the new covenant.

you. But behold, the hand of him that betrayeth me ²¹ is with me on the table. For the Son of man indeed ²² goeth, as it hath been determined: but woe unto that man through whom he is betrayed! And they began ²³ to question among themselves, which of them it was that should do this thing.

And there arose also a contention among them, which ²⁴

that which is poured out: blood shed in death, as the wine is poured out into the cup.

for you: on your behalf, as in verse 19.

The four accounts of the cup are as follows:—

Luke: 'This cup is the new covenant in my blood, even that which is poured out for you.'

Paul: 'This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me.'

Matthew: 'Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins.'

Mark: 'This is my blood of the covenant, which is shed for many.'

xxii. 21-23. *The presence of the traitor.* Jesus announces the presence of a traitor among his disciples, and deplores the man's miserable state. The disciples wonder which one of them is indicated.

This incident is in John xiii. 21-27 as well as in all three Synoptic writers.

21. with me on the table. The order of the narrative in Luke suggests that the traitor had partaken of the Lord's Supper. But Mark is more explicit at this point, and he places the incident about the traitor before the institution of the ordinance (Mark xiv. 17-21), and so does Matthew (xxvi. 21-25). Then in Matthew and Mark, Jesus indicates the traitor as he who is dipping with him in the dish; but in the fourth Gospel, with an apparent reference to the same moment, it is said that as soon as Judas had received the sop he went out (John xiii. 30). Therefore it would seem that Judas had left before the bread and wine were distributed.

23. began to question. From Matthew (xxvi. 23) and Mark (xiv. 20) we see that Jesus answered the questions of his disciples by indicating the traitor as the man who was dipping with him in the dish. John goes further, and tells of a secret sign given to himself, the presentation of a sop to Judas (John xiii. 26).

xxii. 24-30. *Dispute about precedence.* The disciples are

25 of them is accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called
 26 Benefactors. But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger; and
 27 he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst
 28 of you as he that serveth. But ye are they which have
 29 continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me,
 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of

disputing for precedence. Jesus says that this is heathenish. Among his people the chief should take the humblest place, and serve as Jesus does. All the apostles shall be enthroned as judges.

24. there arose also a contention. Only Luke places this incident here. It is scarcely credible that such a dispute should have arisen after the great lesson of the feet-washing, which John places before the supper (John xiii. 5-17). The other evangelists give most of the contents of this paragraph earlier (Matt. xx. 24-28; Mark x. 41-45). If the dispute had arisen just before the feast, as to who should then have the places of honour, this would account for Jesus washing his disciples' feet, and so giving them a practical lesson especially needed at the moment.

greatest: *lit.* 'greater,' i.e. than the others.

25. kings: a touch of irony. These peasants were not kings. What occasion had they for pride of place?

Gentiles: therefore heathen.

called Benefactors: as though their favours were acts of condescending patronage.

27. sitteth at meat: *lit.* 'reclineth,' i.e. at table.

as he that serveth: perhaps then illustrated by the feet-washing, only recorded in John.

28. temptations: or 'trials,' 'troubles'; a common meaning of the original word in late Greek.

30. sit on thrones. All the apostles will have high places. It is needless then for them to dispute as to which will be greatest. Some day they will all be greater than those heathen monarchs

Israel. Simon, Simon, behold, Satan asked to have you, 31
that he might sift you as wheat : but I made supplication 32
for thee, that thy faith fail not : and do thou, when once
thou hast turned again, stablish thy brethren. And he 33
said unto him, Lord, with thee I am ready to go both
to prison and to death. And he said, I tell thee, Peter, 34
the cock shall not crow this day, until thou shalt thrice
deny that thou knowest me.

And he said unto them, When I sent you forth without 35

whose pride they are imitating, but with no need for jealousy, because without mutual rivalry.

xxii. 31-34. *Warning to Peter.* Simon is warned that Satan will try him, but Jesus has prayed for him. When he declares that he will not leave his Lord, he is told that he will deny Christ. This warning is in all four Gospels.

31. asked to have you. The Greek is stronger than this. It means 'obtained by asking.' The idea is the same as that in the Book of Job, where Satan obtains permission to put the patriarch to the test (Job i, 11, 12).

sift you: to discover what solid worth there is in you, like the grain; and what worthlessness of character, like the chaff.

32. I made supplication. Jesus has already prayed for Peter.

faith: fidelity, faith being here used in the O. T. sense of the word.

turned again: in anticipation of the fall and repentance.

34. Peter: the only occasion on which Jesus directly addresses the apostle by his surname, now appealing to the stability it suggests.

the cock shall not crow. The fourth Roman watch of the night was called 'cock-crowing.'

this day. According to Jewish reckoning the new day had begun at sunset, before the passover meal.

xxii. 35-38. *The coming peril.* Jesus reminds his disciples that they wanted nothing when he sent them out without provisions for travel; but now they are to make such provisions. This is only in Luke.

35. When I sent you forth. Addressed to the Twelve, this must refer to the commission they had received (see ix. 3), though the words are those of the commission to the Seventy (x. 4): 'Carry no purse, no wallet, no shoes.'

purse, and wallet, and shoes, lacked ye anything? And
 36 they said, Nothing. And he said unto them, But now,
 he that hath a purse, let him take it, and likewise
 a wallet: and he that hath none, let him sell his cloke,
 37 and buy a sword. For I say unto you, that this which
 is written must be fulfilled in me, And he was reckoned
 with transgressors: for that which concerneth me hath
 38 fulfilment. And they said, Lord, behold, here are two
 swords. And he said unto them, It is enough.
 39 And he came out, and went, as his custom was, unto

36. he that hath none. This must point forward, not backward to the things just named, i. e. it must mean 'he who has no sword.' This is a good instance of the truth that rules applying to certain circumstances may not fit altered circumstances. It shews that sayings of Jesus should not be torn out of their context and made laws for all time, apart from suitability and regardless of altered conditions. We have to remember that our obedience is to be to the principles of Christ's government, the eternal truth he reveals, the spirit of his teaching. He does not rule by cast-iron laws. His most definite utterances are not absolute maxims, but practical directions, or specimen regulations, to be interpreted and applied wisely. He calls his people friends, not slaves.

37. this which is written: a technical phrase, meaning 'Scripture.'

he was reckoned, &c.: Isaiah liii. 12, here applied by Jesus to himself.

hath fulfilment: *lit.* 'has an end,' a phrase used of the accomplishment of oracles and prophecies.

38. It is enough: not 'They are enough.' Two swords would not have sufficed for a resistance by force. The words are a curt dismissal of the subject. Jesus had not intended his utterance to be taken literally. All along he discouraged the resort to force, and this was equally manifest at the last.

xxii. 39-46. *The agony.* Jesus goes to the Mount of Olives according to his custom. Warning his disciples to pray that they may be kept from temptation, he leaves them, and prays for deliverance, but subject to God's will. Though comforted by an angel, he is in great agony. Rising from prayer he finds his disciples sleeping, and rouses them for prayer. This is in Matthew (xxvi. 36-46) and Mark (xiv. 32-42), but not in John.

the mount of Olives; and the disciples also followed him. And when he was at the place, he said unto them, ⁴⁰ Pray that ye enter not into temptation. And he was ⁴¹ parted from them about a stone's cast; and he kneeled down and prayed, saying, Father, if thou be willing, ⁴² remove this cup from me: nevertheless not my will, but thine, be done. And there appeared unto him an angel ⁴³

39. as his custom was: see xxi. 37. Mark (xiv. 26) says they sang a hymn first.

the disciples: the eleven, Judas being absent, as the sequel shews.

40. at the place. Matthew and Mark call this Gethsemane, 'the oil-press.' John (xviii. 1) says it was a garden. There is a traditional garden of Gethsemane, encircled with a wall and containing gnarled old olive-trees and sweet-scented flowers. This can be traced back to the time of Constantine. But the trees could not be those of our Lord's time, since Titus cut down all the trees on the Mount of Olives and used the hill for besieging purposes.

Pray: addressed to the eleven. Luke does not mention the separation of the three, Peter, James, and John, described in the other Synoptics.

41. he was parted from them: rather 'was drawn away,' apparently by the intensity of emotion.

42. if thou be willing. The Greek word for 'willing' is one implying deliberation, as though our Lord had said, 'if this is in agreement with thy counsels.'

this cup. Jesus had spoken before of the cup that he was to drink (see Mark x. 38). The image of drinking a cup is a Hebrew metaphor for any great experience in life a man has to undergo, e. g. Psalm xi. 6, 'the portion of their cup'; xvi. 5, 'The Lord is the portion of mine inheritance and of my cup.'

not my will. The word for 'will' here is one implying desire or intention, the settled will.

43, 44. These two verses are not in the best and oldest MSS. Therefore critics regard them as not part of the Gospel. Nevertheless Westcott and Hort consider that they represent a genuine tradition, and both words and ideas in them well suit Luke's style and thought. We meet with a reference to their contents as early as Justin Martyr in the middle of the second century, and again in Irenæus thirty years later.

there appeared. The angel was actually seen by Jesus.

- 44 from heaven, strengthening him. And being in an agony he prayed more earnestly : and his sweat became as it were great drops of blood falling down upon the ground.
- 45 And when he rose up from his prayer, he came unto
- 46 the disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.
- 47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them ;
- 48 and he drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with

It is characteristic of Luke to mention the angel, not referred to in the other Gospels.

agony: the only instance of this word in the N. T., though the verbal form of it is used for a wrestling intensity of prayer (e. g. Col. iv. 12). Matthew and Mark use words suggestive of great distress of mind.

as it were great drops of blood. Luke does not expressly state that there was blood. The sweat of agony dropped to the ground *like* great drops of blood. And yet the introduction of the word 'blood' suggests that there was the appearance of blood, the red colour. The physician evangelist, if he wrote these words, is cautious about making too positive a statement about this strange phenomenon.

45. Matthew and Mark are more explicit, telling how Jesus came and went no less than three times.

xxii. 47-53. *The betrayal.* Judas comes with a number of men and approaches Jesus to kiss him, but our Lord addresses him as a traitor. The disciples begin to shew resistance, and one cuts off a high priest's servant's ear, which Jesus at once restores. He asks the officers why they have come for him with arms as though he were a robber. This is in all four Gospels.

47. drew near . . . to kiss him. Luke does not mention that this was previously agreed upon as a sign, nor does he say that Judas kissed Jesus ; his language rather suggests that our Lord, perceiving his intention, unmasked the man's treachery before he had gone that length. But Matthew (xxvi. 49) and Mark (xiv. 45) state that he did actually give the kiss of treason. John does not refer to the kiss. Among the Jews the kiss on the cheek was a common salutation among friends, as it is to-day in the East and on the Continent.

a kiss? And when they that were about him saw what 49 would follow, they said, Lord, shall we smite with the sword? And a certain one of them smote the servant 50 of the high priest, and struck off his right ear. But 51 Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. And Jesus said unto 52 the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves? When I was 53 daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness. And they seized him, and led him *away*, 54

49. shall we smite with the sword? A natural question, if Christ's words in verse 36 should be taken literally.

50. the servant of the high priest. John gives the man's name, Malchus, and says Peter was the disciple who did the deed.

51. Suffer ye thus far. This may be taken in either of two senses: (1) If addressed to the men come to arrest Jesus, it means: 'Excuse this one act of resistance; there shall be no more.' (2) If addressed to the disciples, it means: 'Let them go to the length of arresting me; do not resist.' The second is the more likely meaning, as we have the word 'answered,' which seems to point to the reply to the question in verse 49, 'Lord, shall we smite with the sword?'

touched his ear: not merely the place from which it was severed. Jesus did not create a new ear; he restored the severed ear. This is only mentioned by Luke.

52. the chief priests, who according to this Gospel are thus seen accompanying the military officers and men. They do not appear in the three other accounts.

a robber: a brigand, such as Barabbas.

staves: or clubs.

53. power: *lit.* 'authority.' Now is the time when darkness rules and has its way. The phrase occurs in Colossians i. 13, where this authority of darkness does not appear as ruling by right, but as a cruel tyranny.

xxii. 54-65. *Peter's repeated denial of Christ, and the first mockery of him.* Jesus is arrested and led away to the high priest's house. Peter follows and warms himself at a fire in the court-yard. There

and brought him into the high priest's house. But Peter
 55 followed afar off. And when they had kindled a fire in
 the midst of the court, and had sat down together, Peter
 56 sat in the midst of them. And a certain maid seeing
 him as he sat in the light *of the fire*, and looking sted-
 57 fastly upon him, said, This man also was with him. But
 58 he denied, saying, Woman, I know him not. And after
 a little while another saw him, and said, Thou also art
 59 *one* of them. But Peter said, Man, I am not. And after
 the space of about one hour another confidently affirmed,

a maid suspects him as one who was with Jesus, but he denies. Charged a second time and yet a third, he denies again and again. While he is speaking the cock crows, and Jesus turns and looks on Peter. Then Peter recollects his warning and goes out, weeping bitterly. Jesus is mocked by the high priest's people.

54. seized him: formally arrested.

the high priest's house. This was in the temple enclosure, where, according to John (xviii. 12-24), Annas lived with his son-in-law, Caiaphas. Luke gives no account of the examination before Caiaphas, of which we read in Matthew (xxvi. 57-68), and Annas, as we read in John (xviii. 13). These were informal investigations, preliminary to the real trial before the Sanhedrin.

55. a fire: a charcoal fire on a brazier. It was the middle of the night, and early in April, when the nights are very cold at Jerusalem, 2,000 feet above the sea.

sat down: on the pavement of the court-yard.

56. a certain maid. Mark (xiv. 66) says that she was one of the high priest's maid-servants; John (xviii. 17) states that she was the door-keeper. If so, it was her business to see that improper persons did not enter her master's house.

58. another saw him. Mark (xiv. 68) says that Peter had gone out to the porch. Peter's answer in our Gospel indicates a man as the second accuser, 'Man, I am not.' But in Matthew (xxvi. 71) it is 'another maid,' the feminine gender being used. According to Mark (xiv. 69) it was the maid who had detected him the first time: 'And the maid saw him, and began again to say to them that stood by,' &c. These slight variations are unimportant. All accounts agree with regard to the main fact, viz. that Peter was accused three times, and that three times he denied his Master.

59. after the space of about one hour. The first two denials had come near together. Since then the apostle had had time to reflect and collect his mind.

saying, Of a truth this man also was with him : for he is a Galilæan. But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he went out, and wept bitterly.

And the men that held *Jesus* mocked him, and beat him. And they blindfolded him, and asked him, saying, Prophecy : who is he that struck thee ? And many other things spake they against him, reviling him.

And as soon as it was day, the assembly of the elders

another. John (xviii. 26) says that he was a kinsman of Malchus. Thus Peter's hasty action in the garden is now getting him into trouble.

a Galilæan : known by his provincial pronunciation. See Matthew xxvi. 73 : 'Thy speech bewrayeth thee.'

60. I know not, &c. Luke does not mention the cursing and swearing described in Matthew and Mark.

immediately. All agree that the cock crew immediately after the third denial. Mark (xiv. 72) tells us that this was for the second time. He mentions the first crowing as coming after the first denial (xiv. 68).

61. the Lord turned, &c. : at the sound of the cock-crow. This most interesting fact is only mentioned in our Gospel.

62. wept : not merely shed tears, but wailed aloud.

63. the men that held Jesus : the high priest's servants and temple soldiers.

64. Prophecy : not to predict, but to speak by inspiration ; a mockery of our Lord's claim to be a prophet. If he were a prophet he ought to know who had struck him, though he was blindfolded. Simon, the Pharisee, had concluded that he could not be a prophet because he did not seem to know what sort of woman was weeping at his feet (vii. 39).

xxii. 66-71. *Examination of Jesus before the council.* Early in the morning Jesus is examined by the Sanhedrin, who ask him if he is the Christ. He tells them that henceforth he will be seated by the throne of God. They take his own confession as sufficient,

66. as soon as it was day : about 6 a.m. on Friday.

of the people was gathered together, both chief priests and scribes; and they led him away into their council, 67 saying, If thou art the Christ, tell us. But he said unto 68 them, If I tell you, ye will not believe: and if I ask *you*, 69 ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God. 70 And they all said, Art thou then the Son of God? And 71 he said unto them, Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

their council: the Sanhedrin, the supreme council of the Jews.

67. If thou art the Christ, &c. The method of examination was similar to that of modern French law courts—a direct questioning of the accused. The endeavour was to induce our Lord to incriminate himself. His acceptance of the homage of the Galilæan pilgrims when he entered Jerusalem was virtually a claim to be the Christ, and his subsequent acts and words pointed in the same direction. Now the council desires to hear the claim distinctly put forth in court.

68. ye will not believe. Jesus knows that his judges are prejudiced. Therefore it little matters what he says to them. Still Mark (xiv. 62) states that Jesus had given the direct answer to the high priest, saying 'I am.'

69. from henceforth. This cannot mean at some distant future time: it can only mean 'from this very time.' Christ will go straight from his death to his glory. This implies the answer to the Jews' question, and more. He must be the Christ if he is to sit at the right hand of God. Moreover, that Divine enthronement will be no earthly dignity which the council can afford to despise.

70. the Son of God. Jesus had called himself 'the Son of man'—an ambiguous title to the mind of the council. They ask if he claims the higher title, not meaning it in its full Christian sense, but as the loftiest name of the Messiah. In Mark (xiv. 61) we read, 'Art thou the Christ, the Son of the Blessed?'

Ye say that I am. This could be translated, as in the margin of the R. V., 'Ye say it, because I am'; but that would be a more awkward rendering. Cf. John xviii. 37, 'Thou sayest that I am a king.'

71. What further need have we of witness? Luke does not mention the two witnesses referred to by Matthew and Mark. Their evidence, having broken down, was ineffectual. Neither does our evangelist mention the charge of blasphemy and the

And the whole company of them rose up, and brought **23**
 him before Pilate. And they began to accuse him, say- **2**
 ing, We found this man perverting our nation, and for-
 bidding to give tribute to Cæsar, and saying that he
 himself is Christ a king. And Pilate asked him, saying, **3**
 Art thou the King of the Jews? And he answered him
 and said, Thou sayest. And Pilate said unto the chief **4**
 priests and the multitudes, I find no fault in this man.
 But they were the more urgent, saying, He stirreth up **5**

consequent sentence that Jesus is worthy of death. He only mentions the claim to be the Christ as a ground of accusation; and then the removal of the case to Pilate's court, as one to be dealt with on political grounds.

xxiii. 1-7. *Examination before Pilate.* The council conduct Jesus to Pilate, before whom they accuse him of treason. In answer to Pilate's question, Jesus admits that he is the King of the Jews. Pilate does not find him guilty of any crime, but the Jews being urgent and referring to Galilee, Pilate sends Jesus to Herod.

1. Pilate: see note on iii. 1. The Jews had no right to inflict capital punishment, as we learn from John xviii. 31, and also from Josephus and the Talmud. They did so in the case of Stephen, riotously usurping the power; but that was in the absence of the Roman governor. Now the governor, whose head quarters were at Cæsarea, had come up for the passover to preserve order at that time among the crowds at Jerusalem.

2. forbidding to give tribute, &c.: exactly contrary to the truth (see xx. 21-26). This libel had not been mentioned in the trial before the Sanhedrin. It might be said that if Jesus claimed to be king, he must be aiming at stopping the Roman tribute.

Christ a king. By omitting what is in the other Synoptic Gospels—the accusations of threatening to destroy the temple and of blasphemy—Luke gets a clear, consistent narrative. Before the Sanhedrin, Jesus is questioned on his claim to be the Christ. This claim is now made the ground of accusation before Pilate. The malice and falsehood of the council are seen in pretending that Jesus was a political insurgent, which they well knew was not the case.

4. I find no fault, &c.: i. e. no crime. This implies an examination by Pilate not here described. The gap is supplied by John (xviii. 33 ff.).

- the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilæan.
- 7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.
- 8 Now when Herod saw Jesus, he was exceeding glad : for he was of a long time desirous to see him, because he had heard concerning him ; and he hoped to see some
- 9 miracle done by him. And he questioned him in many
- 10 words ; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him.
- 11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent

5. all Judæa : i. e. all the land of the Jews. This must include Judæa proper, the southern district of Palestine, and therefore the phrase contains a hint that our Lord's ministry had extended to this part, which we should scarcely gather from the Synoptics ; but occurring thus incidentally, the hint confirms the fourth Gospel narrative of Christ's work in and around Jerusalem.

7. Herod : see note on iii. 1. Pilate sent Jesus to Herod, partly as a compliment to the tetrarch, but also to relieve himself of the responsibility of concluding the trial solely on his own authority.

xxiii. 8-12. *Jesus before Herod.* Herod is delighted to see Jesus, and puts many questions to him, all of which he meets with silence. The Jewish leaders vehemently accuse Jesus before Herod, who, with his soldiers, mocks at him. Herod and Pilate are now reconciled. This is only in Luke.

8. desirous to see him. We read of this earlier ; see ix. 9. It was the wish of idle curiosity.

9. answered him nothing. Although Jesus had answered the Sanhedrin and Pilate, he treated Herod, who was an idle mocker, with silent disdain. Probably his questions were not the serious inquiries of a magistrate, but merely indicated shallow curiosity about miracles. Such heartless trifling, when our Lord was on trial for his life, was beneath contempt.

11. gorgeous apparel. This must not be confounded with the purple cloak which the Roman soldiers afterwards flung on Jesus

him back to Pilate. And Herod and Pilate became ¹² friends with each other that very day : for before they were at enmity between themselves.

And Pilate called together the chief priests and the ¹³ rulers and the people, and said unto them, Ye brought ¹⁴ unto me this man, as one that perverteth the people : and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him : no, nor yet Herod : for he sent him back ¹⁵ unto us ; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release ¹⁶ him. But they cried out all together, saying, Away with ¹⁸ this man, and release unto us Barabbas : one who for ¹⁹ a certain insurrection made in the city, and for murder,

(Mark xv. 17). Probably it was some old festal garment from the royal wardrobe—a mockery of the claim to be a king.

12. became friends. We have no account of the cause of the estrangement previously existing between Herod and Pilate. Possibly it had originated in the slaughter of Galilæans mentioned earlier (xiii. 1).

xxiii. 13-25. *Pilate condemns Jesus.* Pilate summons the Jewish leaders, and informing them that neither he nor Herod find Jesus to be worthy of death, proposes to chastise and release him. They ask instead for the release of Barabbas, an insurgent, and, in spite of Pilate's protests, clamour for the crucifixion of Jesus till Pilate yields.

14. perverteth the people : i. e. treasonably, against Rome.

16. chastise : meaning 'to scourge,' as a warning to Jesus to be more discreet in future—though unjustly, if he is innocent.

17. Not in the best MS. authorities. It comes in from Matthew xxvii. 15. In some MSS. this is placed after verse 19.

18. Barabbas : the son of Abba, or Father. He had taken part in a small insurrection. Therefore he was guilty of the very crime of which the Jews accused Jesus, and worse, since he had committed murder. The inconsistency of the Jews in asking the release of this man, while clamouring for the death of Jesus, must have been apparent to Pilate, and must have confirmed his conviction that the sudden display of zeal for the Roman authority on the part of the Sanhedrin was not honest,

- 20 was cast into prison. And Pilate spake unto them again,
 21 desiring to release Jesus; but they shouted, saying,
 22 Crucify, crucify him. And he said unto them the third
 time, Why, what evil hath this man done? I have found
 no cause of death in him: I will therefore chastise him
 23 and release him. But they were instant with loud voices,
 asking that he might be crucified. And their voices
 24 prevailed. And Pilate gave sentence that what they
 25 asked for should be done. And he released him that
 for insurrection and murder had been cast into prison,
 whom they asked for; but Jesus he delivered up to their
 will.
- 26 And when they led him away, they laid hold upon one
 Simon of Cyrene, coming from the country, and laid on
 him the cross, to bear it after Jesus.

21. shouted: *lit.* 'were shouting,' i.e. continued some time shouting.

22. the third time. The first was at verse 4; the second at verse 14.

no cause of death: even if deserving scourging for a minor offence.

23. that he might be crucified: a Roman method of execution, derived from the Carthaginians, reserved for slaves and subject races. The Roman method of execution for citizens was by beheading; the Jewish method of execution was by stoning.

their voices prevailed: not their reasons, nor their evidence. There is a touch of irony in this sentence.

25. delivered up to their will: a plain proof that this was a gross betrayal of justice on the part of Pilate. It is not law, but the will of the mob and its leaders, that governs Pilate's action.

xxiii. 26-31. *On the way to the Crucifixion.* While Jesus is being led out of the city to be crucified, Simon of Cyrene is compelled to carry his cross. Many people follow with lamentations, and Jesus turns and bids them weep not for him, but for themselves and their children, warning them of terrible days that are coming on them. All after verse 26 is only in Luke.

26. Simon of Cyrene. Cyrene was the principal town of a district in North Africa corresponding to the modern Tripoli,

And there followed him a great multitude of the 27 people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, 28 weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which 29 they shall say, Blessed are the barren, and the wombs

where a colony of Jews resided. They had a synagogue at Jerusalem (Acts vi. 9), to which possibly Simon belonged. As Simon was a very common name, we cannot certainly identify this man with 'Symeon that was called Niger,' who is mentioned with 'Lucius of Cyrene' in Acts xiii. 1, and infer that he was a negro. His name is Jewish. The fact that it is mentioned, when so few names are given in the Gospels, suggests that he was well known to the early church. In Mark xv. 21 he is described as 'the father of Alexander and Rufus,' evidently two well-known Christians. In Rom. xvi. 13 we meet with a Christian named Rufus, to whose mother Paul refers with grateful affectionateness. If he were the same Rufus mentioned in Mark, we should have the wife and the two sons of the cross-bearer as Christians in the later period.

coming from the country : therefore met by the procession going out to the place of execution. It was easier to impress a stranger for the odious task than to put it on a man from the Jerusalem crowd.

laid on him the cross. According to the fourth Gospel, Jesus went out from the Prætorium carrying his own cross (John xix. 17). Therefore it has been inferred that he sank from exhaustion on the road, and was physically unable to carry the heavy beams any further. It was customary for condemned criminals to carry the timber for their own crosses.

27. women. It has been remarked that no women appear in the Gospels as enemies of Christ.

28. Daughters of Jerusalem : a familiar phrase among the prophets, though always in the singular, e.g. Isaiah xxxvii. 22, where it means the inhabitants generally. Here, in the plural, it means the women of Jerusalem. These were not Christ's well-known women disciples, who were Galilæans.

28. weep not for me. Jesus did not want useless compassion.

weep for yourselves, &c. In a way the miseries that were to fall on Jerusalem were to be deplored as Christ's sufferings were not, for they were the consequences of guilt, and they ended in total ruin.

29. Blessed are the barren : the very opposite to the common

that never bare, and the breasts that never gave suck.
 30 Then shall they begin to say to the mountains, Fall on
 31 us; and to the hills, Cover us. For if they do these
 things in the green tree, what shall be done in the dry?
 32 And there were also two others, malefactors, led with
 him to be put to death.
 33 And when they came unto the place which is called

Jewish notion that while to have children is to be blessed, barrenness is a heavy misfortune for a woman.

30. Fall on us: to end the misery and the sight of horror.

31. This has been interpreted variously: (1) That the green tree represents Christ, the dry tree Jerusalem in its final state; the proverb meaning, 'If they so treat Christ in his innocence, how will they be treated in their guilt?' (2) That the green tree represents Jerusalem in its prosperity, and the dry, the city in its future desolation; the proverb in this view meaning, 'If such deeds are done in the time of prosperity, what horrors may be expected in the dreadful time coming!' Probably this second interpretation is correct. It has the merit of taking the tree in its two states, as flourishing and as withered, to represent the same idea—that of Jerusalem—throughout.

xxiii. 32-38. *The Crucifixion.* Jesus, together with two malefactors, is led to a place called The skull, and there crucified between them. He prays for the forgiveness of his enemies. His garments are divided by lot. While the people stand watching, the rulers and the soldiers mock him. There is a superscription on the cross describing him as King of the Jews.

33. the place which is called The skull. The other evangelists give this in the Aramaic, 'Golgotha.' Luke, a Gentile writing for Gentiles, only gives the translation. Our English 'Calvary' is from the Latin word with the same meaning. The Calvary now shewn at Jerusalem in connexion with the Church of the Holy Sepulchre is not likely to be the original site, as it was probably within the city walls. But to the north of the city, on the right of the road that goes out by the Damascus Gate, there is a low, rocky hill which the Palestine Exploration, General Gordon, and others have identified as the genuine Golgotha. Tombs have been found on this hill, and a Jewish tradition marks it as an ancient place of executions. Viewed from the city it has some resemblance to the skull of a goat—a cave, known as Jeremiah's grotto, from a legend to the effect that the prophet

The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. And ³⁴ Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. And the people stood beholding. And ³⁵ the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his

there wrote Lamentations, representing the eye-socket. The name of 'the skull,' in the singular, points to the hill itself, not to the fact that skulls of criminals lay about. This then we may regard with some probability as 'the green hill far away' where our Lord was crucified.

they crucified him: see note on verse 21. The cross was sometimes T-shaped, sometimes with the upright beam projecting above the transverse beam, which was probably the case here, as the superscription was above our Lord's head. It was not high, the feet being only just above the level of the ground. There was a projecting rude saddle for the body to rest on. We learn from John (xx. 25, 27) that our Lord's hands were nailed. It is not stated that his feet also were nailed, though Luke (xxiv. 39) rather suggests it in giving the words 'see my hands and my feet.'

34. This verse is not in the best MSS., and therefore Westcott and Hort consider that it is not part of the original Gospel of Luke. Nevertheless it is not likely to have no foundation in fact; it speaks for its own historicity. Nobody would have imagined or invented it. Moreover, we meet with it in Irenæus and Origen, men who lived more than a century before our oldest MSS. were written, though only in later Latin translations of those Fathers—a fact which weakens their testimony.

they know not. This may apply to the Roman soldiers. But these men needed no forgiveness. They were only doing their duty. It is likely, therefore, that our Lord was thinking of all his enemies. Even the Jews did not realize their guilt. They did not know who Jesus was.

they cast lots. John, who was present, here discriminates. Some were torn up. One was given whole by lot (John xix. 23, 24). Roman executioners had a right to keep their prisoner's clothes as perquisites.

35. The scoffing rulers assume that if Jesus does not save himself, it is because he cannot. Thus they mock at his claim to save others, taking it for granted that self-preservation is the first law of life.

36 chosen. And the soldiers also mocked him, coming
37 to him, offering him vinegar, and saying, If thou art
38 the King of the Jews, save thyself. And there was also
a superscription over him, THIS IS THE KING OF THE
JEWS.

39 And one of the malefactors which were hanged railed
on him, saying, Art not thou the Christ? save thyself
40 and us. But the other answered, and rebuking him
said, Dost thou not even fear God, seeing thou art in the
41 same condemnation? And we indeed justly; for we
receive the due reward of our deeds: but this man hath
42 done nothing amiss. And he said, Jesus, remember
43 me when thou comest in thy kingdom. And he said

36. the soldiers also mocked. Only Luke states this.

vinegar: sour wine, the drink of the private soldiers, given in kindness.

38. a superscription. This was according to the Roman custom. Sometimes the name of the prisoner and his crime were written on a tablet hung from his neck as he went to the place of execution. The words are given variously in the four Gospels, thus—

Luke: 'This is the King of the Jews.'

Mark: 'The King of the Jews.'

Matthew: 'This is Jesus the King of the Jews.'

John: 'Jesus of Nazareth, the King of the Jews.'

John (xix. 20) states that the inscription was in Hebrew, Latin, and Greek. Possibly Matthew and John represent the Hebrew; Mark, the Latin; and Luke, the Greek.

xxiii. 39-43. *The two malefactors.* While one of the malefactors crucified with Jesus mocks him, the other rebukes his comrade and prays Jesus to remember him when he comes in his kingdom. Jesus replies with a promise that he shall share his blessedness that very day. This is only in Luke.

39. one of the malefactors. They were robbers, as we learn from Matthew (xxvii. 38), possibly implicated in the insurrection of Barabbas, which they had used as an opportunity for looting. In the Latin Acts of Pilate they are named Dysmas and Gestas.

42. Jesus: not 'Lord' in the best MSS.

in thy kingdom. MSS. authority is divided as to whether this is the correct reading, or whether we should read 'into thy

unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

And it was now about the sixth hour, and a darkness 44 came over the whole land until the ninth hour, the sun's 45 light failing : and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, 46 he said, Father, into thy hands I commend my spirit : and having said this, he gave up the ghost. And when 47 the centurion saw what was done, he glorified God,

kingdom.' On the whole, the former reading, as in our text, is to be preferred. It points to the return of Jesus, and implies belief in him as the Messiah.

43. To-day : without an intermediate (1) state of unconsciousness, or (2) Purgatory.

Paradise : the Persian name for a garden, used in the LXX for the Garden of Eden, but taken by the later Jews to represent the state of the blessed after death where they await the resurrection, the same as 'Abraham's bosom' (xvi. 22).

xxiii. 44-49. *The death of Jesus.* There is darkness from noon till three o'clock in the afternoon, and the veil of the temple is rent. Then Jesus dies, crying aloud and commending his spirit to his Father. The centurion in charge is convinced of his goodness ; the people are dismayed ; his friends watch from a distance.

44. about the sixth hour : noon, according to Jewish reckoning.

darkness. This could not be an eclipse of the sun, because the passover always came at full moon.

land : not 'earth.' It was a local darkness.

45. the sun's light failing : a deep gloom which the sun's light failed to penetrate. Darkness frequently accompanies earthquakes.

the veil of the temple : probably between the inner sanctuary, or Holy of Holies, and the holy place where the priests officiated (Exod. xxvi. 31-33). There was another veil between the holy place and the outer court.

46. a loud voice. It has been suggested that this great cry which rang out through the darkness was occasioned by rupture of the heart. If so, of course it must have come after the spoken words.

Father : our Lord's own characteristic name for God. The words that follow—but not this word—are from Psalm xxxi. 5.

47. the centurion : in charge of the execution.

48 saying, Certainly this was a righteous man. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their
49 breasts. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

50 And behold, a man named Joseph, who was a council-
51 lor, a good man and a righteous (he had not consented to their counsel and deed), *a man* of Arimathæa, a city of the Jews, who was looking for the kingdom of God :
52 this man went to Pilate, and asked for the body of Jesus.

a righteous man. Matthew (xxvii. 54) and Mark (xv. 39), correctly rendered, have 'a son of God.'

48. smiting their breasts: a sign of grief and self-humiliation; it had been said of the praying publican (xviii. 13).

49. And: rather 'but,' pointing to a difference.

all his acquaintance. This is only in Luke.

the women. Matthew (xxvii. 56) and Mark (xv. 47, xvi. 1) mention three—two Marys and Zebedee's wife, Salome.

xxiii. 50-56. *The burial.* Joseph of Arimathæa, having obtained permission from Pilate, buries the body of Jesus in a new tomb. The women from Galilee watch this, and return to prepare spices, &c. This is in all four Gospels.

50. Joseph. A late tradition brings Joseph of Arimathæa to Glastonbury, with the 'Holy Grail,' and makes him out to be the founder of the church in Britain. It is wholly wanting in historical foundation.

a councillor: a member of the Sanhedrin.

a good man. Luke only speaks of good character, such as might be found in a worthy Jew. John (xix. 38) says that he was a disciple of Jesus, but secretly for fear of the Jews; Matthew (xxvii. 57) that he was a rich man.

51. deed: or 'contrivance,' the scheme for bringing about the death of Jesus.

Arimathæa. The site is uncertain; but Lieut.-Colonel Conder, of the Palestine Exploration Fund, says that 'the village *Rantieh* seems intended.' This is near Lydda, on the plain of Sharon.

looking for the kingdom of God: one of the devout, expectant souls, among whom were Simeon (ii. 25) and Anna (ii. 38).

And he took it down, and wrapped it in a linen cloth, 53 and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the 54 Preparation, and the sabbath drew on. And the women, 55 which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And 56 they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment. But on the first day of the week, at 24 early dawn, they came unto the tomb, bringing the spices

53. a linen cloth. Mark (xv. 46) says that Joseph bought it for the purpose. It would be a finely woven, costly fabric.

a tomb . . . hewn in stone: cut in the limestone rock of the hillside; the hills round Jerusalem abound in these tombs. The Cambridge MS., *Codex Bezae*, adds 'And when he was lain there, he put against the tomb a stone which twenty men could scarcely roll,' a curious gloss, the 'Homeric spirit' of which has been observed.

54. the day of the Preparation: the Jewish name for Friday, as the day when preparation is made for the sabbath. The same name was given to the day of preparation for the passover. If the passover meal were not due till the Friday evening—as some suppose John's Gospel implies—this might be the meaning here, but see note on xxii. 7.

56. spices and ointments: spices to fill the tomb with fragrant scent, and ointment to anoint the body, not to embalm it in the Egyptian style.

THE RESURRECTION, xxiv.

xxiv. 1-12. *The empty tomb.* After resting during the sabbath, the women come with spices to the tomb early on the first day of the week, and find the stone rolled away and the tomb empty. Two men in brilliant apparel tell them that Jesus has risen, as he foretold. The women go and tell the apostles, who disbelieve them. Peter runs to the tomb and sees only the linen cloths there. The essence of this is in all four Gospels, though with considerable variety in the details.

1. at early dawn. Matthew (xxviii. 1) has 'as it began to dawn,' Mark (xvi. 2) 'when the sun was risen,' while in John (xx. 1) Mary Magdalene visits the tomb 'while it was yet dark.' Possibly Mary preceded the other women, running on faster and so reaching the tomb before daylight; and then the other women,

2 which they had prepared. And they found the stone
 3 rolled away from the tomb. And they entered in, and
 4 found not the body of the Lord Jesus. And it came
 to pass, while they were perplexed thereabout, behold,
 5 two men stood by them in dazzling apparel: and as they
 were affrighted, and bowed down their faces to the earth,
 they said unto them, Why seek ye the living among the
 6 dead? He is not here, but is risen: remember how he

following more slowly, arrive after sunrise. But there would scarcely be time for this if they all started out together. There are minor differences throughout the several accounts of the Resurrection, which shew the independence of the writers, and therefore really help to confirm their united testimony to the main facts on which they all agree.

2. the stone rolled away. At this day there are ancient tombs outside Jerusalem, with their stones, which serve as doors *in situ*. Such a stone is like a thick, solid wheel, with a protuberance from the circumference at one side which serves to weigh it down and keep it in place when the stone is rolled against the mouth of the tomb. It runs in a deep groove cut in the rock.

3. entered in. Then there could be no mistake.

found not the body. All the Gospels in their separate and independent accounts are distinct on this point—the tomb was empty, the body of Jesus had disappeared. None of them give any account of the Resurrection itself.

4. two men: evidently meant to be angels, though it is curious that Luke, one characteristic of whose Gospel is the frequent mention of angels, does not designate them as such here. Probably he is giving the narrative as it came from the women. They would describe the appearances they saw, which were like two men in brilliant attire. According to our Gospel these ‘two men stood by’ the women; according to Mark (xvi. 5), when the women entered the tomb ‘they saw a young man sitting on the right side, arrayed in a white robe.’ In Matthew (xxviii. 2) an angel is sitting on the stone, which he has previously rolled back. In John there are *two* angels—the fourth Gospel here agreeing with Luke, who has *two* men. These several accounts are not mutually contradictory. It is possible to fit them all together. But it is not easy to do so, and it is wiser to admit that we have here various accounts, the exact details of which are not important.

5. the living: *lit.* ‘him who is living.’

spake unto you when he was yet in Galilee, saying that 7
 the Son of man must be delivered up into the hands of
 sinful men, and be crucified, and the third day rise again.
 And they remembered his words, and returned from the 8,9
 tomb, and told all these things to the eleven, and to all
 the rest. Now they were Mary Magdalene, and Joanna, 10
 and Mary the *mother* of James: and the other women
 with them told these things unto the apostles. And 11
 these words appeared in their sight as idle talk; and
 they disbelieved them. But Peter arose, and ran unto 12

6. how he spake, &c. : e. g. at ix. 22.

9. told all these things : so Matthew (xxviii. 8). On the other hand we read in Mark (xvi. 8), 'They said nothing to any one.' Possibly we have the reconciliation in John (xx. 18), where it is Mary Magdalene who conveys the news to the disciples. Thus the disciples were told, and yet perhaps some of the women were silent.

10. Mary Magdalene. See note on viii. 2; the only woman at the tomb mentioned in John.

Joanna : the wife of Herod's steward (see viii. 3); only mentioned in Luke.

Mary the mother of James : in all the Synoptics. Mark also mentions Salome. Thus we have the women named as follows :—

Luke : Mary Magdalene, Mary the mother of James, Joanna.

Matthew : Mary Magdalene, Mary the mother of James ('the other Mary').

Mark : Mary Magdalene, Mary the mother of James, Salome.

John : Mary Magdalene.

One (the Magdalen) is in all four Gospels; another (Mary the mother of James) is in three Gospels; two others (Joanna in Luke, Salome in Mark) are each in one Gospel. But Luke says there were 'other women.' The several accounts contain different selections from the names of these women. Paul, in giving testimony for the Resurrection (1 Cor. xv. 5-9), does not make any reference to the women.

11. idle talk : a term used in medical language for the wild talk of delirium. The disciples were not prepared to believe in the Resurrection. Therefore the Christian faith in it could not be the result of imagination vivifying subjective hope on the part of men who had no real evidence to go upon.

12. This verse is of somewhat doubtful authority, as it is omitted by some important MSS. It may be based on the narrative in

the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

13 And behold, two of them were going that very day to a village named Emmaus, which was threescore fur-

John (xx. 1-10). Peter (Cephas) is the first witness cited by Paul (1 Cor. xv. 5). The appearance to Peter (Simon) is referred to in our Gospel later on (verse 34).

xxiv. 13-35. *The journey to Emmaus.* Two disciples, when on the road to Emmaus, are joined by Jesus, whom they do not recognize, and who asks what they are talking about. One of them, named Cleopas, expresses astonishment that even a stranger in Jerusalem should not know what has just happened there, and tells the story of the death of Jesus, adding the women's report of the Resurrection. Jesus exclaims at their density, and expounds the Messianic scriptures to them. On reaching their destination they persuade him to come in with them, and as he breaks bread discover who he is. Immediately he vanishes. They return at once to Jerusalem to tell of this, and find the eleven gathered together and assured of the truth of the Resurrection on the ground that Jesus has appeared to Simon.

This is only in Luke. There is a brief reference to it in the appendix of Mark (xvi. 12), evidently founded on the narrative in our Gospel. Luke mentions appearances of Jesus only in and around Jerusalem; and Matthew describes an appearance in Galilee, as well as an appearance to the women at the tomb.

13. two of them: one name, Cleopas, is given later in the narrative (verse 18); the other name is not recorded. Neither of them was an apostle, as they are distinguished from the eleven (verse 33). The conjecture that Luke was himself the unnamed disciple is not very probable. He has another way of introducing himself in Acts—in the *'we narrative,'* falling into the first person plural. Moreover, as Dr. Plummer remarks, if he had seen Jesus and eaten with him after the Resurrection, it would greatly have added to *'the certainty'* he wished to give Theophilus to have said so. His preface implies that he was not himself an eye-witness.

Emmaus. The site of Emmaus has not been certainly identified. *Kulōnieh*, a village west of Jerusalem, about the distance given in the Gospels, has been suggested. But to the south-west of Jerusalem, near the main road to the coast, is a ruin called *Khamasah*, to which Conder has called attention, remarking that the name somewhat resembles Emmaus.

longs from Jerusalem. And they communed with each 14
 other of all these things which had happened. And it 15
 came to pass, while they communed and questioned
 together, that Jesus himself drew near, and went with
 them. But their eyes were holden that they should not 16
 know him. And he said unto them, What communica- 17
 tions are these that ye have one with another, as ye walk?
 And they stood still, looking sad. And one of them, 18
 named Cleopas, answering said unto him, Dost thou
 alone sojourn in Jerusalem and not know the things
 which are come to pass there in these days? And 19
 he said unto them, What things? And they said unto
 him, The things concerning Jesus of Nazareth, which
 was a prophet mighty in deed and word before God and

14. communed: talked together.

16. their eyes were holden, &c. We are not told what changes there were in the appearance of Jesus. But the weariness and anguish of the last days had entirely passed.

17. What communications are these, &c.: a free paraphrase rather than a translation. The literal rendering of the Greek is, 'What are these words which you are exchanging with one another?'

18. Cleopas. Nothing is known of this man beyond what is in the present narrative. It has been reasonably suggested that Luke gives his name because he supplied the narrative to the evangelist. The way in which his name is introduced as '*named Cleopas*' does not imply that he was well known in the early church.

Dost thou alone sojourn? This cannot mean, 'Art thou only a stranger?' in the sense of 'merely a stranger.' The Greek has an adjective meaning 'alone' or 'solitary,' not an adverb qualifying the verb. The idea is, 'Art thou a solitary stranger?' Even such a man would have been expected to pick up the news of the great event that had just happened. He must have been a most solitary liver to have missed hearing it.

19. was: *lit.* 'became.'

a prophet mighty in deed and word: still only a prophet. The further thought that Jesus was the Christ has been quite shattered and abandoned, as verse 21 shews.

20 all the people : and how the chief priests and our rulers
 21 delivered him up to be condemned to death, and cruci-
 22 fied him. But we hoped that it was he which should
 23 redeem Israel. Yea and beside all this, it is now the
 24 third day since these things came to pass. Moreover
 25 certain women of our company amazed us, having been
 26 early at the tomb ; and when they found not his body,
 they came, saying, that they had also seen a vision of
 angels, which said that he was aliye. And certain
 of them that were with us went to the tomb, and found
 it even so as the women had said : but him they saw not.
 And he said unto them, O foolish men, and slow of heart
 to believe in all that the prophets have spoken ! Be-

20. the chief priests. These come first ; they took the initiative and the lead throughout the prosecution of Jesus.

our rulers : the Sanhedrin.

delivered him up : to the Romans. The verb is the same that is used for Judas 'betraying' ; it is employed in both senses, the context determining the meaning in each case.

21. we hoped, &c. : 'we were hoping.' They had been among those who were looking for the redemption of Israel (ii. 38), and they had hoped that Jesus was to be the Redeemer. His crucifixion had dispelled that hope.

22, 23. A reference to the incident in verses 1-12.

Moreover : *lit.* 'but also.' There is this on the other side.

certain women : with a suggestion that there may have been feminine emotion discounting their testimony.

24. certain of them that were with us. Luke only mentions one—Peter (verse 12). It is from John (xx. 2) that we learn there was another disciple.

him they saw not. Therefore Peter's seeing Jesus (verse 34) must have been on a subsequent occasion.

25. slow of heart. The heart is used in Scripture for the whole life within, intellectual as well as emotional. The meaning is not slowness to be moved with feeling, but slowness of thought and perception.

in all that the prophets have spoken. It has been proposed to put a full stop at the end of the previous words, and commence the new sentence with these words, thus : 'slow of heart to believe. On the ground of all that the prophets have spoken,

hoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and 27 from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew 28 nigh unto the village, whither they were going: and he made as though he would go further. And they con- 29 strained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he 30 had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes 31 were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not 32 our heart burning within us, while he spake to us in the

behoved it not the Christ,' &c. This is a possible rendering. There was no punctuation in the original text, and editors have supplied stops as they thought best. Still the rendering in our versions is more natural. The phrase to believe in, or on, something is quite common.

all. They believed in part, the promise of redemption, &c.; not in *all*, including the foreshadowing of suffering.

27. beginning from Moses: the law, the first volume of the Hebrew Bible, the first five books of our O. T., containing such predictions as Numbers xxiv. 17 and Deuteronomy xviii. 15.

all the prophets: the second volume of the Hebrew Bible. Not necessarily citing each book. Remember Luke's fondness for the word 'all.' The prophets generally were quoted.

28. the village: Emmaus (verse 13).

made as though: not a pretence. The phrase means that he acted in the way of one who was going further, that he began to move on, or bid farewell. He would not have stayed if he had not been asked.

29. Abide with us. Taking him for a stranger, they asked him to stay at their house.

30. blessed it: a usual term for grace before meat. Cf. ix. 16 and Mark vi. 41, where *blessing* bread is referred to, with Mark viii. 6, where we have *giving thanks* under precisely similar circumstances, evidently with the same meaning in each case. There is no reason to regard this meal as a Eucharist.

31. vanished: *lit.* 'became invisible.'

- 33 way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.
- 36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is

33. them that were with them : no doubt including the women and perhaps the 120 (Acts i. 15).

34. hath appeared to Simon : not previously mentioned in Luke, though this Gospel gives Peter's visit to the tomb (verse 12). The appearance to Simon is the first in Paul's list, and therefore the earliest recorded instance of Christ's appearances (1 Cor. xv. 5) since the Epistle in which it is referred to was written at least ten years before the earliest Gospel.

xxiv. 36-43. *Jesus appearing to his disciples.* While the two are reporting their strange experience Jesus appears, uttering a salutation. Seeing his disciples' alarm, he reassures them, shewing them his hands and feet to prove that he is more than a ghost. As they are still incredulous he asks for food, and eats some broiled fish. The details of this incident are only in Luke, though John xx. 19-23 may refer to the same occasion.

36. This verse implies that Jesus appeared suddenly, and did not enter by the door. John (xx. 19) says of this, or a similar event, that 'the doors were shut . . . for fear of the Jews.'

39. See my hands and my feet : apparently drawing attention to the nail-prints (for otherwise why should Jesus especially name these extremities?), and therefore probably implying that the feet as well as the hands had been nailed. Still the nail-prints are not mentioned here, as they are mentioned of the hands only in John xx. 25, 27, and Jesus may be calling attention to his hands and his feet as the only parts of his body, after the face, not appearing covered with clothing, and therefore open to investigation.

I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had ⁴⁰ said this, he shewed them his hands and his feet. And ⁴¹ while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And ⁴² they gave him a piece of a broiled fish. And he took it, ⁴³ and did eat before them.

And he said unto them, These are my words which ⁴⁴ I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the

40. A verse of doubtful authority, as it is omitted by some good MSS.

42. The addition 'and of a honeycomb' rightly disappears from the R. V., as it is omitted by all the best MSS.

43. did eat before them. It must be admitted that this is a difficult passage, for it is not to be supposed that the resurrection body needs our material body's food. Yet the reference to flesh and bones in verse 39, just as this eating in verse 43, suggests the original physical body unchanged in its materials and functions. It is interesting to observe that this is only found in the third Gospel, that written by the companion of Paul, who in writing to the Corinthians denied that the resurrection body was the same as our present body of flesh and blood (see 1 Cor. xv. 37, 44, 50). But the sudden vanishing and sudden appearance in Luke also indicate a great difference. The mystery is wholly beyond our comprehension, because it is wholly beyond our experience. The fact that Jesus did really come back from the dead is the one fact of importance, and in this all accounts agree.

xxiv. 44-49. The last commission. Jesus reminds his disciples how he had told them that all the Scripture prophecies about him must be fulfilled. He now enlarges on the same subject, with the conclusion that the message of forgiveness in his name should be proclaimed over the world. The disciples are his witnesses. They are to remain in Jerusalem till they receive the promised Divine power. This is only in Luke. It has been suggested that we have here a condensed account of the instruction Jesus gave his disciples in Galilee as well as in Jerusalem during the forty days between the Resurrection and the Ascension.

44. while I was yet with you: previous to his death, e. g. xviii. 31.

law of Moses, and the prophets, and the psalms, con-
 45 cerning me. Then opened he their mind, that they
 46 might understand the scriptures; and he said unto them,
 Thus it is written, that the Christ should suffer, and rise
 47 again from the dead the third day; and that repentance
 and remission of sins should be preached in his name
 48 unto all the nations, beginning from Jerusalem. Ye are
 49 witnesses of these things. And behold, I send forth the
 promise of my Father upon you: but tarry ye in the city,
 until ye be clothed with power from on high.
 50 And he led them out until *they were* over against

the psalms. We have here a third title added to the law and the prophets previously mentioned, pointing to the third volume of the Hebrew Scriptures, that commonly called 'The Writings,' but here and elsewhere in the N. T. called 'The Psalms,' since the Book of Psalms was the most valuable part of it, especially from the point of view of Messianic prophecy.

47. repentance and remission: rather 'repentance unto remission,' in accordance with the best MSS.; the preaching of repentance which is to lead on to forgiveness.

in his name: *lit.* 'on his name,' i. e. on the ground of his authority and grace.

beginning from Jerusalem. This participial phrase does not agree grammatically with any preceding subject. It would be more grammatical therefore to place a full stop after 'nations,' and connect the following words with the next sentence: 'Beginning at Jerusalem ye are witnesses,' &c. But the flow of ideas favours the rendering in our versions; the preaching is to be to all the nations, but it is to begin at Jerusalem.

49. the promise of my Father: for the gift of the Holy Spirit. John the Baptist had predicted that Christ would bestow this gift (see iii. 16). But perhaps the reference is especially to Joel (ii. 28): 'And it shall come to pass afterward, that I will pour out my spirit upon all flesh,' &c., especially as this was cited by Peter (Acts ii. 17), with reference to the endowment with 'power from on high.'

xxiv. 50-53. *The Ascension.* Jesus, having led his disciples out towards Bethany, blesses them and is carried up to heaven. The disciples adore him, and return joyfully to Jerusalem, and are continually in the temple, blessing God.

Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted 51 from them, and was carried up into heaven. And they 52 worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God. 53

This chapter seems to allow of all that it records having occurred on the day of the Resurrection and the following night. And yet it is scarcely likely that the incident in the present section can have happened during the night—that on the Sunday night, after the two had returned from Emmaus and much teaching by Jesus had taken place, Jesus thus led his disciples out to Bethany. It is more probable that when Luke wrote the Gospel he had no materials concerning the dates of these occurrences to work on. Later—when he wrote Acts—he stated that Christ's appearances during the Resurrection and the Ascension were during 'the space of forty days' (Acts i. 3).

50. over against Bethany. This agrees with Acts (i. 12), which assigns the Ascension to the Mount of Olives. According to Matthew (xxviii. 16), Christ's final commission is given his disciples in Galilee. But this Gospel does not record the Ascension, and must be referring to an earlier occasion, unless we regard its statements as giving a different version of what the two last sections of Luke between them record. There is a difficulty in fixing the time of the several Gospel accounts of our Lord's last appearances, and we must resign ourselves to some obscurity.

51. and was carried up into heaven. This is not in some of the best MSS., and accordingly it is rejected by Tischendorf as not genuine, and bracketed as doubtful by Westcott and Hort. Probably it must be omitted, as it is inconceivable that it should have been taken out if it were originally in the text. It may have come in from Acts (i. 9, 10), where unquestionably Luke records the Ascension. Having omitted it here, some have said that the section in the Gospel refers not to the occasion of the Ascension, but to some earlier parting from the disciples. During the resurrection period Jesus did not live with his friends. He came and went several times. But here Luke evidently implies more. His words, in concluding the Gospel, point to a final parting as far as these resurrection scenes are concerned.

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The Century Bible
A MODERN COMMENTARY

St. John

INTRODUCTION
AUTHORIZED VERSION
REVISED VERSION WITH NOTES
ILLUSTRATIONS

EDITED BY

REV. J. A. McCLYMONT, D.D. (EDIN.)

AUTHOR OF 'THE NEW TESTAMENT AND ITS WRITERS'

AND JOINT-TRANSLATOR OF BECK'S 'PASTORAL

THEOLOGY OF THE NEW TESTAMENT'

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Universities of Oxford and Cambridge.*

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THE GOSPEL OF ST. JOHN

INTRODUCTION

THE GOSPEL OF ST. JOHN

INTRODUCTION

THE authorship of this Gospel has been much debated during the last hundred years. Before that time it was almost universally attributed to the Apostle John, the only dissentients, besides the Gnostic Marcion (140 A. D.), of whom we have any knowledge being some heretics vaguely mentioned by Irenæus (180 A. D.) and Epiphanius (380 A. D.), who nicknamed them *Alogi* (Irrational), in allusion to their denial of the doctrine of the *Logos* ('Word') proclaimed in the opening verse of the Gospel and echoed in the Book of Revelation (xix. 13), which they also denied to be the work of the Apostle. Epiphanius tells us that these heretics (of whom Caius of Rome (215 A. D.) is the only one who can, with any probability, be identified) ascribed the Gospel to Cerinthus—the very man whose teaching, according to Irenæus and the general tradition of the church, the Gospel was intended to refute¹. It does not appear that the Cerinthian authorship was ever seriously entertained, and it is repudiated by modern critics ; but if there is any truth in the statement made by Epiphanius, it is interesting as a proof that, even among those who denied its apostolic authorship, the Gospel was regarded as a product of the first century, since Cerinthus was a contemporary of the Apostle John at Ephesus. There were many other sects in the early church which

¹ Cerinthus taught that the Divine *Logos* descended on Jesus at his Baptism, and left him on the eve of his Passion.

would have found it convenient, for doctrinal purposes, to call in question the authority of the fourth Gospel: and the fact that this course was so seldom resorted to shews what a secure position it held in the estimation of the Christian world.

After holding this position in the church for more than 1600 years, the Johannine authorship of the book was challenged, in 1792, by an English critic, Edward Evanson, in a work entitled *The Dissonance of the Four generally received Evangelists, and the Evidence of their Authenticity Examined*, in which the composition of the Gospel was attributed to a Platonist of the second century. The discussion thus raised has been carried on since then, with great earnestness and ingenuity, by many of the most learned men in Christendom. Prominent among those who have maintained the negative view are Bretschneider, Strauss, Weisse, Baur, Zeller, Schwegler, Volkmaar, Keim, Scholten, Hilgenfeld, Holtzmann, Schmiedel, while on the other side are ranged such names as Meyer, Ewald, Lucke, Hengstenberg, Luthardt, Zahn, Godet, Westcott, Lightfoot, Milligan, Salmon, Gloag, Sanday, Plummer, Reynolds, Dods. In the progress of the controversy there has been a frequent shifting of ground on the part of those who deny the genuineness of the Gospel, owing partly to the discovery of ancient documents which testify against them, partly to the discredit which has overtaken some of their arguments impugning the historical accuracy of the book, and partly to the logical consequences which have been found to be involved in the acceptance (by the Tübingen school) of the Johannine authorship of the Book of Revelation. The consequence is that there has been, among them, a growing tendency to assign the book to the first half of the second century, instead of bringing it down to near the close of that century, as some of the more extreme critics were once disposed to do.

From one point of view it may be said that the value of the Gospel is independent of its authorship. Consisting

largely of discourses, and embodying but a small amount of historical matter not found in the Synoptical Gospels, it appeals directly to the spiritual instincts of the reader, and carries with it to a certain extent its own confirmation. Dr. Dale gives a striking illustration of this in the effect produced upon a Japanese convert to Christianity by the perusal of certain portions of the N. T., including the fourth Gospel. 'The vision of glory which came to him while reading John's account of our Lord's life and teaching was a vision from another and diviner world; he fell at the feet of Christ, exclaiming, "My Lord and my God!" He did not ask whether the transcendent perfection could have been the creation of the love and reverence of Christ's disciples: the question was impossible; it would have been as easy to ask whether the splendours of Orion could have been kindled from earthly fires. He saw the Divine majesty and the Divine grace of Christ: what could he do but worship him¹?' Such a faith is of the highest kind, and inherits the blessedness of those who have not seen and yet have believed. But many readers both in Christian and in heathen lands are incapable of forming such a strong and invincible impression; and when we bear in mind that the contents of the book are more theological than ethical, relating largely to the Divinity and personal authority of the Founder of our religion, we can see that its influence upon most of its readers must be greatly affected by the question of its authorship. If critical investigation should lead to the conclusion that its discourses, instead of being the utterances of Christ himself, were the composition of some one who had little more to guide him than the information derived from the Synoptical Gospels, with the addition, perhaps, of some traditional ideas and opinions current in the church, the Gospel might still be acknowledged to contain much valuable teaching and to be a source of true

¹ *The Living Christ and the Four Gospels*, pp. 46, 47.

theology for the church—it might even acquire a new interest as a reflection of the mind of the age in which it was produced ; but it would no longer possess the authority with which it was invested when it was regarded as the work of one who had lived in the closest intimacy with Jesus during his ministry, and wrote under a solemn sense of his responsibility as the last of the apostles. So long as the latter view is held it is evident that, even apart from the sublimity of its teaching, the Gospel is entitled to a position of the highest honour and authority among the historical books of the N. T., as being the only one besides the Gospel of Matthew in its original form which can be regarded as the work of an eye-witness.

In considering the question of authorship, it will be convenient to deal first with the external evidence, that is, the evidence which is to be found outside of the book itself and is independent of its character and contents.

At the outset it may be disappointing to find that the earliest writer to make an express quotation from the fourth Gospel as the work of John is Theophilus of Antioch in his *Ad Autolycum*, written about 180 A. D., where, referring to inspired men, he says : ‘ One of whom, John, says, In the beginning was the Word.’ But, apart from this witness, we have abundant evidence to shew that towards the close of the second century the four Gospels which we possess were circulating in all parts of Christendom—in Europe, Asia, and Africa—in thousands of copies for the use of the innumerable Christians who heard them read at their weekly meetings for worship ; and this fact is all the more significant because some of these Christians were men of the widest learning and the highest character, who had ample means of investigation and had staked their all on the truth of the Gospel. It is hardly conceivable that the Gospels could have sprung all at once into such a position of authority ; and it may be fairly inferred from the language of Irenæus (c. 180 A. D.), when he speaks of the number of the Gospels as being naturally

and necessarily four, corresponding to the four winds of heaven and the four zones of the earth, that the fourfold Gospel had been long familiar to the church. It has been suggested that the same idea is contained in the *Shepherd of Hermas*, a work which is usually assigned to the early part of the second century, where the following words occur with reference to the church: 'Whereas thou sawest her seated on a couch, the position is a firm one; for the couch has four feet and standeth firmly; for the world, too, is upheld by means of four elements' (*Vision* 3).

Whatever construction we may put on these references, there can be no doubt that Irenæus was well acquainted with the four Gospels and held the last to be the work of the Apostle John. And it so happens that on the latter point his testimony is particularly valuable. For his circumstances were such as to make him a most competent witness on the subject. He was born in Asia Minor, where, as he repeatedly tells us, the Apostle John spent the closing years of his life; and before he became bishop of Lyons in Gaul (which had a close ecclesiastical connexion with his native land), he was early in life brought into close contact with a well-known disciple of the Apostle, named Polycarp (born 70 A.D.), who was for more than forty years bishop of Smyrna, and was martyred in 155 A.D. Among other allusions which Irenæus makes to Polycarp, he says, in a letter to his friend Florinus (177 A.D.): 'I distinctly remember the incidents of that time better than events of recent occurrence; for the lessons received in childhood, growing with the growth of the soul, become identified with it, so that I can describe the very place in which the blessed Polycarp used to sit when he discoursed, and his goings out and his comings in, and his manner of life and his personal appearance, and the discourses which he held before the people, and how he would describe his intercourse with John and with the rest who had seen the Lord, and how he would relate their words. And whatsoever he had heard from

them about the Lord, and about his miracles, and about his teaching, Polycarp, as having received them from eye-witnesses of the life of the Word, would relate altogether in accordance with the Scriptures. To these (discourses) I used to listen at the time with attention, by God's mercy which was bestowed upon me, noting them down, not on paper, but in my heart ; and by the grace of God I constantly ruminate upon them faithfully ' (Lightfoot's translation from Eusebius, *E. H.* v. 20).

In these circumstances it is surely in the highest degree improbable that Irenæus would have accepted the fourth Gospel as a genuine work of the Apostle John if it had not been acknowledged by his teacher, Polycarp, who had been a disciple of John. And if it was accepted by Polycarp as a genuine writing, notwithstanding its marked dissimilarity to the other Gospels, we could scarcely have a more striking piece of evidence to prove that John was really its author, and that it was accepted as his from the very first by the leaders of the church in Asia Minor.

Unfortunately there are one or two circumstances which have led a considerable number of critics to doubt whether the John to whom Irenæus refers was really the apostle of that name. In particular an extract from a work of Papias, bishop of Hierapolis (who was born 60-70 A. D., and published his *Exposition of the Oracles of the Lord* about 135 A. D.), which has been preserved by Eusebius, has led many to suppose that there lived in Ephesus, about the end of the first century, another John who had once been a hearer or disciple of Jesus, and who afterwards became a leading ecclesiastic in Asia Minor, being commonly known as 'the Elder' (cf. 2 John 1 and 3 John 1). To him not a few of these critics are disposed to attribute the fourth Gospel, either denying that the Apostle John ever lived in Ephesus, or holding that a confusion arose between the two ecclesiastics of that name and that it was owing to this confusion that the fourth Gospel was ascribed to the Apostle. Certainly the language of Papias is very

ambiguous, and his supposed reference to the Apostle under the name of 'John the Elder' is rendered the more doubtful by reason of a statement attributed to him in two obscure documents, one of the seventh or eighth, and the other of the ninth century, to the effect that John (as well as James) suffered martyrdom at the hands of the Jews¹. Eusebius tells us what Papias said of the circumstances under which Matthew and Mark wrote, but he does not tell us anything of what he had to say about the Gospel of Luke or John. It is significant, however, as regards the latter, that Papias (as Eusebius tells us) 'made use of testimonies from the First Epistle of John,' since this Epistle is so closely connected with the Gospel (Lightfoot described it as a postscript) that such a recognition of the Epistle really presupposes the acceptance of the Gospel.

A similar inference may be drawn from the use of the First Epistle by Polycarp, bishop of Smyrna (whose personal relations to the Apostle John have already been alluded to), in his *Epistle to the Philippians*, his only extant work, written about 110 A. D. About the same year another apostolic Father, Ignatius, bishop of Antioch, wrote seven epistles while on his way to martyrdom in the Coliseum at Rome, and in these he uses words and phrases which give one the impression that he was acquainted with the fourth Gospel. Among such expressions are the follow-

¹ According to Irenæus, Papias was a companion of Polycarp and a hearer of the Apostle John; but Eusebius inferred, rightly or wrongly, from the language of Papias (which he quotes), that there were two persons in Asia Minor of the name of John, and that it was not John the Apostle, but John the Elder, that Papias was acquainted with. The words in question are as follows:—'If I met anywhere with any one who had been a follower of the elders, I used to inquire as to the discourses of the elders—what was said by Andrew or by Peter or by Philip or by Thomas or James or by John or Matthew or any other of the Lord's disciples, and what Aristion and the elder John, the disciples of the Lord, say. For I did not think to get so much profit from the contents of books as from the utterances of a living and abiding voice' (*H. E.* iii. 39).

ing: 'The Spirit . . . knoweth whence it cometh and whither it goeth' (cf. John iii. 8); 'the door of the Father' and 'the Shepherd' (applied to Christ; cf. John x. 2, 7, 11); and 'the Son who is his Word.'

It may seem to detract from the importance of this apparent use of the Gospel by these two Asiatic bishops that neither of them makes any personal allusion to the Apostle John, though Polycarp mentions Paul and the 'other apostles,' and Ignatius, Peter and Paul. But if the Apostle John never lived in Asia Minor, it is difficult to account for the peculiar place assigned to him (see pp. 21 f.) in a gospel originating in that quarter; and the difficulty is scarcely less if he did live there at one time but had no hand in the composition of the book, unless we suppose that an attempt was deliberately made to take advantage of a prevailing misunderstanding regarding his identity, for the purpose of investing the Gospel with apostolic authority. Moreover, it has to be kept in view that if the Apostle John never had any official connexion with Asia Minor, some other author must be found for the Book of Revelation (as well as for the Gospel) in view of the prominence given to the seven churches of Asia in its opening chapters.

Somewhat earlier than Irenæus we may date the testimony of the Muratorian Fragment (so called because discovered by Muratori in Milan about A.D. 1730-40), which gives a list of the New Testament Books, and expressly mentions the Gospel of John as fourth and the Gospel of Luke as third, the other two Gospels being apparently mentioned in the part of the MS. now lost.

Still more important is the evidence afforded by the *Diatessaron* of Tatian, who wrote about A.D. 170. For a time the precise nature of this work, composed in Syriac and widely read at an early period in the East, was much disputed, and its bearing on the early currency of the four Gospels was keenly debated. But by the recent discovery of an Arabic translation of this work obtained from the

Copts, as well as of a Syriac commentary on it, in the form of an Armenian and a Latin translation, all controversy has been brought to an end, and it is now admitted that the four writings on which Tatian's work was founded ('Tessaron' = four) were identical with our Gospels. The *Diatessaron*, it has been found, begins with the opening verses of John's Gospel (as a Syrian bishop, Bar-Salibi, had mentioned in the end of the twelfth century), and contains numerous quotations from it as well as from the other Gospels. The testimony thus afforded by Tatian's work is of great value and importance, as he was a well-informed and far-travelled man who was acquainted with the current literature of the church; and it derives additional significance from the fact, pointed out by Dr. Sanday, that the text of the fourth Gospel from which Tatian draws was plainly corrupt—so corrupt as to justify the inference that a considerable period must have elapsed since the original Gospel was first committed to writing.

Tatian was well acquainted with Justin Martyr, having at one period of his life received instruction from him in Christian truth at Rome, and we might expect that the Gospels with which Tatian was so familiar would also be known to Justin. This was at one time disputed, but the most recent research leaves no room for doubt that such was the case. In his writings Justin frequently mentions 'Memoirs' composed by the apostles and their converts, which, he tells us, were called Gospels. That these 'Memoirs' were substantially identical with the Gospels which we now possess may be inferred from the circumstance that almost all the facts concerning Christ's life which he mentions in about two hundred scattered passages in his writings are found in one or other of the four Gospels, while in all the express quotations (seven in number) which he makes from the 'Memoirs' the words quoted are also to be found in our Gospels. With regard to the fourth Gospel in particular there are

a number of expressions drawn from it which can easily be identified. (1) Referring to baptism, Justin says (*Apol.* i. 61): 'For Christ also said, Except ye be born again, ye shall in no wise enter into the kingdom of heaven. But that it is impossible for those who have once been born to enter into the wombs of those who brought them forth is manifest to all' (cf. John iii. 3-5 and Matt. xviii. 3). There is certainly a want of verbal accuracy in this quotation, but such accuracy is hardly to be expected of writers who had generally to quote from memory, having no concordance, nor even a division into chapters and verses, to help them in their Scripture references. This looseness of quotation has rendered the task of Biblical critics much more difficult and their arguments much less decisive than they would otherwise have been. Even with such aids, indeed, accuracy is not always secured, for (as Dr. Ezra Abbot points out in his valuable work on *The Fourth Gospel*, p. 35) of nine quotations which Jeremy Taylor makes from this same text of Scripture, not one agrees exactly with the English version, and only two of them agree in all respects with one another. In the same work a little further on (c. 63) Justin says of the Jews: 'They are justly upbraided by Christ himself as knowing neither the Father nor the Son' (cf. John viii. 19). (2) He frequently refers to Jesus as the 'Logos made flesh' or 'having become man,' and in one passage (*Dialogue*, c. 105) he calls him 'the only-begotten to the Father,' apparently on the authority of the *Memoirs*, which must, in this instance, be the fourth Gospel (i. 1-18). (3) He attributes to the Baptist the words, 'I am not the Christ, but the voice of one crying,' which are found only in the fourth Gospel (i. 20-23). Justin's testimony in this matter is the more important, because he was not only a man of an acute and inquiring mind who was well acquainted with the opinions of the church both in the East and in the West, but had a particularly good knowledge of the teaching of the church at John's

city of Ephesus, where his dialogue with Trypho the Jew took place.

But we have witnesses considerably earlier than Justin. Besides the apostolic Fathers already mentioned (pp. 9 f.), there are other writings dating from the first half of the second century, especially the *Didaché* (not much later than 100 A.D.) and the Epistle of Barnabas (132 A.D. at latest), in which traces of this Gospel may be found. Moreover, by the discovery, in 1842, of a MS. containing seven of the ten books of Hippolytus' *Refutation of all Heresies* we have obtained evidence to shew that the Gospel was quoted by such early Gnostic writers as Basilides (A.D. 125), Valentinus (A.D. 145), whose favourite phrases were borrowed from its opening verses, and Heracleon, a friend and disciple of Valentinus. The fact that Heracleon wrote a commentary on it (being the oldest commentary on the New Testament of which any considerable portion has been preserved to us) indicates, as Bishop Lightfoot remarks, 'an advanced stage in the history of the text.' Exception has been taken to the argument from the alleged testimony of Basilides and Valentinus, on the ground that Hippolytus, who has preserved the extant passages, does not distinguish between the statements of those teachers themselves and of their followers. But in some cases there is no room for this contention, e.g. in the following passage (bk. vii. 22): 'And this, he says, is what is said in the Gospels, There was the true light, even the light which lighteth every man coming into the world' (cf. John i. 9). On this point Matthew Arnold puts the case fairly when he says (*God and the Bible*, p. 268): 'In general he (i.e. Hippolytus) uses the formula *according to them*, when he quotes from the school, and the formula *he says*, when he gives the dicta of the master. And in this particular case he manifestly quotes the dicta of Basilides, and no one who had not a theory to serve would ever dream of doubting it. Basilides, therefore, about the year 125 of our era, had before him

the fourth gospel.' To this we may add that it is clear from Hippolytus that the Gospel was known and used by heretical sects still earlier than Basilides, viz. the Ophites or Naasenes and the Peratæ. Such a general use of the Gospel by the Gnostics¹ and other sects is the more significant, because they would have been only too ready to set aside its teaching if they could have discovered any reasonable grounds for doing so: and we may be sure they would never have appealed to it as they do, even making it, in one instance, the subject of a commentary, but for the impregnable position which it already occupied in the estimation of the church.

When we add that this Gospel, in common with the three others, is found in all the copies of the Syriac and Old Latin versions, the one version representing the usage of the East, the other of the West, and both known to have existed in the second century, we have completed our survey of the external evidence in favour of the book.

It may be that to some readers the evidence adduced, especially before the middle of the second century, may seem comparatively meagre; but if so, they would do well to remember how very limited is the amount of Christian literature which has come down to us from the period referred to, some of it consisting of defences of Christianity named *Apologies*, addressed to unbelievers, of a nature little suited for such express quotations from Scripture as we might expect in writings intended for the edification of the church. In the case of the fourth Gospel it has also to be kept in view that its late publication, long after the working Gospel had been stereotyped in the church, as well as its peculiar character and contents,

¹ The Gnostics derived their name from a Greek word meaning 'knowledge' (cf. 1 Tim. vi. 20, R. V.), claiming a deeper insight into the mysteries of religion than that of the ordinary believer, and tending to resolve facts into ideas, and history into allegory. One of their leading principles was the supposed necessary conflict between matter and spirit.

made it less likely to be quoted than the Synoptic Gospels, except by writers dealing, as the Gnostics did, with the philosophic aspects of religion.

It may interest the reader to know that a comparison of the external evidence we have now adduced with what is available in the case of some of the best-known classical works of antiquity, shews unmistakably in favour of the gospel. For example, we find no quotation from the historian Livy for a century after he wrote; Thucydides is not quoted for two centuries, while Herodotus is only quoted twice during a like period.

Finally, it must not be forgotten that it is on the sum total of the evidence that we have to form our judgement. As Bishop Lightfoot has said: 'It is quite possible for critical ingenuity to find a reason for discrediting each instance in turn. An objector may urge in one case that the writing itself is a forgery; in a second, that the particular passage is an interpolation; in a third, that the supposed quotation is the original, and the language of the evangelist the copy; in a fourth, that the incident or saying was not deduced from this gospel, but from some apocryphal work, containing a parallel narrative. By a sufficient number of assumptions, which lie beyond the range of verification, the evidence may be set aside. But the early existence and recognition of the Fourth Gospel is the one simple postulate which explains all the facts.' (*Contemporary Review*, February, 1876.)

Turning now to the internal evidence, we may begin by observing that a careful examination of the book leads to the conclusion that it was written by **some Jewish Christian who was thoroughly conversant with the state of things in Jerusalem and Palestine in our Lord's day.**

1. It shews a minute acquaintance with Jewish customs, manners, and opinions, frequently giving explanations with regard to them, as if it were written by a Jew for foreign readers. In illustration of this statement we may adduce

its reverence for the O. T. (x. 34 f.), its frequent quotations from the O. T. (fourteen in number), and its wide acquaintance with Scripture, both historical and prophetic (i. 21-23, iii. 14, v. 45-47, vi. 31, vii. 22, 42, viii. 56, &c.); its references to Jewish ablutions (ii. 6, iii. 25, xi. 55, xiii. 4), to the Jewish festivals and their ritual in their seasons (vii. 2, 37, x. 22, xi. 55, xix. 31), to the opportunities which Christ enjoyed of teaching publicly in the synagogues and the temple (xviii. 20), to the traffic carried on within the precincts of the temple on the occasion of the passover (ii. 13-16), to the Messianic expectations which existed among the Jews prior to the destruction of Jerusalem, and with which Jesus so often came into collision (i. 19-28, vi. 14 f., vii. 25-44, x. 24 f., xi. 47-53, xii. 34), to the practice of circumcision, even on the sabbath day (vii. 23), to the crime of blasphemy as a capital offence (xix. 7), to cases of ceremonial defilement (xviii. 28, xix. 31), to the burial rites of the Jews (xi. 44, xix. 40), to their belief in the uniform connexion between sin and suffering (ix. 2), to the attitude of the Jews towards Samaritans and women (iv. 9, 20, 27, viii. 48), to 'the Dispersion' as the Jews in foreign lands were called by their countrymen (vii. 35), to the low religious estimate in which Galilee was held at Jerusalem (vii. 41, 53), to the different Jewish sects and their opinions (ix. 16, x. 19), including the Sadducean tenets of the chief priests, whom this Gospel represents as roused to action by the reported raising of Lazarus from the dead (xi. 45-53, xii. 10, 11), and to whom it assigns a place corresponding to that of the Sadducees in the Synoptic Gospels—the expression, 'the chief priests and the Pharisees' (vii. 32, xi. 47, 57, &c.), taking the place of 'the Pharisees and Sadducees' so frequently occurring in the other Gospels.

2. It shews an intimate acquaintance with the topography of Jerusalem and with the geography of Palestine generally. Interwoven with the narrative are allusions to the pool of Siloam (ix. 7), and to the pool of Bethesda

(v. 2) with its five porches, traces of which have been recently discovered by Herr Schick, of the Palestine Exploration Society (one of numerous instances in which similar confirmation has been found); to the temple treasury as a place where Jesus taught (viii. 20); to Solomon's porch as a winter promenade (x. 23); to the brook Kidron and its neighbourhood (xviii. 1); to Gabbatha and Pilate's judgement-seat (xix. 13); to Golgotha and its garden (xix. 17, 41); while in this Gospel alone are we told that it was from palm-trees that the people cut down branches to welcome Jesus on his triumphal entry into Jerusalem (xii. 12, 13). The author appears to be equally at home in the provinces—at 'Bethany beyond Jordan' (i. 28); at 'Cana of Galilee' (ii. 1); at Ænon, with its abundant supply of water in the neighbourhood of Salim (iii. 23); at Sychar (iv.), with its deep well associated with the memory of Jacob (ver. 11), in close proximity to Mount Gerizim, the Samaritan place of worship (ver. 20), with expansive cornfields in full view (ver. 35), and close to the land gifted to Joseph by his father (ver. 5); on the Sea of Galilee and its populous shores (vi); and at the quiet 'city called Ephraim,' 'near to the wilderness' (xi. 54)¹.

How difficult it would have been for a stranger to bring his narrative into such perfect harmony with its environment is well brought out by Professor W. M. Ramsay when he says, in discussing the authorship of the Book of Acts: 'It is impossible for any one to invent a tale whose scene lies in a foreign land without betraying in slight details his ignorance of the scenery and circumstances amid which the event is described as taking place. Unless the writer studiously avoids details, and confines himself to names and generalities, he is certain to commit numerous errors. Even the most laborious and minute study of the circumstances of the country in which he is to lay his scene, will not preserve him from such errors.

¹ See notes on the various passages above referred to.

He must live long and observe carefully in the country, if he wishes to invent a tale which will not betray his ignorance in numberless details. Allusions of French or German authors to English life supply the readiest illustration of this principle¹. If this be true of writers at the present day, having the benefit of all the maps, guide-books, histories, and books of travel, which are now so readily available, what must have been the position of ancient writers, depending on the few books of information (often vague and inaccurate) which were then within reach!

3. Although written in the Greek language, its style of composition is in many respects Hebraic rather than Greek. It is generally free from the grammatical mistakes and eccentricities which betray the Hebrew origin of the Book of Revelation, but its vocabulary is very limited and its syntax is of the simplest kind. There is none of that highly organized structure of sentences depending on the use of numerous 'particles,' that is to be found in the Greek classics or even in the writings of Paul, who had spoken Greek from his youth. Generally each clause stands by itself, and is joined to the next by an 'and' or a 'but' or a 'therefore'—corresponding to the usual Hebrew conjunction 'vav.' In keeping with this is the occasional use of Hebrew words and names (Rabbi, Messiah, Cephas, Siloam, Gabbatha, Golgotha, Thomas, Nathanael), which are generally translated for the benefit of Gentile readers. The author also shews an understanding of the Hebrew word 'Iscariot' (man of Kerioth) by applying the name not only to Judas himself (as is done in the other Gospels), but also to his father Simon (vi. 71, R. V.); and, alone of the evangelists, he gives Peter's patronymic as 'son of John' (i. 42, R. V.: cf. 'Bar-Jonah,' Matt. xvi. 17)—meaning, according to its Hebrew original, 'son of the grace of God'—which lends additional significance to our Saviour's words in addressing Peter by this name on several im-

¹ *The Church in the Roman Empire*, p. 114.

portant occasions (i. 42, xxi. 15-17). Another Hebraic feature in the book is the prominence of the sacred numbers, three and seven—three passovers being recorded, three visits to Galilee, three sayings on the Cross, with seven miracles¹, seven forms of testimony to Christ², and seven symbolic affirmations of his own mission, beginning with the words, 'I am'³. Add to this that its quotations from the O. T. are sometimes more faithful to the original than the LXX or any other Greek translation which was then in existence (e. g. at xii. 13, xiii. 8, xix. 37), and it will be seen that the Hebrew nationality of the author scarcely admits of controversy⁴.

But, furthermore, we find on examination of the book that it is so graphic in its delineation of character, and so circumstantial in many of its statements, as to bear the stamp of an immediate personal knowledge of the persons and events with which it deals. It is to this Gospel, indeed, that we are chiefly indebted for our knowledge of the individual characteristics of the several apostles and of others with whom the Saviour came in contact. Thomas, for example, would only be a

¹ See ii. 1-11, iv. 46-54, v. 1-15, vi. 1-15, vi. 16-21, ix. 1-12, xi. 17-24. The miraculous draught of fishes at xxi. 1-12 took place after the Resurrection.

² The witness of the Father (v. 34, &c.), of the Son (viii. 14, &c.), of his works (x. 35, &c.), of Scripture (v. 39-46, &c.), of the Forerunner (i. 7, &c.), of the disciples (xv. 27, &c.), and of the Spirit (xv. 26, &c.).

³ The bread of life, the light of the world, the door of the sheep, the good shepherd, the resurrection and the life, the way, and the true vine.

⁴ The foregoing evidence is too strong to be affected by the author's frequent allusions to his countrymen as 'the Jews'—an expression sufficiently accounted for by the fact (1) that he was writing for churches composed for the most part of Gentile members, with whom he had been associating for many years, and (2) that he was separated from the Jewish community of our Lord's time not only by the new spiritual forces at work in Christianity, but also by the great historical chasm produced by the destruction of their city and temple.

name to us, if it were not for what is here recorded of him. The representation of Martha and Mary in the eleventh chapter fills in with marvellous delicacy the outline supplied by Luke (x. 38-42); while, in the ninth chapter, the character of the man born blind appears to be drawn from the life. Of precision in historical detail we have illustrations in the account of the circumstances under which Jesus acquired his first disciples (i. 35-51: cf. 29); in the incidental mention of the forty and six years the temple had been a-building (ii. 20), a statement which chronological data enable us to verify; in the exact specifications of time in iv. 6, 40, 52, xi. 6, 39, xii. 1, and of other and unusual circumstances in vi. 10-24; in the description of what took place at the arrest of Jesus in the garden, and in his examination before the chief priests and Pilate (chap. xviii); in the enumeration of the friends of Jesus who stood under the cross (xix. 25); in the account of the early visit paid by Peter and 'the other disciple whom Jesus loved' to the Saviour's tomb, and of the appearance of the risen Christ on several different occasions to Mary Magdalene and the disciples, and of his conversations with them (xx, xxi).

Closely akin to those features of the Gospel that have just been mentioned is its intimate acquaintance with the inner life of Christ and his apostles. Not only does it relate many conversations which took place between them, sometimes in the closest retirement, mentioning the names of the disciples who took part in the conversation, and what they severally said (vi. 5-8, 67-71, xi. 7-16, xii. 22, xiii, xiv, xx, xxi); but it also records the unexpressed feeling of the disciples at the well of Jacob (iv. 27; cf. xx. 12), and their mistaken thoughts on several occasions, as when Jesus said, 'I have meat to eat that ye know not of' (iv. 32), or again, 'Our friend Lazarus is fallen asleep' (xi. 11), or when he said to Judas in the upper room, 'That thou doest, do quickly' (xiii. 27 f.). It describes the effect produced on their minds by the miracle at Cana

(ii. 11), and the similar effect produced on the disciple whom Jesus loved by the sight of the empty tomb (xx. 8) ; it tells how at one time they divined the meaning of the Saviour's conduct as a fulfilment of O. T. prophecy (ii. 17), and at other times only apprehended the meaning of his words or deeds long after they occurred, when they were seen in the light of subsequent events (ii. 21-22, xii. 16).

The natural conclusion to which these various lines of evidence converge, namely, that the book was written by one of the apostles, is borne out by the statement in the prologue (i. 14), 'We beheld his glory, glory as of the only begotten from the Father,' and by the explicit declaration at the close of the last chapter (the whole of which seems to form a postscript added by the Apostle and endorsed by his companions): 'This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.' A previous verse of the same chapter (xxi. 20) shews that the writer here referred to is 'the disciple whom Jesus loved,' and who was also, no doubt, the eye-witness of the Crucifixion mentioned in xix. 35 (cf. ver. 26). The disciple in question is three times mentioned in association with Peter, and on one of these occasions he is described as 'reclining in Jesus' bosom' (xiii. 23 f., xx. 2 ff., xxi. 7). The obvious inference is that the disciple so designated was one of the sons of Zebedee, as they were admitted (along with Peter) to a closer intimacy with Jesus than the rest of the disciples (Mark v. 37, ix. 2, xiv. 33). This inference is confirmed by the remarkable circumstance that the two brothers are never mentioned by name in this Gospel, except in the second verse of the last chapter, where they are simply called 'the sons of Zebedee'—though (if we are right) it is from this source we derive our chief information regarding the Apostle John. The position assigned to the two brothers among the disciples in the passage just mentioned is much lower than is usual in the other Gospels, and confirms us in the supposition that it

was a certain feeling of modesty or reserve that led the author to veil his own name (i. 35-42, xviii. 15 f., xix. 26 f.), as well as that of his brother James (and his mother Salome, whom he nowhere mentions, except at xix. 25, where she is in all probability the person designated 'his mother's sister': see note there)—a circumstance all the more significant because he is in general very precise and explicit in his mode of designation. As between the two brothers, there can be no hesitation in assigning the authorship to John, since James early fell a victim to the Herodian persecution in 44 A. D. (Acts xii. 2). This conclusion is supported by the general tradition of the church, and it finds a curious confirmation in the fact that the author (unlike the Synoptical writers) sees no necessity for designating the Baptist by any other name than John, the reason evidently being that he knew no other of that name who could be mistaken for the Baptist.

It seems undeniable that if the Gospel did not issue from John, it must have been written by some Christian of the post-apostolic age who wished to pass for that Apostle. Those who deny the Johannine authorship would require to find a writer of that age possessed of the intellectual gifts and the spiritual elevation needed for the production of so sublime a work, and capable at the same time of claiming for his fabrications in the most solemn terms and with such wonderful success the authority of an eye-witness in the person of the last and, in a sense, the best known of the apostles. In this connexion we must remember that the transition from the apostles to the apostolic fathers is a great descent. As Peabody says:—
'We have to go down to the fourth century, to the time of Chrysostom and Augustine, before we find any Christian writer whom it would not be absurd to regard as capable, even with the help of the Synoptic gospels, of putting together such discourses as those in the fourth gospel¹.'

¹ *The Fourth Gospel and its Authorship*, p. 115.

There are, however, certain objections to the Johannine authorship, of a more or less serious kind, that cannot be ignored in any discussion of the subject. The most obvious objection is that which arises from the marked divergence of the fourth Gospel from the Synoptics in its representation of Christ's ministry. In the Synoptics (so called because they give in one common view the same general outline), the ministry is almost entirely confined to Galilee, and includes only one visit to Jerusalem for the final celebration of the passover; whereas the fourth Gospel gives an account of five visits to the capital, mentioning at least three celebrations of the passover (ii. 13, vi. 4, xi. 55: cf. v. 1), and lays the scene of the ministry chiefly in Judæa. A still more important difference has been briefly expressed by designating the Synoptical Gospels as the *bodily* Gospels, and John's as the *spiritual* Gospel, the former relating chiefly to outward events connected with the Saviour's visible presence, reported for the most part without note or comment, while the latter represents the ideal and heavenly side of his personality and work. In the Synoptics, the kingdom of heaven and the fatherhood of God are Jesus' great themes, which he treats in a popular style, suitable for the multitude; but here he discourses in a lofty strain to Jewish hierarchy or select followers on his own claims to Divine authority and his unique relations to the Father, while his second coming, which the other Gospels connect with outward events, is identified in great measure with the promised gift of the Paraklete.

Now, as regards the differences of time and place, it is sufficient to point out that neither the Synoptics nor the fourth Gospel profess to give a complete account of Christ's ministry. So far from that, the writers frequently employ language which implies that they are aware of gaps in the narrative. For example, the fourth Gospel makes repeated allusions to Christ's residence and work in Galilee (iv. 43 ff., vii. 1 f.: cf. vi. 4), while expressions occur in the Synoptics, such as the Saviour's lamentation over Jerusalem (Matt.

educated classes in Jerusalem, rather than to the more popular Galilæan teaching with which the earlier Gospels were occupied. He thus rendered a service in the field of sacred biography analogous to that of Plato, when he added his dialogues to the *Memorabilia* of Xenophon in order to perpetuate the teaching of his master Socrates—with this difference, however, that Plato's characters are for the most part imaginary.

While we thus recognize the unique character of the fourth Gospel in respect of its character and contents, it may be well at the same time to point out that there are passages in the Synoptics, e. g. Matt. v. 28 ff. ('I say unto you'), xi. 25-27, xv. 13, xxv. 31 ff.; Mark xiii. 31; Luke x. 22, which contain germs of the Christology set forth in John's Gospel¹.

There is however another objection taken to the book, relating to the genuineness of the discourses which are put into the mouth of Jesus. While it cannot be said that there are many traces of a later age in these discourses², it is alleged that in some cases they so merge in the reflections of the Evangelist that it is impossible to draw any clear line of demarcation between them (e. g. iii. 16-21); and, further, that he discourses ascribed to Jesus have a good deal in common with the First Epistle of John. There is considerable truth in these allegations, and in the face of them it is impossible to claim for the Evangelist that he has preserved the *ipsissima verba* of our Lord's discourses. Apart from this, such a supposition would be untenable, in view of the fact that the Apostle

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² The chief passages adduced in this connexion are iv. 38, v. 43, viii. 21, 24, x. 12, 16, xiv. 16, 26, xv. 6 f., xvi. 12 f., xvii. 2, 20.

had to act the part of a translator as well as a reporter, if it be the case, as is generally believed, that our Lord's usual speech was Aramaic. This fact of itself will account to a large extent for the similarity of style and diction which characterizes the whole Gospel as well as the first Epistle. To that extent it may be admitted that the Apostle's individuality has left its impress, as regards form and colouring, on the discourses he reports. But this is in no degree at variance with the doctrine of inspiration, properly understood. The Holy Spirit made use of the sacred writers not as mere penmen, but as Christian spokesmen; and the promised gift of the Paraklete who was to teach the disciples all things, and bring to their remembrance all that Jesus had said unto them (xv. 26), can hardly be supposed to imply a psychological miracle, which should supersede the ordinary laws of mind and memory. Neither can we infer from the grammatical form in which the speeches are cast (by the use of the first person) that the author undertakes to give a *verbatim* report. For the indirect form of speech (*Oratio Obliqua*) was much less used by ancient writers than it is with us; and in the writings of Greek and Roman historians, such as Thucydides and Livy, it is no uncommon thing to find speeches couched in the direct form, even when the historian is drawing largely on his own imagination in the composition of the speech. On the other hand, as regards thought, as distinguished from expression, we are justified in attributing any resemblance between the Gospel and Epistle to the influence exerted on the Apostle by the teaching of his Master during his earthly ministry rather than to the Apostle's own idiosyncrasy—a supposition which is borne out by the fact that with all the similarity between the two writings there is a striking absence from the Epistle of such pictorial teaching as we find in some passages of the Gospel, especially the allegories of the shepherd and the vine (chapters x. and xv). These allegories are not to be found in the Synoptical

educated classes in Jerusalem, rather than to the more popular Galilæan teaching with which the earlier Gospels were occupied. He thus rendered a service in the field of sacred biography analogous to that of Plato, when he added his dialogues to the *Memorabilia* of Xenophon in order to perpetuate the teaching of his master Socrates—with this difference, however, that Plato's characters are for the most part imaginary.

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Gospels, though they form a point of contact with the parables which they report ; and if the Apostle John was himself incapable of producing them, as his First Epistle seems to shew, the reasonable inference is that he owed them to the Saviour, to whom he expressly attributes them¹.

At the same time, taking the Gospel as a whole, there is room for difference of opinion, even among those who accept the Johannine authorship, as to the extent to which the writer's individuality has influenced his reproduction of the words and actions of his Master. Without losing faith in its essential trustworthiness as a faithful representation of certain aspects of our Lord's life and teaching, one may go so far as to say : ' Jesus cannot have had, at the same time, the style and method of teaching which the Synoptists describe and that which the Fourth Gospel reflects. We must therefore attribute the language, the color, and the form of these Johannine discourses to the evangelist. The Gospel of John is a distillation of the life and teaching of Jesus from the alembic of the apostle's own mind. It is his interpretation of the meaning of Christ's words, deeds, and person, derived from intimate personal relations with him, and colored and shaped by a long life of Christian thought and experience².'

But it is quite a different thing to pronounce the narrative unhistorical, and to regard the teaching as an amalgamation of Jewish and Greek speculations. In that case the portrait of Christ becomes a creation of the Church, and the Gospel is reduced to a theological romance.

¹ As regards the objections which have been taken to the Gospel on account of (1) its *Logos* doctrine, (2) its unsupported testimony to the raising of Lazarus from the dead, and (3) its disagreement with the other Gospels as to the date of the Last Supper, reference may be made to the notes on these points to be found in connexion with the relative passages, viz. i. 1 ff., xi. 1 ff., and xiii. 1 ff.

² Stevens, *The Theology of the New Testament*, p. 172.

It only remains to add that an attempt has been made in some quarters, with various slight modifications, to account for the undoubted marks of authenticity in certain features of the book, without admitting its Johannine character as a whole, by supposing that the Apostle made notes of incidents not recorded in the other Gospels, or of discourses he remembered, and that one of his Greek disciples at Ephesus—an earlier and a nameless Origen, as Matthew Arnold describes him—used these notes as a nucleus in the composition of the Gospel¹. But if there had been any such expansion or redaction of apostolic notes, we should surely have been able to detect in the structure of the book traces of its twofold origin. As a matter of fact, however, its unity and symmetry are admitted on all sides. It does not bear the impress at one time of a Jewish hand, at another of a Greek, but bears throughout the character of a work by a Christian of Jewish nationality who is writing for the benefit of Greek readers. Indeed, it is scarcely too much to say that the theory of a twofold authorship would never have been suggested but for an aversion to the theological contents of the book, and a desire to deprive it of the authority attaching to it as a work of the Apostle John. Even such a destructive critic as Schmiedel says: ‘In the end we shall have to concur in the judgement of Strauss, that the fourth gospel is, like the seamless coat, not to be divided, but to be taken as it is’ (*Encyc. Bib.* ii. 2556).

LIFE OF THE APOSTLE JOHN.

We have no direct information regarding John's early life before he became a disciple of the Baptist. We know

¹ Wendt (*Das Johannes-Evangelium*) seeks thus to explain away most of the miracles, and also part of the discourses and their alleged occasions, as non-apostolic additions.

that he was the younger son¹ of Zebedee, a Galilæan fisherman, and that he followed his father's calling (Mark i. 20). Zebedee appears to have been in good circumstances, as he had 'hired servants' (Mark i. 20), and his wife Salome was among the women who followed Jesus from Galilee to Jerusalem, 'ministering unto him' (Matt. xxvii. 55, 56; Mark xv. 40 f., xvi. 1), while there is some reason to think that John himself had a house in Jerusalem (xix. 27), and was personally acquainted with the high priest (xviii. 15)². In the Book of Acts (iv. 13) he is described (in common with Peter) as 'unlearned and ignorant,' which shews that he was unacquainted with the Rabbinical lore imparted in the theological seminaries where the religious teachers of the nation were trained. But all Jewish children received a good elementary education in the schools attached to the synagogues, and there is no reason to doubt that John was well versed in the O. T. Scriptures, with which the author of the fourth Gospel appears to have been acquainted in the original (see p. 19), while his residence in Galilee would also bring him into contact with Greek civilization and help to prepare him for the great part he was one day to play at Ephesus in bridging over the gulf between reason and revelation. Before joining the fellowship of the Baptist he had doubtless come under the influence of the Messianic hopes which were then so prevalent not only in Palestine but in many other countries where Jewish ideas had penetrated, and which in John's early boyhood had led to the sanguinary revolt under Judas the Galilæan

¹ Hence the name of his brother James generally takes precedence of his, though by the time Luke wrote, John was recognized to be the greater of the two, and the order is reversed on two important occasions (Luke ix. 28, cf. verse 54; Acts i. 13, R. V. : cf. Acts xii. 2).

² It has been suggested by Caspari that Jesus may have been the guest of John during those visits to Jerusalem of which the latter gives such a full account in his Gospel.

(Acts v. 37), whose cry, as Josephus tells us, was that God was to be their only ruler and lord (*Ant.* xviii. 1). But by the time the Apostle had attained to manhood a leader of a different kind had made his appearance. Attracted by the moral earnestness and zeal of the great preacher of repentance, the young Galilæan, with the religious enthusiasm of his race and of his class, had repaired to the scene of the Baptist's ministry many miles to the south of Galilee, along with Andrew and Peter, who belonged to Bethsaida (i. 44), near the northern end of the lake, and whose fellow townsmen or near neighbours the sons of Zebedee appear to have been (Luke v. 10). Through the testimony of the Baptist John was led to attach himself to Jesus, along with the two friends just mentioned, as we learn from the opening chapter of his Gospel, where he gives a graphic account of the circumstances under which this memorable event in their lives took place (i. 35-42); and not improbably his brother James was at the same time brought to Jesus through his instrumentality (see on i. 41). After having his faith confirmed by the miracle at Cana (ii. 11), he seems to have accompanied Jesus to Jerusalem (ii. 17, 22), where he beheld other signs of superhuman power and wisdom, and to have been also with him on his way through Samaria to Galilee (iv. 3 ff.). He then returned to his former occupation and continued at it for a short time, until a definite call came to him to give up his worldly employments and attach himself to Jesus as a permanent disciple (Matt. iv. 21, 22; Mark i. 19, 20; Luke v. 8-11). A little later we find him formally designated as one of the twelve apostles (Matt. x. 1 ff.; Mark iii. 14 ff.).

His mother appears to have been a sister of the Virgin Mary (see on xix. 25; cf. Mark xv. 40); and to their mother both he and his brother James seem to have been largely indebted for their religious enthusiasm (Matt. xx. 20 ff.). They received from Jesus the surname of *Boanerges* ('Sons of thunder,' Mark iii. 17; cf. John xvii.

12; Acts iv. 36), on account of the latent fervour and vehemence of their nature, which occasionally broke out (Mark ix. 38; Luke ix. 49-54; Mark x. 35 ff., especially 39^a) and are even traceable in John's writings (cf. iii. 36; 2 John 10; Rev. ii. 2), although in general he seems to have been of a calm and contemplative spirit, as we might expect from his intimacy with the Saviour. The two brothers, along with Peter, enjoyed a closer fellowship with Jesus than any of the other disciples (Matt. xvii. 1 ff., xxvi. 37 ff., Mark v. 37 ff.); but, of the three, John received the largest share of the Master's confidence, being described as 'the disciple whom Jesus loved,' and as reclining in Jesus' bosom at the Last Supper (xix. 26, xxi. 7, 20, xiii. 23). In all probability his spiritual perceptions and intuitions were keener than those of any of the other apostles, and hence, to a large extent, the mystical character of his Gospel.

During Christ's trial John was a close and deeply interested observer (xviii. 15 f.). Along with Mary and several other devoted women he followed the procession to the cross, where he received from his dying Master a charge to act the part of a son to the bereaved mother, which he promptly and faithfully carried out (xviii. 15, 16, xix. 25, 26). On the Resurrection morning he repaired with Peter to the Master's tomb, where the fact that Christ had indeed risen from the dead first dawned upon him, so that 'he saw and believed' (xx. 1 ff.: cf. Luke xxii. 8). The faith thus awakened was confirmed by the interviews which, along with the other disciples, he was privileged to hold with the risen Saviour (xx. 19-29, xxi. 1 ff.), during the last of which Jesus alluded to John's future in terms that led to a mistaken belief among the brethren that he 'should not die' (xxi. 23).

After the Ascension the close fellowship between Peter and John still continued. We find them associated in the healing of the lame man at the door of the temple, and in the preaching of Christ in Jerusalem notwithstanding

the threats of the Sanhedrin (Acts iii. and iv). A few years later the two went as colleagues on an apostolic mission to Samaria, where they were the means of bestowing the Holy Ghost on those whom Philip had already converted and baptized. It is characteristic of John, as a man of a retiring disposition, that he always allowed Peter to take precedence of him in public, and it is largely owing to this fact that not a single discourse of John's is recorded in the Book of Acts. But we know that he still continued to be revered as a leader of the church, for we find Paul referring to him (Gal. ii. 9) as one of those who were 'reputed to be pillars' (Peter and James being the others so designated), apparently in connexion with the council of Jerusalem (c. 50 A. D.), whose decisions were the means of rescuing the church from the shackles of Judaism.

About 66 A. D., on the outbreak of the war which led to the destruction of Jerusalem, John probably removed to Pella, on the other side of the Jordan, along with the great body of the Christians, who, as Eusebius tells us, fled from Jerusalem in accordance with the prophetic counsels of their Lord (Matt. xxiv. 16). At a later period, according to a general and well-supported tradition (for which we have the authority of Irenæus and Papias and the Muratorian Fragment already referred to, as well as of Polycrates, bishop of Ephesus, and Clement of Alexandria, both of whom flourished at the close of the second century), John settled in the great city of Ephesus, where Andrew and Philip are also said to have resided in their later years. Neither in the Book of Acts nor in any of Paul's Epistles do we find mention of John's presence in any part of Asia Minor, from which it seems likely that it was not till after the fall of Jerusalem (70 A. D.) that he took up his abode in Ephesus.

It was in that city, which had now become the chief centre of Christianity as the result of Paul's evangelistic labours (Acts xix), and was beginning to be infected with

the errors of which that Apostle had warned its elders at Miletus many years before (Acts xx. 29, 30), that the earliest traditions represent John to have written his Gospel. Not only in Ephesus, but also in the other churches of Asia Minor, to which he addresses himself in the opening chapters of the Book of Revelation and (to some extent) in his Epistles, John acted the part of a bishop or superintendent, in virtue of his position and authority as an apostle ; and in his Third Epistle (verses 9, 10) we find mention of 'the brethren' whom he had sent out as his representatives. In this connexion there is a story preserved by Eusebius, and vouched for by Clement of Alexandria, which affords a striking illustration of the Apostle's zeal and love for the salvation of souls. The story is that John had left in charge of a local bishop a promising young man who had been duly instructed and baptized. On his next visit to the place the Apostle surprised the bishop by asking for his 'deposit,' adding, in explanation of his words (which the bishop did not at first understand) : 'I demand the young man, the soul of a brother.' Thereupon the bishop had to confess that his charge had gone astray and become a robber-chief. The Apostle immediately called for a horse and made his way to the haunts of the robber, who fled at his approach. John pursued and overtook him, and by his persuasions and tears induced him to give up his evil life and return to his old home, as a restored member of the church. In harmony with this is the tradition, which we owe to Jerome, that when the Apostle was too old to preach he used to be carried to the place of worship, simply to repeat in the hearing of the congregation, 'Little children, love one another.' And when some one asked him, 'Master, why dost thou always speak thus?' he answered, 'Because it is the Lord's command ; and if only this be done, it is enough.' We have a different aspect of the Apostle's character presented in the incident, relating to Cerinthus, which Irenæus has recorded on the

authority of those who had heard of it from Polycarp. It was a manifestation of love for Christ, but in the form of indignation against one who was doing much to corrupt the simplicity of the gospel. Finding Cerinthus in a public bath, the Apostle is said to have rushed out at the sight of him, exclaiming, 'Let us fly, lest even the bath fall on us, because Cerinthus, the enemy of the truth, is within'—a speech which betrays a lingering of the spirit that had once been rebuked by his Lord (Luke ix. 54 f.). As an illustration of the Apostle's mildness and gentleness, we may recall the incident narrated by Cassian (420 A. D.), who tells how John was one day caressing a partridge, when a young man who had just returned from a hunting expedition, seeing the Apostle so engaged, expressed his astonishment that so illustrious a man should spend his time in such a useless manner, whereupon the Apostle asked him what it was he was carrying in his hand. 'A bow,' said the young man. 'Why have you it unstrung?' asked the Apostle. 'Because,' said the young man, 'if it were always bent, it would lose its elasticity, and be no longer serviceable for shooting with.' 'In the same way,' replied John, 'my spirit must have relaxation, otherwise it would lose its spring and be unable to serve me at the call of duty.' These are stories for which we have only the authority of church Fathers; but there is one important event in the Apostle's life which is directly referred to in Scripture, namely, his banishment by the Roman emperor to the rocky isle of Patmos in the Ægean sea, where he wrote the Book of Revelation (Rev. i. 9 ff.). His deportation to Patmos is referred to by Tertullian, who connects it with the imperial persecution at Rome, telling how John had been plunged into a cauldron of boiling oil and had come forth unhurt. The latter statement, like the stories about his drinking hemlock with impunity in the presence of Domitian, were no doubt intended to provide a literal fulfilment of the Saviour's prediction to the two brothers that they would indeed drink of his cup and be

baptized with his baptism (Mark x. 38 f.). Other traditions about his rising out of his grave and appearing from time to time in the course of the centuries, his continuing alive in the grave and causing the ground to heave with his breathing (cf. xxi. 23), and even his wearing the sacerdotal plate upon his forehead (Exod. xxviii. 38, cf. xviii. 16) are proofs of the honour and the superstitious reverence in which his memory was held. While there is but a small residuum of fact in many of the legends that have thus gathered round his name, we have no reason to doubt that the Apostle died a natural death, in extreme old age, carrying with him to the grave the deepest reverence and affection of the churches of Asia Minor, and destined by his writings to exert a marvellous influence on the mind of Christendom in all generations.

THE AIM AND METHOD OF THE GOSPEL.

Regarding the purpose for which the Gospel was written we are not left merely to form an opinion from its contents, as several of the early church Fathers have handed down traditions on the subject. The following statement is found in the Muratorian Fragment, probably our earliest witness (c. 170 A.D.): 'The author of the fourth gospel was John, one of the disciples. He said to his fellow disciples and bishops who entreated him, "Fast with me for three days from to-day, and whatever shall be made known to each of us, for or against, let us relate it to each other." On the same night it was revealed to Andrew, one of the apostles, that John should relate all things in his own name with revision by them all. And, therefore, though various elements are taught in the several books of the gospels, this makes no difference to the faith of believers, since all things are set forth in all of them by one supreme spirit, about the nativity, the passion, the resurrection, the conversation with the disciples, and his double advent, the first in humble guise which (has taken

place), the second in the glory of royal power, which is to come. What wonder, therefore, is it if John so emphatically brings forward, even in his epistle, each detail, saying in his own person, "What we have seen with our eyes, and heard with our ears, and our hands have handled, these things have we written unto you." For he thus professes that he was not only an eye-witness, but also a hearer, and more than this, a writer in order, of all the wonderful works of the Lord.'

The reference here to the 'fellow disciples' who were to confirm John's testimony, as if the other apostles were still alive when he wrote, does not tally with other traditions and has brought the statement somewhat into discredit. Probably Irenæus is a safer guide when he says: 'John, the disciple of the Lord, preaches this faith, and seeks, by the proclamation of his gospel, to remove that error which by Cerinthus had been disseminated among men, and previously by those termed Nicolaitanes, which are an offshoot of that knowledge falsely so called, that he might confound and persuade them that there is but one God, who made all things by His Word' (*Adv. Haer.* lib. iii, chap. xi. 7). Clement of Alexandria says: 'John, perceiving that what had reference to the body was clearly set forth in the other gospels, and being encouraged by his familiar friends, and urged by the Spirit, composed a spiritual gospel.' In the early part of the fourth century the historian Eusebius says: 'The three gospels previously written having come into general circulation, and also having been handed to him (John), they say that he admitted them, giving his testimony to their truth; but alleging that there was wanting in the narration the account of the things done by Christ at the commencement of his ministry. And this was the truth; for it is evident that the other three evangelists only wrote the deeds of our Lord for one year after the imprisonment of John the Baptist, and intimated this in the very beginning of their history' (*H. E.* vi. 14, iii. 24).

We thus see that according to the earliest traditions the Gospel had a twofold object, theological and historical. That it was designed to serve the interests of theology is manifest to every thoughtful reader. To a certain extent it is polemical, being designed to counteract the Gnostic¹ and Ebionite² heresies which were beginning to infect the churches of Asia Minor. But its teaching is of a positive and constructive character, and was doubtless intended to provide the church with a true Christology. This is evident from the terms of the prologue or introduction, which strikes the keynote of the whole Gospel, representing Jesus (under the title of *Logos*, for which see on i. 1) as the perfect manifestation of the Divine Being, the only source of life and light, in human form, and, as such, the object, on the one hand, of saving faith, and the occasion, on the other hand, of the world's unbelief. The whole book is an elaboration of this sublime thought, wrought out with a singular union of depth and simplicity—in close historical relation with the Lord's visits to Jerusalem at the national feasts, when he had occasion to press his claims, as the Revealer of the Father, upon the teachers of religion, in connexion with the national expectation of the Messiah. This revelation, attested by various forms of Divine witness-bearing³ (including miracles, which are always called 'signs' in this Gospel as expressions of Christ's glory), may be said to reach a climax in xii. 36 f. : 'These things spake Jesus, and he departed, and hid

¹ See p. 14, note.

² The Ebionite heresy was so called from a Hebrew word meaning *poor*, the early Jewish Christians being noted for their poverty. They denied the Divinity of the Saviour, while admitting his Messiahship, and maintained the continued obligation of the Jewish law.

³ A striking illustration of the prominence of this feature in the book is afforded by the fact that it is as a witness to Christ, and in no other capacity, that John the Baptist is introduced into the narrative, whereas in the Synoptics there are many points of general interest attaching to his ministry.

himself from them. But though he had done so many signs before them, yet they believed not on him.' The remainder of the book depicts, on the one hand, the downward course of the world's unbelief, leading to the Crucifixion, and, on the other, the perfecting of the disciples' faith, which attains its final and typical expression in the slowly matured and deep-rooted confession of the doubting Thomas, 'My Lord and my God' (xx. 28).

As already indicated, the fourth Gospel contains very few incidents of the ministry in Galilee, and passes over long intervals, e.g. the period between the Feast of the Passover (vi. 4) and the Feast of Tabernacles (vii. 2), during which time it expressly mentions that 'Jesus walked in Galilee.' In these respects, as well as in its unexplained allusions (i. 32, 40, iii. 5, 13, 24, vi. 62, 70, xx. 17), to which we find a key in the Synoptics, it takes for granted an acquaintance with the earlier Gospels and bears out the character assigned to it by the church Fathers of being designed to supplement these narratives. The matter which it contains in common with the three other Gospels is very limited in extent, but of the most profound significance, viz. the miraculous feeding of the multitude (including the walking on the Sea of Galilee), and the death and resurrection of Christ. A crucified and risen Saviour who can say of himself, 'I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst,'—this is the essence of the four Gospels, as it is the essence of Christianity symbolized in the Lord's Supper; and the final object of the Christian revelation is summed up by the last of the apostles when he says: 'These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name' (xx. 31).

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Discourses of true freedom and spiritual sonship (31-59).

Opens the eyes of a man born blind (ix. 1-12).

The man examined (with his parents) and excommunicated by the Pharisees (ix. 13-34).

Jesus reveals himself to the man as the Son of God, and rebukes the Pharisees by the allegories of the Good Shepherd and the True Fold (ix. 35-x. 21).

- (d) Jesus in Jerusalem at the Feast of Dedication: the Jews seek to stone him, because he claims to be one with the Father (x. 22-39).

- (e) He retires beyond Jordan, where many believe on him (x. 40-42).

- (f) The raising of Lazarus (revealing Jesus as life and love) and its immediate consequences (xi.).

Prelude to the miracle (1-16).

Its circumstances (17-32).

Its achievement (33-44).

Its consequences (45-57).

- (g) Culmination of the Public Ministry (xii. 1-36).

Reception at Bethany—mingled love and hatred, faith and unbelief (1-11).

Triumphal entry into Jerusalem (12-19).

Greeks seeking Jesus. Last public utterance—concerning life and light (20-36).

- (h) The ministry summed up by the Evangelist (xii. 37-50).

Unbelief of the Jews explained (37-43).

Summary of Jesus' teaching (44-50).

**xiii—xvii. JESUS' MINISTRY TO HIS DISCIPLES
ON THE EVE OF HIS SUFFERINGS.**

xiii—xvi. His example and his teaching.

- (a) Washing of the disciples' feet (xiii. 1-20).
- (b) The betrayal announced. Judas excommunicated (xiii. 21-30).
- (c) Jesus' teaching (xiii. 31—xvi. 33).
 - Concerning his own glory and the duties and trials of his followers* (xiii. 31-38).
 - Concerning his going to the Father* (xiv. 1-11).
 - Concerning other elements of comfort* (12-24).
 - Concerning the sending of the Spirit and the bequest of peace* (25-31).
 - Concerning the vine and its branches* (xv. 1-8).
 - Concerning love as the disciples' bond of union with Jesus and with one another* (9-17).
 - Concerning the world's hatred of them* (18-25).
 - Concerning the victory to be gained through the Spirit of truth* (xv. 26—xvi. 15).
 - How sorrow is to be turned into joy* (16-24).
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- (a) For himself (1-5).
- (b) For his disciples (6-19).
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DEATH AND RESURRECTION.**

xviii, xix. His arrest, trial, and crucifixion.

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- (b) Jewish or ecclesiastical trial (12-27).
- (c) Roman or civil trial (xviii. 28—xix. 16).
- (d) Crucifixion and its attendant circumstances (xix. 17-42).
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 - Jesus' last words* (28-30).
 - Two prophecies fulfilled* (31-37).
 - Burial of Jesus and love's offering* (38-42).

xx. His resurrection.

- (a) Realized by John (in company with Peter) (1-10).
- (b) The risen Jesus appears to Mary Magdalene (11-18).
- (c) To the disciples in the absence of Thomas (19-25).
- (d) And also in Thomas' presence, leading him to worship Jesus (26-29).

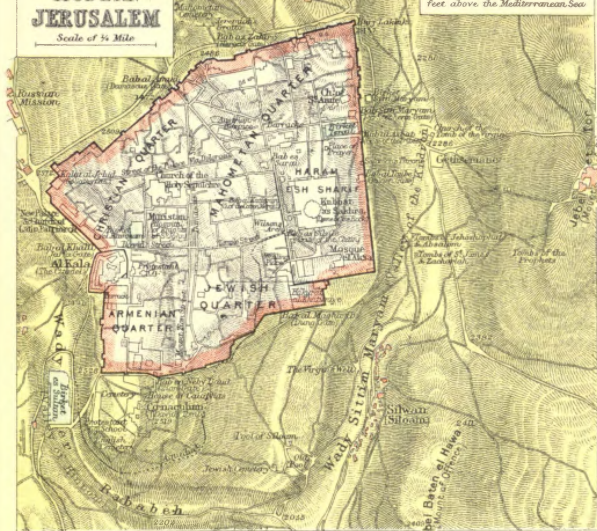
xx. 30-31. THE PURPOSE OF THE GOSPEL DECLARED.**xxi. THE EPILOGUE.**

- (a) Jesus manifests himself to seven of the disciples in connexion with the miraculous draught of fishes (1-14).
- (b) Threefold commission to Peter : his martyrdom predicted (15-19).
- (c) John's future shrouded in mystery (20-23).
- (d) Concluding testimony to the Gospel as the work of John, with additional note (24, 25).

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Goldschmidt

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THE GOSPEL ACCORDING TO
ST. JOHN

AUTHORIZED VERSION

THE GOSPEL ACCORDING TO ST. JOHN

- 1 In the beginning was the Word, and the Word **Chap. I**
 2 was with God, and the Word was God. The same **Word or**
 3 was in the beginning with God. All things were **Logos in**
 made by him; and without him was not any thing **relation**
 4 made that was made. In him was life; and the **to God**
 5 life was the light of men. And the light shineth **and the**
 in darkness; and the darkness comprehended it not. **universe.**
- 6 There was a man sent from God, whose name **Historic**
 7 *was* John. The same came for a witness, to bear **manifesta-**
 witness of the Light, that all *men* through him **tion of**
 8 might believe. He was not that Light, but *was sent* **the Word.**
- 9 to bear witness of that Light. *That* was the true
 Light, which lighteth every man that cometh into
 10 the world. He was in the world, and the world
 was made by him, and the world knew him not.
 11 He came unto his own, and his own received him
 12 not. But as many as received him, to them gave
 he power to become the sons of God, *even* to them
 13 that believe on his name: which were born, not of
 blood, nor of the will of the flesh, nor of the will
 of man, but of God.

Chap. 1

The Incarnation
and its
spiritual
results.

And the Word was made flesh, and dwelt among 14
us, (and we beheld his glory, the glory as of the only
begotten of the Father,) full of grace and truth. 15
John bare witness of him, and cried, saying, This
was he of whom I spake, He that cometh after me
is preferred before me: for he was before me. And 16
of his fulness have all we received, and grace for
grace. For the law was given by Moses, *but* grace 17
and truth came by Jesus Christ. No man hath 18
seen God at any time; the only begotten Son,
which is in the bosom of the Father, he hath de-
clared *him*.

John the
Baptist's
testimony.
His answer
to the depu-
tation from
Jerusalem.

And this is the record of John, when the Jews 19
sent priests and Levites from Jerusalem to ask him,
Who art thou? And he confessed, and denied not; 20
but confessed, I am not the Christ. And they 21
asked him, What then? Art thou Elias? And he
saith, I am not. Art thou that prophet? And he 22
answered, No. Then said they unto him, Who art
thou? that we may give an answer to them that 23
sent us. What sayest thou of thyself? He said,
I am the voice of one crying in the wilderness,
Make straight the way of the Lord, as said the 24
prophet Esaias. And they which were sent were of 25
the Pharisees. And they asked him, and said unto
him, Why baptizest thou then, if thou be not that 26
Christ, nor Elias, neither that prophet? John
answered them, saying, I baptize with water: but 27
there standeth one among you, whom ye know not;
he it is, who coming after me is preferred before me,
whose shoe's latchet I am not worthy to unloose. 28
These things were done in Bethabara beyond
Jordan, where John was baptizing.

Chap. 1

The Baptist's public recognition of the Saviour.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh
 30 away the sin of the world. This is he of whom I said, After me cometh a man which is preferred
 31 before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water
 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which
 34 baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

35 Again the next day after John stood, and two of
 36 his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two
 37 disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and
 38 saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted,
 39 Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

The Baptist's testimony accepted by two of his disciples.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.
 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt

Jesus' first disciples and their testimony.

Chap. 1 be called Cephas, which is by interpretation, A stone. The day following Jesus would go forth 43 into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, 44 the city of Andrew and Peter. Philip findeth 45 Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any 46 good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael 47 coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith 48 unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, 49 thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because 50 I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say 51 unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Testimony
of nature—
the
'beginning
of his
signs.'

And the third day there was a marriage in Cana 2 of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the 2 marriage. And when they wanted wine, the mother 3 of Jesus saith unto him, They have no wine. Jesus 4 saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother 5 saith unto the servants, Whatsoever he saith unto

6 you, do *it*. And there were set there six waterpots
 of stone, after the manner of the purifying of the
 7 Jews, containing two or three firkins apiece. Jesus
 saith unto them, Fill the waterpots with water.
 8 And they filled them up to the brim. And he
 saith unto them, Draw out now, and bear unto the
 9 governor of the feast. And they bare *it*. When
 the ruler of the feast had tasted the water that was
 made wine, and knew not whence it was : (but the
 servants which drew the water knew ;) the governor
 10 of the feast called the bridegroom, and saith unto
 him, Every man at the beginning doth set forth good
 wine ; and when men have well drunk, then that
 which is worse : *but* thou hast kept the good wine
 11 until now. This beginning of miracles did Jesus
 in Cana of Galilee, and manifested forth his glory ;
 and his disciples believed on him.

12 After this he went down to Capernaum, he, and
 his mother, and his brethren, and his disciples :
 and they continued there not many days.

Short visit
to Caper-
naum.

13 And the Jews' passover was at hand, and Jesus
 14 went up to Jerusalem, and found in the temple
 those that sold oxen and sheep and doves, and
 15 the changers of money sitting : and when he had
 made a scourge of small cords, he drove them
 all out of the temple, and the sheep, and the oxen ;
 and poured out the changers' money, and overthrew
 16 the tables ; and said unto them that sold doves,
 Take these things hence ; make not my Father's
 17 house an house of merchandise. And his disciples
 remembered that it was written, The zeal of thine
 18 house hath eaten me up. Then answered the Jews
 and said unto him, What sign shewest thou unto

Cleansing
of the
temple
and the
Jews'
demand
for a sign.

Chap. 2 us, seeing that thou doest these things? Jesus 19
 answered and said unto them, Destroy this temple,
 and in three days I will raise it up. Then said the 20
 Jews, Forty and six years was this temple in build-
 ing, and wilt thou rear it up in three days? But 21
 he spake of the temple of his body. When there- 22
 fore he was risen from the dead, his disciples
 remembered that he had said this unto them;
 and they believed the scripture, and the word
 which Jesus had said.

A superfi-
 cial faith,
 resting on
 miracles,
 is not
 accepted
 by Jesus.

Now when he was in Jerusalem at the passover, 23
 in the feast *day*, many believed in his name, when
 they saw the miracles which he did. But Jesus 24
 did not commit himself unto them, because he
 knew all *men*, and needed not that any should 25
 testify of man : for he knew what was in man.

His con-
 versation
 with Nico-
 demus and
 the Evan-
 gelist's re-
 flections
 upon it.

There was a man of the Pharisees, named Nico- 3
 demus, a ruler of the Jews : the same came to 2
 Jesus by night, and said unto him, Rabbi, we know
 that thou art a teacher come from God : for no
 man can do these miracles that thou doest, except
 God be with him. Jesus answered and said unto 3
 him, Verily, verily, I say unto thee, Except a man
 be born again, he cannot see the kingdom of God. 4
 Nicodemus saith unto him, How can a man be
 born when he is old? can he enter the second
 time into his mother's womb, and be born? Jesus 5
 answered, Verily, verily, I say unto thee, Except
 a man be born of water and *of* the Spirit, he cannot
 enter into the kingdom of God. That which is 6
 born of the flesh is flesh ; and that which is born
 of the Spirit is spirit. Marvel not that I said unto 7
 thee, Ye must be born again. The wind bloweth 8

where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can
10 these things be ? Jesus answered and said unto
him, Art thou a master of Israel, and knowest not
11 these things ? Verily, verily, I say unto thee, We
speak that we do know, and testify that we have
12 seen ; and ye receive not our witness. If I have
told you earthly things, and ye believe not, how
shall ye believe, if I tell you *of* heavenly things ?
13 And no man hath ascended up to heaven, but he
that came down from heaven, *even* the Son of man
14 which is in heaven. And as Moses lifted up the
serpent in the wilderness, even so must the Son of
15 man be lifted up : that whosoever believeth in him
16 should not perish, but have eternal life. For God
so loved the world, that he gave his only begotten
Son, that whosoever believeth in him should not
17 perish, but have everlasting life. For God sent not
his Son into the world to condemn the world ; but
18 that the world through him might be saved. He
that believeth on him is not condemned : but he
that believeth not is condemned already, because
he hath not believed in the name of the only be-
19 gotten Son of God. And this is the condemnation,
that light is come into the world, and men loved
darkness rather than light, because their deeds
20 were evil. For every one that doeth evil hateth
the light, neither cometh to the light, lest his deeds
21 should be reproved. But he that doeth truth
cometh to the light, that his deeds may be made
manifest, that they are wrought in God.

Chap. 3

Ministry in
Judæa.
His disci-
ples bap-
tizing.
Attitude of
John the
Baptist.

After these things came Jesus and his disciples 22
into the land of Judæa ; and there he tarried with
them, and baptized. And John also was baptizing 23
in Ænon near to Salim, because there was much
water there : and they came, and were baptized.
For John was not yet cast into prison. Then 24,
there arose a question between *some* of John's
disciples and the Jews about purifying. And 26
they came unto John, and said unto him, Rabbi,
he that was with thee beyond Jordan, to whom
thou barest witness, behold, the same baptizeth,
and all *men* come to him. John answered and 27
said, A man can receive nothing, except it be
given him from heaven. Ye yourselves bear me 28
witness, that I said, I am not the Christ, but that
I am sent before him. He that hath the bride is 29
the bridegroom : but the friend of the bridegroom,
which standeth and heareth him, rejoiceth greatly
because of the bridegroom's voice : this my joy
therefore is fulfilled. He must increase, but I *must* 30
decrease. He that cometh from above is above 31
all : he that is of the earth is earthly, and speaketh
of the earth : he that cometh from heaven is above
all. And what he hath seen and heard, that he 32
testifieth ; and no man receiveth his testimony.
He that hath received his testimony hath set to 33
his seal that God is true. For he whom God hath 34
sent speaketh the words of God : for God giveth
not the Spirit by measure *unto him*. The Father 35
loveth the Son, and hath given all things into his
hand. He that believeth on the Son hath ever- 36
lasting life : and he that believeth not the Son shall
not see life ; but the wrath of God abideth on him.

Jesus in
Samaria.
His con-
versation
with the
woman at
Jacob's
well.

4 When therefore the Lord knew how the Pharisees
had heard that Jesus made and baptized more dis-
ciples than John, (though Jesus himself baptized
not, but his disciples,) he left Judæa, and departed
again into Galilee. And he must needs go through
Samaria. Then cometh he to a city of Samaria,
which is called Sychar, near to the parcel of ground
that Jacob gave to his son Joseph. Now Jacob's
well was there. Jesus therefore, being wearied with
his journey, sat thus on the well: *and* it was about
the sixth hour. There cometh a woman of Samaria
to draw water: Jesus saith unto her, Give me to
drink. (For his disciples were gone away unto the
city to buy meat.) Then saith the woman of
Samaria unto him, How is it that thou, being a
Jew, askest drink of me, which am a woman of
Samaria? for the Jews have no dealings with the
Samaritans. Jesus answered and said unto her, If
thou knewest the gift of God, and who it is that
saith to thee, Give me to drink; thou wouldest
have asked of him, and he would have given thee
living water. The woman saith unto him, Sir,
thou hast nothing to draw with, and the well is
deep: from whence then hast thou that living
water? Art thou greater than our father Jacob,
which gave us the well, and drank thereof himself,
and his children, and his cattle? Jesus answered
and said unto her, Whosoever drinketh of this water
shall thirst again: but whosoever drinketh of the
water that I shall give him shall never thirst; but
the water that I shall give him shall be in him
a well of water springing up into everlasting life.
The woman saith unto him, Sir, give me this

Chap. 4 water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, 16
and come hither. The woman answered and said, 17
I have no husband. Jesus said unto her, Thou
hast well said, I have no husband : for thou hast 18
had five husbands ; and he whom thou now hast
is not thy husband : in that saidst thou truly. The 19
woman saith unto him, Sir, I perceive that thou art
a prophet. Our fathers worshipped in this moun- 20
tain ; and ye say, that in Jerusalem is the place
where men ought to worship. Jesus saith unto 21
her, Woman, believe me, the hour cometh, when
ye shall neither in this mountain, nor yet at Jeru-
salem, worship the Father. Ye worship ye know 22
not what : we know what we worship : for sal-
vation is of the Jews. But the hour cometh, 23
and now is, when the true worshippers shall wor-
ship the Father in spirit and in truth : for the
Father seeketh such to worship him. God is a 24
Spirit : and they that worship him must worship
him in spirit and in truth. The woman saith unto 25
him, I know that Messias cometh, which is called
Christ : when he is come, he will tell us all things.
Jesus saith unto her, I that speak unto thee am *he*. 26

The ready
faith of the
Samaritans, an
illustration of the
joy of
harvest.

And upon this came his disciples, and marvelled 27
that he talked with the woman : yet no man said,
What seekest thou ? or, Why talkest thou with her ?
The woman then left her waterpot, and went her 28
way into the city, and saith to the men, Come, see 29
a man, which told me all things that ever I did :
is not this the Christ ? Then they went out of 30
the city, and came unto him. In the mean while 31
his disciples prayed him, saying, Master, eat. But 32

he said unto them, I have meat to eat that ye know
 33 not of. Therefore said the disciples one to another,
 34 Hath any man brought him *ought* to eat? Jesus
 saith unto them, My meat is to do the will of him
 35 that sent me, and to finish his work. Say not ye,
 36 There are yet four months, and *then* cometh harvest?
 behold, I say unto you, Lift up your eyes, and look
 on the fields; for they are white already to harvest.
 37 And he that reapeth receiveth wages, and gathereth
 fruit unto life eternal: that both he that soweth
 38 and he that reapeth may rejoice together. And
 herein is that saying true, One soweth, and another
 39 reapeth. I sent you to reap that whereon ye be-
 stowed no labour: other men laboured, and ye are
 40 entered into their labours. And many of the
 Samaritans of that city believed on him for the
 saying of the woman, which testified, He told me
 41 all that ever I did. So when the Samaritans were
 come unto him, they besought him that he would
 tarry with them: and he abode there two days.
 42 And many more believed because of his own word;
 and said unto the woman, Now we believe, not
 because of thy saying: for we have heard *him* our-
 selves, and know that this is indeed the Christ, the
 Saviour of the world.
 43 Now after two days he departed thence, and
 44 went into Galilee. For Jesus himself testified, that
 a prophet hath no honour in his own country.
 45 Then when he was come into Galilee, the Galilæans
 received him, having seen all the things that he
 did at Jerusalem at the feast: for they also went
 unto the feast.
 46 So Jesus came again into Cana of Galilee, where

Jesus
 now wel-
 comed by
 the Gali-
 læans.

Chap. 4

Healing of
the Caper-
naum
noble-
man's son.

he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son : for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way ; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth : and himself believed, and his whole house. This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

In Jeru-
salem.
Healing of
the sick
man on the
sabbath
day, and
conse-
quent hos-
tility of
the Jews.

After this there was a feast of the Jews ; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water : who-soever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus

saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do

Chap. 5

the Father
and His
plenipo-
tentiary,
the Son.

nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

If I bear witness of myself, my witness is not

Chap. 5

Jesus
adduces
Divine
testimony
in his
favour.

32 true. There is another that beareth witness of me ;
and I know that the witness which he witnesseth
33 of me is true. Ye sent unto John, and he bare
34 witness unto the truth. But I receive not testimony
from man : but these things I say, that ye might be
35 saved. He was a burning and a shining light : and
ye were willing for a season to rejoice in his light.
36 But I have greater witness than *that* of John : for
the works which the Father hath given me to
finish, the same works that I do, bear witness of
37 me, that the Father hath sent me. And the Father
himself, which hath sent me, hath borne witness of
me. Ye have neither heard his voice at any time,
38 nor seen his shape. And ye have not his word
abiding in you : for whom he hath sent, him ye
39 believe not. Search the scriptures ; for in them
ye think ye have eternal life : and they are they
40 which testify of me. And ye will not come to me,
41 that ye might have life. I receive not honour
42 from men. But I know you, that ye have not the
43 love of God in you. I am come in my Father's
name, and ye receive me not : if another shall
come in his own name, him ye will receive.
44 How can ye believe, which receive honour one of
another, and seek not the honour that *cometh* from
45 God only ? Do not think that I will accuse you
to the Father : there is *one* that accuseth you, *even*
46 Moses, in whom ye trust. For had ye believed
Moses, ye would have believed me : for he wrote
47 of me. But if ye believe not his writings, how
shall ye believe my words ?

6 After these things Jesus went over the sea of In Galilee.
2 Galilee, which is *the sea* of Tiberias. And a great The feed-
ing of the

Chap. 6

five
thousand.

multitude followed him, because they saw his
 miracles which he did on them that were diseased.
 And Jesus went up into a mountain, and there he
 sat with his disciples. And the passover, a feast
 of the Jews, was nigh. When Jesus then lifted up
his eyes, and saw a great company come unto him,
 he saith unto Philip, Whence shall we buy bread,
 that these may eat? And this he said to prove
 him: for he himself knew what he would do.
 Philip answered him, Two hundred pennyworth of
 bread is not sufficient for them, that every one of
 them may take a little. One of his disciples,
 Andrew, Simon Peter's brother, saith unto him,
 There is a lad here, which hath five barley loaves,
 and two small fishes: but what are they among so
 many? And Jesus said, Make the men sit down. 10
 Now there was much grass in the place. So the
 men sat down, in number about five thousand.
 And Jesus took the loaves; and when he had given 11
 thanks, he distributed to the disciples, and the
 disciples to them that were set down; and likewise
 of the fishes as much as they would. When they 12
 were filled, he said unto his disciples, Gather up
 the fragments that remain, that nothing be lost.
 Therefore they gathered *them* together, and filled 13
 twelve baskets with the fragments of the five barley
 loaves, which remained over and above unto them
 that had eaten. Then those men, when they had 14
 seen the miracle that Jesus did, said, This is of a
 truth that prophet that should come into the world.
 When Jesus therefore perceived that they would 15
 come and take him by force, to make him a king,
 he departed again into a mountain himself alone.

- 16 And when even was *now* come, his disciples went Chap. 6
 17 down unto the sea, and entered into a ship, and Jesus
 went over the sea toward Capernaum. And it was walking
 18 now dark, and Jesus was not come to them. And on the Sea
 the sea arose by reason of a great wind that blew. of Galilee.
 19 So when they had rowed about five and twenty or
 thirty furlongs, they see Jesus walking on the sea,
 and drawing nigh unto the ship : and they were
 20 afraid. But he saith unto them, It is I ; be not
 21 afraid. Then they willingly received him into the
 ship : and immediately the ship was at the land
 whither they went.
- 22 The day following, when the people which stood The people
 on the other side of the sea saw that there was seek Jesus
 none other boat there, save that one whereinto his and find
 disciples were entered, and that Jesus went not him in
 with his disciples into the boat, but *that* his disciples Caper-
 23 were gone away alone ; (howbeit there came other naum.
 boats from Tiberias nigh unto the place where they
 did eat bread, after that the Lord had given thanks :)
 24 when the people therefore saw that Jesus was not
 there, neither his disciples, they also took shipping,
 25 and came to Capernaum, seeking for Jesus. And
 when they had found him on the other side of the
 sea, they said unto him, Rabbi, when camest thou
 hither ?
- 26 Jesus answered them and said, Verily, verily, Discourse
 I say unto you, Ye seek me, not because ye saw concerning
 the miracles, but because ye did eat of the loaves, the Bread
 27 and were filled. Labour not for the meat which of Life.
 perisheth, but for that meat which endureth unto
 everlasting life, which the Son of man shall give
 unto you : for him hath God the Father sealed.

Chap. 6

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he

43 saith, I came down from heaven? Jesus therefore
answered and said unto them, Murmur not among
44 yourselves. No man can come to me, except the
Father which hath sent me draw him : and I will
45 raise him up at the last day. It is written in the
prophets, And they shall be all taught of God.
Every man therefore that hath heard, and hath
46 learned of the Father, cometh unto me. Not that
any man hath seen the Father, save he which is
47 of God, he hath seen the Father. Verily, verily,
I say unto you, He that believeth on me hath ever-
48 lasting life. I am that bread of life. Your fathers
did eat manna in the wilderness, and are dead.
50 This is the bread which cometh down from heaven,
51 that a man may eat thereof, and not die. I am
the living bread which came down from heaven :
if any man eat of this bread, he shall live for ever :
and the bread that I will give is my flesh, which
52 I will give for the life of the world. The Jews
therefore strove among themselves, saying, How
53 can this man give us *his* flesh to eat? Then Jesus
said unto them, Verily, verily, I say unto you,
Except ye eat the flesh of the Son of man, and
54 drink his blood, ye have no life in you. Whoso
eateth my flesh, and drinketh my blood, hath
eternal life ; and I will raise him up at the last
55 day. For my flesh is meat indeed, and my blood
56 is drink indeed. He that eateth my flesh, and
drinketh my blood, dwelleth in me, and I in him.
57 As the living Father hath sent me, and I live
by the Father : so he that eateth me, even he
58 shall live by me. This is that bread which came
down from heaven : not as your fathers did eat

Chap. 6

Different
effects of
the dis-
course
upon the
hearers.
Peter's
confes-
sion

man, and are dead : he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard *this*, said, This is an hard saying ; who can hear it ? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you ? *What* and if ye shall see the Son of man ascend up where he was before ? It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, *they* are spirit, and *they* are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that *time* many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away ? Then Simon Peter answered him, Lord, to whom shall we go ? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil ? He spake of Judas Iscariot *the son* of Simon : for he it was that should betray him, being one of the twelve.

Jesus pro-
longs his
stay in
Galilee.

Contro-
versy

After these things Jesus walked in Galilee : for he would not walk in Jewry, because the Jews sought to kill him.

Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart

hence, and go into Judæa, that thy disciples also
 4 may see the works that thou doest. For *there*
 is no man *that* doeth any thing in secret, and
 he himself seeketh to be known openly. If thou
 5 do these things, shew thyself to the world. For
 6 neither did his brethren believe in him. Then
 Jesus said unto them, My time is not yet come :
 7 but your time is alway ready. The world cannot
 hate you ; but me it hateth, because I testify of it,
 8 that the works thereof are evil. Go ye up unto
 this feast : I go not up yet unto this feast ; for my
 9 time is not yet full come. When he had said
 these words unto them, he abode *still* in Galilee.
 10 But when his brethren were gone up, then went
 he also up unto the feast, not openly, but as it
 11 were in secret. Then the Jews sought him at the
 12 feast, and said, Where is he ? And there was much
 murmuring among the people concerning him : for
 some said, He is a good man : others said, Nay ;
 13 but he deceiveth the people. Howbeit no man
 spake openly of him for fear of the Jews.
 14 Now about the midst of the feast Jesus went
 15 up into the temple, and taught. And the Jews
 marvelled, saying, How knoweth this man letters,
 16 having never learned ? Jesus answered them, and
 said, My doctrine is not mine, but his that sent
 17 me. If any man will do his will, he shall know
 of the doctrine, whether it be of God, or *whether*
 18 I speak of myself. He that speaketh of himself
 seeketh his own glory : but he that seeketh his
 glory that sent him, the same is true, and no un-
 19 righteousness is in him. Did not Moses give you
 the law, and *yet* none of you keepeth the law ?

with his
 brethren,
 and con-
 jectures
 of the
 people in
 Jerusalem.

At the
 Feast of
 Taber-
 nacles.
 Contro-
 versy with
 various
 classes,
 leading to
 hostile
 action
 of the
 Sanhedrin.

Chap. 7 Why go ye about to kill me? The people answered 20
 and said, Thou hast a devil: who goeth about to
 kill thee? Jesus answered and said unto them, 21
 I have done one work, and ye all marvel. Moses 22
 therefore gave unto you circumcision; (not because
 it is of Moses, but of the fathers;) and ye on the
 sabbath day circumcise a man. If a man on the 23
 sabbath day receive circumcision, that the law of
 Moses should not be broken; are ye angry at
 me, because I have made a man every whit whole
 on the sabbath day? Judge not according to the 24
 appearance, but judge righteous judgment. Then 25
 said some of them of Jerusalem, Is not this he,
 whom they seek to kill? But, lo, he speaketh 26
 boldly, and they say nothing unto him. Do the
 rulers know indeed that this is the very Christ?
 Howbeit we know this man whence he is: but 27
 when Christ cometh, no man knoweth whence
 he is. Then cried Jesus in the temple as he 28
 taught, saying, Ye both know me, and ye know
 whence I am: and I am not come of myself, but
 he that sent me is true, whom ye know not. But 29
 I know him: for I am from him, and he hath sent
 me. Then they sought to take him: but no man 30
 laid hands on him, because his hour was not yet
 come. And many of the people believed on him, 31
 and said, When Christ cometh, will he do more
 miracles than these which this *man* hath done?
 The Pharisees heard that the people murmured 32
 such things concerning him; and the Pharisees
 and the chief priests sent officers to take him.
 Then said Jesus unto them, Yet a little while am 33
 I with you, and *then* I go unto him that sent me,

34 Ye shall seek me, and shall not find *me*: and
 35 where I am, *thither* ye cannot come. Then said
 the Jews among themselves, Whither will he go,
 that we shall not find him? will he go unto the
 dispersed among the Gentiles, and teach the
 36 Gentiles? What *manner of* saying is this that
 he said, Ye shall seek me, and shall not find *me*:
 and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus
 stood and cried, saying, If any man thirst, let him
 38 come unto me, and drink. He that believeth on
 me, as the scripture hath said, out of his belly shall
 39 flow rivers of living water. (But this spake he of
 the Spirit, which they that believe on him should
 receive: for the Holy Ghost was not yet *given*;
 40 because that Jesus was not yet glorified.) Many
 of the people therefore, when they heard this
 41 saying, said, Of a truth this is the Prophet. Others
 said, This is the Christ. But some said, Shall
 42 Christ come out of Galilee? Hath not the
 scripture said, That Christ cometh of the seed
 of David, and out of the town of Bethlehem, where
 43 David was? So there was a division among the
 44 people because of him. And some of them would
 have taken him; but no man laid hands on him.
 45 Then came the officers to the chief priests and
 Pharisees; and they said unto them, Why have ye
 46 not brought him? The officers answered, Never
 47 man spake like this man. Then answered them
 48 the Pharisees, Are ye also deceived? Have any of
 the rulers or of the Pharisees believed on him?
 49 But this people who knoweth not the law are
 50 cursed. Nicodemus saith unto them, (he that came

Renewed
 contro-
 versy on
 the last
 day of the
 feast.

Chap. 7 to Jesus by night, being one of them,) Doth our 51
law judge *any* man, before it hear him, and know
what he doeth? They answered and said unto 52
him, Art thou also of Galilee? Search, and look :
for out of Galilee ariseth no prophet.

The case
of the
woman
taken in
adultery.

And every man went unto his own house. Jesus 53
went unto the mount of Olives. And early in the 8. 2
morning he came again into the temple, and all
the people came unto him ; and he sat down, and
taught them. And the scribes and Pharisees brought 3
unto him a woman taken in adultery ; and when they
had set her in the midst, they say unto him, Master, 4
this woman was taken in adultery, in the very act.
Now Moses in the law commanded us, that such 5
should be stoned : but what sayest thou ? This 6
they said, tempting him, that they might have to
accuse him. But Jesus stooped down, and with
his finger wrote on the ground, *as though he heard*
them not. So when they continued asking him, he 7
lifted up himself, and said unto them, He that is
without sin among you, let him first cast a stone at
her. And again he stooped down, and wrote on 8
the ground. And they which heard *it*, being con- 9
victed by *their own* conscience, went out one by
one, beginning at the eldest, *even* unto the last :
and Jesus was left alone, and the woman standing
in the midst. When Jesus had lifted up himself, 10
and saw none but the woman, he said unto her,
Woman, where are those thine accusers? hath no
man condemned thee? She said, No man, Lord. 11
And Jesus said unto her, Neither do I condemn
thee : go, and sin no more.

Then spake Jesus again unto them, saying, I am 12

- the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself ; thy record is not true.
- 13 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true : for I know whence I came, and whither I go ; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh ; I judge no man. And yet if I judge, my judgment is true : for I am not alone,
- 14 but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.
- 15 Then said they unto him, Where is thy Father ? Jesus answered, Ye neither know me, nor my Father : if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple : and no man laid hands on him ; for his hour was not yet come.
- 16 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins : whither I go, ye cannot come. Then said the Jews, Will he kill himself ? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath ; I am from above : ye are of this world ; I am not of this world.
- 17 I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am *he*, ye shall die in your sins. Then said they unto him, Who art thou ? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.
- 18 I have many things to say and to judge of you : but

Jesus pro-
claims
himself as
the light of
the world.

The Jews
warned
against
the conse-
quences
of their
unbelief.

Chap. 8

he that sent me is true ; and I speak to the world
 those things which I have heard of him. They
 understood not that he spake to them of the Father.
 Then said Jesus unto them, When ye have lifted
 up the Son of man, then shall ye know that I am
he, and *that* I do nothing of myself ; but as my
 Father hath taught me, I speak these things. And
 he that sent me is with me : the Father hath not
 left me alone ; for I do always those things that
 please him. As he spake these words, many be-
 lieved on him.

True
 freedom
 and
 spiritual
 sonship.

Then said Jesus to those Jews which believed
 on him, If ye continue in my word, *then* are ye my
 disciples indeed ; and ye shall know the truth,
 and the truth shall make you free. They answered
 him, We be Abraham's seed, and were never in
 bondage to any man : how sayest thou, Ye shall be
 made free ? Jesus answered them, Verily, verily, I
 say unto you, Whosoever committeth sin is the
 servant of sin. And the servant abideth not in the
 house for ever : *but* the Son abideth ever. If the
 Son therefore shall make you free, ye shall be free
 indeed. I know that ye are Abraham's seed ; but
 ye seek to kill me, because my word hath no place
 in you. I speak that which I have seen with my
 Father : and ye do that which ye have seen with
 your father. They answered and said unto him,
 Abraham is our father. Jesus saith unto them, If
 ye were Abraham's children, ye would do the
 works of Abraham. But now ye seek to kill
 me, a man that hath told you the truth, which I
 have heard of God : this did not Abraham. Ye
 do the deeds of your father. Then said they to

him, We be not born of fornication ; we have one
42 Father, *even* God. Jesus said unto them, If God
were your Father, ye would love me : for I pro-
ceeded forth and came from God ; neither came
43 I of myself, but he sent me. Why do ye not
understand my speech ? *even* because ye cannot
44 hear my word. Ye are of *your* father the devil,
and the lusts of your father ye will do. He was
a murderer from the beginning, and abode not in
the truth, because there is no truth in him. When
he speaketh a lie, he speaketh of his own : for
45 he is a liar, and the father of it. And because
46 I tell *you* the truth, ye believe me not. Which of
you convinceth me of sin ? And if I say the truth,
47 why do ye not believe me ? He that is of God
heareth God's words : ye therefore hear *them* not,
48 because ye are not of God. Then answered the
Jews, and said unto him, Say we not well that
49 thou art a Samaritan, and hast a devil ? Jesus
answered, I have not a devil ; but I honour my
50 Father, and ye do dishonour me. And I seek not
mine own glory : there is one that seeketh and
51 judgeth. Verily, verily, I say unto you, If a man
52 keep my saying, he shall never see death. Then
said the Jews unto him, Now we know that thou
hast a devil. Abraham is dead, and the prophets ;
and thou sayest, If a man keep my saying, he
53 shall never taste of death. Art thou greater than
our father Abraham, which is dead ? and the
prophets are dead : whom makest thou thyself ?
54 Jesus answered, If I honour myself, my honour
is nothing : it is my Father that honoureth me ;
55 of whom ye say, that he is your God : yet ye have

Chap. 8 not known him ; but I know him : and if I should
 say, I know him not, I shall be a liar like unto
 you : but I know him, and keep his saying. Your
 father Abraham rejoiced to see my day : and he
 saw *it*, and was glad. Then said the Jews unto
 him, Thou art not yet fifty years old, and hast
 thou seen Abraham ? Jesus said unto them,
 Verily, verily, I say unto you, Before Abraham
 was, I am. Then took they up stones to cast at
 him : but Jesus hid himself, and went out of the
 temple, going through the midst of them, and so
 passed by.

Jesus
 opens the
 eyes of a
 man born
 blind.

And as *Jesus* passed by, he saw a man which
 was blind from *his* birth. And his disciples asked
 him, saying, Master, who did sin, this man, or his
 parents, that he was born blind ? Jesus answered,
 Neither hath this man sinned, nor his parents :
 but that the works of God should be made
 manifest in him. I must work the works of him
 that sent me, while it is day : the night cometh,
 when no man can work. As long as I am in the
 world, I am the light of the world. When he had
 thus spoken, he spat on the ground, and made
 clay of the spittle, and he anointed the eyes of the
 blind man with the clay, and said unto him, Go,
 wash in the pool of Siloam, (which is by interpreta-
 tion, Sent.) He went his way therefore, and
 washed, and came seeing. The neighbours there-
 fore, and they which before had seen him that he
 was blind, said, Is not this he that sat and begged ?
 Some said, This is he : others said, He is like
 him : *but* he said, I am *he*. Therefore said they
 unto him, How were thine eyes opened ? He

answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and
 12 I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that afore-
 14 time was blind. And it was the sabbath day when
 15 Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

The man examined (with his parents) and communicated by the Pharisees.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division
 17 among them. They say unto the blind man again, What sayest thou of him, that he hath opened
 18 thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.
 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he
 20 now see? His parents answered them and said, We know that this is our son, and that he was
 21 born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak
 22 for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the

Chap. 9 synagogue. Therefore said his parents, He is of 23
 age; ask him. Then again called they the man 24
 that was blind, and said unto him, Give God the
 praise: we know that this man is a sinner. He 25
 answered and said, Whether he be a sinner *or no*,
 I know not: one thing I know, that, whereas I was
 blind, now I see. Then said they to him again, 26
 What did he to thee? how opened he thine eyes?
 He answered them, I have told you already, and ye 27
 did not hear: wherefore would ye hear *it* again?
 will ye also be his disciples? Then they reviled 28
 him, and said, Thou art his disciple; but we are
 Moses' disciples. We know that God spake unto 29
 Moses: *as for this fellow*, we know not from
 whence he is. The man answered and said unto 30
 them, Why herein is a marvellous thing, that ye
 know not from whence he is, and *yet* he hath
 opened mine eyes. Now we know that God 31
 heareth not sinners: but if any man be a wor-
 shipper of God, and doeth his will, him he heareth.
 Since the world began was it not heard that any 32
 man opened the eyes of one that was born blind.
 If this man were not of God, he could do nothing. 33
 They answered and said unto him, Thou wast 34
 altogether born in sins, and dost thou teach us?
 And they cast him out.

Jesus
 reveals
 himself to
 the man as
 the Son of
 God, and
 rebukes
 the Phari-
 sees by the
 allegories
 of the

Jesus heard that they had cast him out; and 35
 when he had found him, he said unto him, Dost
 thou believe on the Son of God? He answered 36
 and said, Who is he, Lord, that I might believe
 on him? And Jesus said unto him, Thou hast 37
 both seen him, and it is he that talketh with thee.
 And he said, Lord, I believe. And he worshipped 38

39 him. And Jesus said, For judgment I am come
 into this world, that they which see not might see ;
 and that they which see might be made blind.
 40 And *some* of the Pharisees which were with him
 heard these words, and said unto him, Are we
 41 blind also? Jesus said unto them, If ye were
 blind, ye should have no sin : but now ye say,
 10 We see ; therefore your sin remaineth. Verily,
 verily, I say unto you, He that entereth not by
 the door into the sheepfold, but climbeth up
 some other way, the same is a thief and a
 2 robber. But he that entereth in by the door is
 3 the shepherd of the sheep. To him the porter
 openeth ; and the sheep hear his voice : and he
 calleth his own sheep by name, and leadeth them
 4 out. And when he putteth forth his own sheep,
 he goeth before them, and the sheep follow him :
 5 for they know his voice. And a stranger will they
 not follow, but will flee from him : for they know
 6 not the voice of strangers. This parable spake
 Jesus unto them : but they understood not what
 7 things they were which he spake unto them. Then
 said Jesus unto them again, Verily, verily, I say
 8 unto you, I am the door of the sheep. All that ever
 came before me are thieves and robbers : but the
 9 sheep did not hear them. I am the door : by me
 if any man enter in, he shall be saved, and shall
 10 go in and out, and find pasture. The thief cometh
 not, but for to steal, and to kill, and to destroy :
 I am come that they might have life, and that they
 11 might have *it* more abundantly. I am the good
 shepherd : the good shepherd giveth his life for
 12 the sheep. But he that is an hireling, and not the

Chap. 10 shepherd, whose own the sheep are not, seeth the
 wolf coming, and leaveth the sheep, and fleeth :
 and the wolf catcheth them, and scattereth the
 sheep. The hireling fleeth, because he is an
 hireling, and careth not for the sheep. I am the
 good shepherd, and know my *sheep*, and am known
 of mine. As the Father knoweth me, even so
 know I the Father : and I lay down my life for the
 sheep. And other sheep I have, which are not of
 this fold : them also I must bring, and they shall
 hear my voice ; and there shall be one fold, *and*
 one shepherd. Therefore doth my Father love me,
 because I lay down my life, that I might take it
 again. No man taketh it from me, but I lay it
 down of myself. I have power to lay it down, and
 I have power to take it again. This commandment
 have I received of my Father. There was a divi-
 sion therefore again among the Jews for these
 sayings. And many of them said, He hath a
 devil, and is mad ; why hear ye him ? Others said,
 These are not the words of him that hath a devil.
 Can a devil open the eyes of the blind ?

The Feast
 of Dedic-
 tion. The
 Jews seek
 to stone
 Jesus
 because he
 claims to
 be one with
 the Father.

And it was at Jerusalem the feast of the dedica-
 tion, and it was winter. And Jesus walked in
 the temple in Solomon's porch. Then came the
 Jews round about him, and said unto him, How
 long dost thou make us to doubt ? If thou
 be the Christ, tell us plainly. Jesus answered
 them, I told you, and ye believed not : the works
 that I do in my Father's name, they bear wit-
 ness of me. But ye believe not, because ye are
 not of my sheep, as I said unto you. My sheep
 hear my voice, and I know them, and they follow

28 me: and I give unto them eternal life; and they shall never perish, neither shall any *man* pluck
 29 them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able
 30 to pluck *them* out of my Father's hand. I and *my*
 31 Father are one. Then the Jews took up stones
 32 again to stone him. Jesus answered them, Many
 good works have I shewed you from my Father;
 33 for which of those works do ye stone me? The
 Jews answered him, saying, For a good work we
 stone thee not; but for blasphemy; and because
 34 that thou, being a man, makest thyself God. Jesus
 answered them, Is it not written in your law, I said,
 35 Ye are gods? If he called them gods, unto whom
 the word of God came, and the scripture cannot
 36 be broken; say ye of him, whom the Father hath
 sanctified, and sent into the world, Thou blas-
 phemest; because I said, I am the Son of God?
 37 If I do not the works of my Father, believe me
 38 not. But if I do, though ye believe not me,
 believe the works: that ye may know, and believe,
 that the Father *is* in me, and I in him.

39 Therefore they sought again to take him: but he
 40 escaped out of their hand, and went away again
 beyond Jordan into the place where John at first
 41 baptized; and there he abode. And many re-
 sorted unto him, and said, John did no miracle:
 but all things that John spake of this man were
 42 true. And many believed on him there.

Jesus
retires to
a place
beyond
Jordan,
where
many
believe
on him.

11 Now a certain *man* was sick, *named* Lazarus, of
 Bethany, the town of Mary and her sister Martha.
 2 (It was *that* Mary which anointed the Lord with
 ointment, and wiped his feet with her hair, whose

The rais-
ing of
Lazarus.
Prepara-
tion for the
miracle.

Chap. 11 brother Lazarus was sick.) Therefore his sisters 3
 sent unto him, saying, Lord, behold, he whom thou 4
 lovest is sick. When Jesus heard *that*, he said, 5
 This sickness is not unto death, but for the glory 6
 of God, that the Son of God might be glorified 7
 thereby. Now Jesus loved Martha, and her sister, 8
 and Lazarus. When he had heard therefore that 9
 he was sick, he abode two days still in the same 10
 place where he was. Then after that saith he to 11
his disciples, Let us go into Judæa again. *His* 12
 disciples say unto him, Master, the Jews of late 13
 sought to stone thee; and goest thou thither again? 14
 Jesus answered, Are there not twelve hours in the 15
 day? If any man walk in the day, he stumbleth 16
 not, because he seeth the light of this world. But 17
 if a man walk in the night, he stumbleth, because 18
 there is no light in him. These things said he: 19
 and after that he saith unto them, Our friend 20
 Lazarus sleepeth; but I go, that I may awake him 21
 out of sleep. Then said his disciples, Lord, if he 22
 sleep, he shall do well. Howbeit Jesus spake of 23
 his death: but they thought that he had spoken 24
 of taking of rest in sleep. Then said Jesus unto 25
 them plainly, Lazarus is dead. And I am glad for 26
 your sakes that I was not there, to the intent ye 27
 may believe; nevertheless let us go unto him. 28
 Then said Thomas, which is called Didymus, unto 29
 his fellowdisciples, Let us also go, that we may die 30
 with him.

Circum-
 stances
 of the
 miracle.

Then when Jesus came, he found that he 31
 had *lain* in the grave four days already. Now 32
 Bethany was nigh unto Jerusalem, about fifteen 33
 furlongs off: and many of the Jews came to 34

Martha and Mary, to comfort them concerning
20 their brother. Then Martha, as soon as she heard
that Jesus was coming, went and met him: but
21 Mary sat *still* in the house. Then said Martha
unto Jesus, Lord, if thou hadst been here, my
22 brother had not died. But I know, that even
now, whatsoever thou wilt ask of God, God will
23 give *it* thee. Jesus saith unto her, Thy brother
24 shall rise again. Martha saith unto him, I know
that he shall rise again in the resurrection at the
25 last day. Jesus said unto her, I am the resurrec-
tion, and the life: he that believeth in me, though
26 he were dead, yet shall he live: and whosoever
liveth and believeth in me shall never die.
27 Believest thou this? She saith unto him, Yea,
Lord: I believe that thou art the Christ, the Son
28 of God, which should come into the world. And
when she had so said, she went her way, and called
Mary her sister secretly, saying, The Master is
29 come, and calleth for thee. As soon as she heard
30 *that*, she arose quickly, and came unto him. Now
Jesus was not yet come into the town, but was
31 in that place where Martha met him. The Jews
then which were with her in the house, and com-
forted her, when they saw Mary, that she rose up
hastily and went out, followed her, saying, She
32 goeth unto the grave to weep there. Then when
Mary was come where Jesus was, and saw him,
she fell down at his feet, saying unto him, Lord,
if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and
the Jews also weeping which came with her, he
34 groaned in the spirit, and was troubled, and said,

The
miracle
achieved.

Chap. 11

Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Con-
sequences
of the
miracle.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him; and the

Romans shall come and take away both our place
 49 and nation. And one of them, *named* Caiaphas,
 being the high priest that same year, said unto
 50 them, Ye know nothing at all, nor consider that it
 is expedient for us, that one man should die for
 the people, and that the whole nation perish not.
 51 And this spake he not of himself: but being high
 priest that year, he prophesied that Jesus should
 52 die for that nation; and not for that nation only,
 but that also he should gather together in one the
 53 children of God that were scattered abroad. Then
 from that day forth they took counsel together for
 54 to put him to death. Jesus therefore walked no more
 openly among the Jews; but went thence unto
 a country near to the wilderness, into a city called
 Ephraim, and there continued with his disciples.
 55 And the Jews' passover was nigh at hand: and
 many went out of the country up to Jerusalem
 56 before the passover, to purify themselves. Then
 sought they for Jesus, and spake among them-
 selves, as they stood in the temple, What think
 57 ye, that he will not come to the feast? Now both
 the chief priests and the Pharisees had given a
 commandment, that, if any man knew where he
 were, he should shew *it*, that they might take him.
 12 Then Jesus six days before the passover came
 to Bethany, where Lazarus was which had been
 2 dead, whom he raised from the dead. There
 they made him a supper; and Martha served:
 but Lazarus was one of them that sat at the
 3 table with him. Then took Mary a pound of
 ointment of spikenard, very costly, and anointed
 the feet of Jesus, and wiped his feet with her hair:

Recep-
 tion at
 Bethany.

Chap. 12 and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

Triumphal
entry into
Jerusalem.

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that

19 he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew:

Greeks seeking Jesus. Last public utterance—concerning life and light.

23 and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.

Then came there a voice from heaven, saying, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came

31 not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of

Chap. 12 the law that Christ abideth for ever: and how
sayest thou, The Son of man must be lifted up?
who is this Son of man? Then Jesus said unto
them, Yet a little while is the light with you. Walk
while ye have the light, lest darkness come upon
you: for he that walketh in darkness knoweth not
whither he goeth. While ye have light, believe in
the light, that ye may be the children of light.
These things spake Jesus, and departed, and did
hide himself from them.

Jewish
unbelief
explained.

But though he had done so many miracles before
them, yet they believed not on him: that the saying
of Esaias the prophet might be fulfilled, which he
spake, Lord, who hath believed our report? and to
whom hath the arm of the Lord been revealed?
Therefore they could not believe, because that
Esaias said again, He hath blinded their eyes,
and hardened their heart; that they should not
see with *their* eyes, nor understand with *their* heart,
and be converted, and I should heal them. These
things said Esaias, when he saw his glory, and spake
of him. Nevertheless among the chief rulers also
many believed on him; but because of the Phari-
sees they did not confess *him*, lest they should
be put out of the synagogue: for they loved the
praise of men more than the praise of God.

Summary
of Jesus'
teaching.

Jesus cried and said, He that believeth on
me, believeth not on me, but on him that sent me.
And he that seeth me seeth him that sent me.
I am come a light into the world, that whosoever
believeth on me should not abide in darkness.
And if any man hear my words, and believe not,
I judge him not: for I came not to judge the

48 world, but to save the world. He that rejecteth
me, and receiveth not my words, hath one that
judgeth him: the word that I have spoken, the
49 same shall judge him in the last day. For I have
not spoken of myself; but the Father which sent
me, he gave me a commandment, what I should
50 say, and what I should speak. And I know that
his commandment is life everlasting: whatsoever
I speak therefore, even as the Father said unto me,
so I speak.

13 Now before the feast of the passover, when **Washing
of the
disciples'
feet.**
Jesus knew that his hour was come that he should
depart out of this world unto the Father, having
loved his own which were in the world, he loved
2 them unto the end. And supper being ended, the
devil having now put into the heart of Judas
3 Iscariot, Simon's *son*, to betray him; Jesus knowing
that the Father had given all things into his hands,
and that he was come from God, and went to God;
4 he riseth from supper, and laid aside his garments;
5 and took a towel, and girded himself. After that
he poureth water into a bason, and began to wash
the disciples' feet, and to wipe *them* with the towel
6 wherewith he was girded. Then cometh he to
Simon Peter: and Peter saith unto him, Lord,
7 dost thou wash my feet? Jesus answered and said
unto him, What I do thou knowest not now; but
8 thou shalt know hereafter. Peter saith unto him,
Thou shalt never wash my feet. Jesus answered
him, If I wash thee not, thou hast no part with me.
9 Simon Peter saith unto him, Lord, not my feet
10 only, but also *my* hands and *my* head. Jesus saith
to him, He that is washed needeth not save to wash

Chap. 13 *his* feet, but is clean every whit : and ye are clean, but not all. For he knew who should betray him ; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ? Ye call me Master and Lord : and ye say well ; for so I am. If I then, *your* Lord and Master, have washed your feet ; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all : I know whom I have chosen : but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me ; and he that receiveth me receiveth him that sent me.

The
betrayal
announc-
ed. Judas
excom-
municated.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it ? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he

had dipped the sop, he gave *it* to Judas Iscariot,
 27 *the son* of Simon. And after the sop Satan entered
 into him. Then said Jesus unto him, That thou
 28 doest, do quickly. Now no man at the table knew
 29 for what intent he spake this unto him. For some
of them thought, because Judas had the bag, that
 Jesus had said unto him, Buy *those things* that we
 have need of against the feast; or, that he should
 30 give something to the poor. He then having re-
 ceived the sop went immediately out: and it was
 night.

31 Therefore, when he was gone out, Jesus said,
 Now is the Son of man glorified, and God is
 32 glorified in him. If God be glorified in him, God
 shall also glorify him in himself, and shall straight-
 33 way glorify him. Little children, yet a little while I
 am with you. Ye shall seek me: and as I said unto
 the Jews, Whither I go, ye cannot come; so now
 34 I say to you. A new commandment I give unto
 you, That ye love one another; as I have loved
 35 you, that ye also love one another. By this shall
 all *men* know that ye are my disciples, if ye have
 36 love one to another. Simon Peter said unto him,
 Lord, whither goest thou? Jesus answered him,
 Whither I go, thou canst not follow me now; but
 37 thou shalt follow me afterwards. Peter said unto
 him, Lord, why cannot I follow thee now? I will
 38 lay down my life for thy sake. Jesus answered
 him, Wilt thou lay down thy life for my sake?
 Verily, verily, I say unto thee, The cock shall not
 crow, till thou hast denied me thrice.

14 Let not your heart be troubled: ye believe in
 2 God, believe also in me. In my Father's house are

The glory
 of the Son
 of man;
 the duties
 and trials
 of his
 followers.

Other
 elements
 of conso-
 lation
 answer to
 Jesus' last
 words.

Chap. 14

Going
to the
Father.
Explan-
ations in
reply to
Thomas
and Philip.

many mansions : if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, *there* ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest ; and how can we know the way ? Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen the Father ; and how sayest thou *then*, Shew us the Father ? Believest thou not that I am in the Father, and the Father in me ? the words that I speak unto you I speak not of myself : but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me : or else believe me for the very works' sake.

Other
elements
of conso-
lation.
Answer to
Judas (not
Isca-riot).

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater *works* than these shall he do ; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may

17 abide with you for ever ; *even* the Spirit of truth ;
 whom the world cannot receive, because it seeth
 him not, neither knoweth him : but ye know him ;
 for he dwelleth with you, and shall be in you.
 18 I will not leave you comfortless : I will come to
 19 you. Yet a little while, and the world seeth me
 no more ; but ye see me : because I live, ye shall
 20 live also. At that day ye shall know that I *am* in
 21 my Father, and ye in me, and I in you. He that
 hath my commandments, and keepeth them, he it
 is that loveth me : and he that loveth me shall be
 loved of my Father, and I will love him, and will
 22 manifest myself to him. Judas saith unto him, not
 Iscariot, Lord, how is it that thou wilt manifest
 23 thyself unto us, and not unto the world ? Jesus
 answered and said unto him, If a man love me,
 he will keep my words : and my Father will love
 him, and we will come unto him, and make our
 24 abode with him. He that loveth me not keepeth
 not my sayings : and the word which ye hear is
 not mine, but the Father's which sent me.
 25 These things have I spoken unto you, being *yet*
 26 present with you. But the Comforter, *which is* the
 Holy Ghost, whom the Father will send in my name,
 he shall teach you all things, and bring all things
 to your remembrance, whatsoever I have said unto
 27 you. Peace I leave with you, my peace I give
 unto you : not as the world giveth, give I unto
 you. Let not your heart be troubled, neither let
 28 it be afraid. Ye have heard how I said unto you,
 I go away, and come *again* unto you. If ye loved
 me, ye would rejoyce, because I said, I go unto
 29 the Father : for my Father is greater than I. And

Future
 teaching
 by the
 Spirit.
 Bequest
 of peace.
 The prince
 of the
 world.

Chap. 14 now I have told you before it come to pass, that, when it is come to pass, ye might believe. Here- 30
after I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the 31
Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

The
allegory
of the Vine
and the
Branches.

I am the true vine, and my Father is the 15
husbandman. Every branch in me that beareth 2
not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word 3
which I have spoken unto you. Abide in me, and 4
I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the 5
branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, 6
he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words 7
abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, 8
that ye bear much fruit; so shall ye be my disciples.

Love to be
the disci-
ples' bond
of union,
both with
Jesus and
with one
another.

As the Father hath loved me, so have I loved 9
you: continue ye in my love. If ye keep my 10
commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken 11
unto you, that my joy might remain in you, and *that* your joy might be full. This is my command- 12
ment, That ye love one another, as I have loved

13 you. Greater love hath no man than this, that
 14 a man lay down his life for his friends. Ye are
 my friends, if ye do whatsoever I command you.
 15 Henceforth I call you not servants ; for the servant
 knoweth not what his lord doeth : but I have
 16 called you friends ; for all things that I have heard
 of my Father I have made known unto you. Ye
 have not chosen me, but I have chosen you, and
 ordained you, that ye should go and bring forth
 fruit, and *that* your fruit should remain : that
 whatsoever ye shall ask of the Father in my name,
 17 he may give it you. These things I command you,
 that ye love one another.
 18 If the world hate you, ye know that it hated me
 19 before *it* hated you. If ye were of the world, the
 world would love his own : but because ye are not
 of the world, but I have chosen you out of the world,
 20 therefore the world hateth you. Remember the
 word that I said unto you, 'The servant is not
 greater than his lord. If they have persecuted
 me, they will also persecute you ; if they have
 21 kept my saying, they will keep your's also. But
 all these things will they do unto you for my
 name's sake, because they know not him that sent
 22 me. If I had not come and spoken unto them,
 they had not had sin : but now they have no cloke
 23 for their sin. He that hateth me hateth my Father
 24 also. If I had not done among them the works
 which none other man did, they had not had sin :
 but now have they both seen and hated both me
 25 and my Father. But *this cometh to pass*, that the
 word might be fulfilled that is written in their law,
 They hated me without a cause.

The
 world's
 hatred of
 Jesus and
 his disci-
 ples.

Chap. 15
 Victory to
 be gained
 through
 the Spirit
 of truth.

But when the Comforter is come, whom I will 26
 send unto you from the Father, *even* the Spirit
 of truth, which proceedeth from the Father, he
 shall testify of me : and ye also shall bear witness, 27
 because ye have been with me from the beginning.
 These things have I spoken unto you, that ye 16
 should not be offended. They shall put you out 2
 of the synagogues : yea, the time cometh, that
 whosoever killeth you will think that he doeth
 God service. And these things will they do unto 3
 you, because they have not known the Father, nor
 me. But these things have I told you, that when 4
 the time shall come, ye may remember that I told
 you of them. And these things I said not unto 18
 you at the beginning, because I was with you.
 But now I go my way to him that sent me ; and 5
 none of you asketh me, Whither goest thou ? But 6
 because I have said these things unto you, sorrow
 hath filled your heart. Nevertheless I tell you the 7
 truth ; It is expedient for you that I go away : for
 if I go not away, the Comforter will not come unto
 you ; but if I depart, I will send him unto you.
 And when he is come, he will reprove the world 8
 of sin, and of righteousness, and of judgment : of 9
 sin, because they believe not on me ; of righteous- 10
 ness, because I go to my Father, and ye see me
 no more ; of judgment, because the prince of this 11
 world is judged. I have yet many things to say 12
 unto you, but ye cannot bear them now. How- 13
 beit when he, the Spirit of truth, is come, he will
 guide you into all truth : for he shall not speak of
 himself ; but whatsoever he shall hear, *that* shall
 he speak : and he will shew you things to come.

14 He shall glorify me: for he shall receive of **Chap. 16**
 15 mine, and shall shew *it* unto you. All things
 that the Father hath are mine: therefore said
 16 I, that he shall take of mine, and shall shew *it*
 unto you.

16 A little while, and ye shall not see me: and **Sorrow to
 be turned
 into joy.**
 again, a little while, and ye shall see me, because

17 I go to the Father. Then said *some* of his disciples
 among themselves, What is this that he saith unto
 us, A little while, and ye shall not see me: and
 again, a little while, and ye shall see me: and,
 18 Because I go to the Father? They said therefore,
 What is this that he saith, A little while? we
 19 cannot tell what he saith. Now Jesus knew that
 they were desirous to ask him, and said unto them,
 Do ye enquire among yourselves of that I said,
 A little while, and ye shall not see me: and again,
 20 a little while, and ye shall see me? Verily, verily,
 I say unto you, That ye shall weep and lament,
 but the world shall rejoice: and ye shall be sor-
 rowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, be-
 cause her hour is come: but as soon as she is
 delivered of the child, she remembereth no more
 the anguish, for joy that a man is born into the
 22 world. And ye now therefore have sorrow: but
 I will see you again, and your heart shall rejoice,
 23 and your joy no man taketh from you. And in
 that day ye shall ask me nothing. Verily, verily,
 I say unto you, Whatsoever ye shall ask the Father
 24 in my name, he will give *it* you. Hitherto have
 ye asked nothing in my name: ask, and ye shall
 receive, that your joy may be full.

Chap. 13

Difficulties
met; final
warning
and pro-
mise.

These things have I spoken unto you in pro- 25
verbs: but the time cometh, when I shall no more
speak unto you in proverbs, but I shall shew you
plainly of the Father. At that day ye shall ask in 26
my name: and I say not unto you, that I will pray
the Father for you: for the Father himself loveth 27
you, because ye have loved me, and have believed
that I came out from God. I came forth from 28
the Father, and am come into the world: again,
I leave the world, and go to the Father. His dis- 29
ciples said unto him, Lo, now speakest thou plainly,
and speakest no proverb. Now are we sure that 30
thou knowest all things, and needest not that any
man should ask thee: by this we believe that thou
camest forth from God. Jesus answered them, 31
Do ye now believe? Behold, the hour cometh, 32
yea, is now come, that ye shall be scattered, every
man to his own, and shall leave me alone: and
yet I am not alone, because the Father is with me.
These things I have spoken unto you, that in me 33
ye might have peace. In the world ye shall have
tribulation: but be of good cheer; I have over-
come the world.

Jesus'
high-
priestly
prayer.
For him-
self.

These words spake Jesus, and lifted up his eyes 17
to heaven, and said, Father, the hour is come;
glorify thy Son, that thy Son also may glorify thee:
as thou hast given him power over all flesh, that 2
he should give eternal life to as many as thou hast
given him. And this is life eternal, that they 3
might know thee the only true God, and Jesus
Christ, whom thou hast sent. I have glorified thee 4
on the earth: I have finished the work which thou
gavest me to do. And now, O Father, glorify 5

thou me with thine own self with the glory which
6 I had with thee before the world was. I have
manifested thy name unto the men which thou
gavest me out of the world: thine they were, and
thou gavest them me; and they have kept thy
7 word. Now they have known that all things what-
8 soever thou hast given me are of thee. For I
have given unto them the words which thou gavest
me; and they have received *them*, and have known
surely that I came out from thee, and they have
9 believed that thou didst send me. I pray for
them: I pray not for the world, but for them
which thou hast given me; for they are thine.
10 And all mine are thine, and thine are mine; and
11 I am glorified in them. And now I am no more
in the world, but these are in the world, and
I come to thee. Holy Father, keep through thine
own name those whom thou hast given me, that
12 they may be one, as we *are*. While I was with
them in the world, I kept them in thy name:
those that thou gavest me I have kept, and none
of them is lost, but the son of perdition; that the
13 scripture might be fulfilled. And now come I to
thee; and these things I speak in the world, that
they might have my joy fulfilled in themselves.
14 I have given them thy word; and the world hath
hated them, because they are not of the world,
15 even as I am not of the world. I pray not that
thou shouldest take them out of the world, but
that thou shouldest keep them from the evil.
16 They are not of the world, even as I am not of the
17 world. Sanctify them through thy truth: thy word
18 is truth. As thou hast sent me into the world,

Chap. 17 even so have I also sent them into the world. And 19
 for their sakes I sanctify myself, that they also
 might be sanctified through the truth. Neither 20
 pray I for these alone, but for them also which
 shall believe on me through their word; that they 21
 all may be one; as thou, Father, *art* in me, and
 I in thee, that they also may be one in us: that
 the world may believe that thou hast sent me.
 And the glory which thou gavest me I have given 22
 them; that they may be one, even as we are one:
 I in them, and thou in me, that they may be made 23
 perfect in one; and that the world may know that
 thou hast sent me, and hast loved them, as thou
 hast loved me. Father, I will that they also, whom 24
 thou hast given me, be with me where I am; that
 they may behold my glory, which thou hast given
 me: for thou lovedst me before the foundation of
 the world. O righteous Father, the world hath not 25
 known thee: but I have known thee, and these
 have known that thou hast sent me. And I have 26
 declared unto them thy name, and will declare *it*:
 that the love wherewith thou hast loved me may
 be in them, and I in them.

The prayer
 summed
 up.

The be-
 trayal and
 arrest.

When Jesus had spoken these words, he went 18
 forth with his disciples over the brook Cedron,
 where was a garden, into the which he entered,
 and his disciples. And Judas also, which betrayed 2
 him, knew the place: for Jesus oftentimes resorted
 thither with his disciples. Judas then, having re- 3
 ceived a band of *men* and officers from the chief
 priests and Pharisees, cometh thither with lanterns
 and torches and weapons. Jesus therefore, know- 4
 ing all things that should come upon him, went

5 forth, and said unto them, Whom seek ye ? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and 7 fell to the ground. Then asked he them again, Whom seek ye ? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am *he* : if 9 therefore ye seek me, let these go their way : that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his 11 right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath : the cup which my Father hath given me, shall I not drink it ?

12 Then the band and the captain and officers of the 13 Jews took Jesus, and bound him, and led him away to Annas first ; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should 15 die for the people. And Simon Peter followed Jesus, and *so did* another disciple : that disciple was known unto the high priest, and went in with Jesus 16 into the palace of the high priest. But Peter stood at the door without. Then went out that other 17 disciple, which was known unto the high priest, and spake unto her that kept the door, and brought 18 in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples ? He saith, I am not. And the

Jewish or
eccle-
siastical
trial.

Chap. 18

servants and officers stood there, who had made a fire of coals ; for it was cold : and they warmed themselves : and Peter stood with them, and warmed himself. The high priest then asked Jesus 19 of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world ; I ever 20 taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing. Why askest thou me ? ask them which 21 heard me, what I have said unto them : behold, they know what I said. And when he had thus 22 spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ? Jesus answered him, If 23 I have spoken evil, bear witness of the evil : but if well, why smitest thou me ? Now Annas had 24 sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They 25 said therefore unto him, Art not thou also *one* of his disciples ? He denied *it*, and said, I am not. One of the servants of the high priest, being *his* 26 kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him ? Peter then 27 denied again : and immediately the cock crew.

Roman or civil trial. 28 Then led they Jesus from Caiaphas unto the hall of judgment : and it was early ; and they themselves went not into the judgment hall, lest they should be defiled ; but that they might eat the passover. Pilate then went out unto them, and said, 29 What accusation bring ye against this man ? They 30 answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye 31

- him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death : that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me : what hast thou done? Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. But ye have a custom, that I should release unto you one at the passover : will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged *him*. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, and said, Hail, King of the Jews ! and they

Chap. 18

(Inside the
Præ-
torium.)(Outside
the Præ-
torium.)(Inside the
Præ-
torium.)

Chap. 19

(Outside
the Præ-
torium.)(Inside
the Præ-
torium.)(Outside
the Præ-
torium.)

smote him with their hands. Pilate therefore went
 forth again, and saith unto them, Behold, I bring
 him forth to you, that ye may know that I find no
 fault in him. Then came Jesus forth, wearing the
 crown of thorns, and the purple robe. And Pilate
 saith unto them, Behold the man! When the chief
 priests therefore and officers saw him, they cried
 out, saying, Crucify *him*, crucify *him*. Pilate saith
 unto them, Take ye him, and crucify *him*: for I
 find no fault in him. The Jews answered him,
 We have a law, and by our law he ought to die,
 because he made himself the Son of God. When
 Pilate therefore heard that saying, he was the more
 afraid; and went again into the judgment hall, and
 saith unto Jesus, Whence art thou? But Jesus
 gave him no answer. Then saith Pilate unto him,
 Speakest thou not unto me? knowest thou not that
 I have power to crucify thee, and have power to
 release thee? Jesus answered, Thou couldest have
 no power *at all* against me, except it were given
 thee from above: therefore he that delivered me
 unto thee hath the greater sin. And from thence-
 forth Pilate sought to release him: but the Jews
 cried out, saying, If thou let this man go, thou art
 not Cæsar's friend: whosoever maketh himself
 a king speaketh against Cæsar. When Pilate there-
 fore heard that saying, he brought Jesus forth, and
 sat down in the judgment seat in a place that is
 called the Pavement, but in the Hebrew, Gabbatha.
 And it was the preparation of the passover, and
 about the sixth hour: and he saith unto the Jews,
 Behold your King! But they cried out, Away with
him, away with *him*, crucify him. Pilate saith unto

15 them, Shall I crucify your King? The chief priests
 16 answered, We have no king but Cæsar. Then
 delivered he him therefore unto them to be
 crucified.

17 And they took Jesus, and led *him* away. And
 he bearing his cross went forth into a place called
the place of a skull, which is called in the Hebrew
 18 Golgotha: where they crucified him, and two
 other with him, on either side one, and Jesus in
 19 the midst. And Pilate wrote a title, and put *it* on
 the cross. And the writing was, JESUS OF
 NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the
 place where Jesus was crucified was nigh to the
 city: and it was written in Hebrew, *and* Greek,
 21 *and* Latin. Then said the chief priests of the
 Jews to Pilate, Write not, The King of the Jews;
 22 but that he said, I am King of the Jews. Pilate
 answered, What I have written I have written.

23 Then the soldiers, when they had crucified
 Jesus, took his garments, and made four parts, to
 every soldier a part; and also *his* coat: now the coat
 was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not
 rend it, but cast lots for it, whose it shall be: that
 the scripture might be fulfilled, which saith, They
 parted my raiment among them, and for my vesture
 they did cast lots. These things therefore the
 25 soldiers did. Now there stood by the cross of Jesus
 his mother, and his mother's sister, Mary the *wife* of
 26 Cleophas, and Mary Magdalene. When Jesus there-
 fore saw his mother, and the disciple standing by,
 whom he loved, he saith unto his mother, Woman,

The Cruci-
 fixation.

Two
 groups at
 the cross.

Chap. 19

behold thy son ! Then saith he to the disciple, 27
Behold thy mother ! And from that hour that dis-
ciple took her unto his own *home*.

The last
words on
the cross.

After this, Jesus knowing that all things were 28
now accomplished, that the scripture might be
fulfilled, saith, I thirst. Now there was set a vessel 29
full of vinegar : and they filled a sponge with
vinegar, and put *it* upon hyssop, and put *it* to
his mouth. When Jesus therefore had received 30
the vinegar, he said, It is finished : and he bowed
his head, and gave up the ghost.

Two
prophecies
fulfilled.

The Jews therefore, because it was the prepara- 31
tion, that the bodies should not remain upon the
cross on the sabbath day, (for that sabbath day
was an high day,) besought Pilate that their legs
might be broken, and *that* they might be taken
away. Then came the soldiers, and brake the legs 32
of the first, and of the other which was crucified
with him. But when they came to Jesus, and saw 33
that he was dead already, they brake not his legs :
but one of the soldiers with a spear pierced his 34
side, and forthwith came there out blood and water.
And he that saw *it* bare record, and his record is 35
true : and he knoweth that he saith true, that ye
might believe. For these things were done, that 36
the scripture should be fulfilled, A bone of him
shall not be broken. And again another scripture 37
saith, They shall look on him whom they pierced.

Burial of
Jesus.
Love's
offering.

And after this Joseph of Arimathæa, being a 38
disciple of Jesus, but secretly for fear of the Jews,
besought Pilate that he might take away the body
of Jesus : and Pilate gave *him* leave. He came
therefore, and took the body of Jesus. And there 39

came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh
 40 and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is
 41 to bury. Now in the place where he was crucified there was a garden; and in the garden a new
 42 sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

20 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the
 2 sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know
 3 not where they have laid him. Peter therefore went forth, and that other disciple, and came to
 4 the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to
 5 the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.
 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes
 7 lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together
 8 in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he
 9 saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.
 10 Then the disciples went away again unto their own home.

The resurrection of Jesus apprehended by John in company with Peter.

Chap. 20

Jesus
appears
to Mary
Magda-
lene.

But Mary stood without at the sepulchre weeping : and as she wept, she stooped down, *and looked* into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni ; which is to say, Master. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and *to* my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

He
manifests
himself to
his disci-
ples, in the
absence of
Thomas.

Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you : as *my* Father hath sent me, even so

22 send I you. And when he had said this, he
breathed on *them*, and saith unto them, Receive
23 ye the Holy Ghost : whose soever sins ye remit,
they are remitted unto them ; *and* whose soever
24 *sins* ye retain, they are retained. But Thomas,
one of the twelve, called Didymus, was not with
25 them when Jesus came. The other disciples
therefore said unto him, We have seen the Lord.
But he said unto them, Except I shall see in
his hands the print of the nails, and put my finger
into the print of the nails, and thrust my hand
into his side, I will not believe.

26 And after eight days again his disciples were
within, and Thomas with them : *then* came Jesus,
the doors being shut, and stood in the midst,
27 and said, Peace *be* unto you. Then saith he to
Thomas, Reach hither thy finger, and behold my
hands ; and reach hither thy hand, and thrust *it*
into my side : and be not faithless, but believing.

The un-
belief of
Thomas
removed
by a fresh
manifesta-
tion to
him and
his fellow
disciples.

28 And Thomas answered and said unto him, My
29 Lord and my God. Jesus saith unto him, Thomas,
because thou hast seen me, thou hast believed :
blessed *are* they that have not seen, and *yet* have
believed.

30 And many other signs truly did Jesus in the
presence of his disciples, which are not written in
31 this book : but these are written, that ye might
believe that Jesus is the Christ, the Son of God ;
and that believing ye might have life through his
name.

The final
object
of the
Gospel.

21 After these things Jesus shewed himself again
to the disciples at the sea of Tiberias ; and on
2 this wise shewed he *himself*. There were to-

Manifesta-
tion of
Jesus at
the Sea of

Chap. 21
Galilee,
with
miraculous
draught of
fishes.

gether Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon 3
Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately ; and that night they caught nothing. But when the morning 4
was now come, Jesus stood on the shore : but the disciples knew not that it was Jesus. Then Jesus 5
saith unto them, Children, have ye any meat ? They answered him, No. And he said unto them, 6
Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7
Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea. And the other disciples came 8
in a little ship ; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come 9
to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring 10
of the fish which ye have now caught. Simon 11
Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three : and for all there were so many, yet was not the net broken. Jesus saith unto them, Come *and* dine. 12
And none of the disciples durst ask him, Who art thou ? knowing that it was the Lord. Jesus then 13
cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus 14

shewed himself to his disciples, after that he was risen from the dead. Chap. 21

- 15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, 16 Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith 18 unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry 19 thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.
- 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is 21 he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? 22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said

Threefold
commis-
sion to
Peter: his
martyr-
dom pre-
dicted.

John's
future
shrouded
in mys-
tery.

Chap. 21 not unto him, He shall not die ; but, If I will that he tarry till I come, what *is that* to thee ?

Final attestation. This is the disciple which testifieth of these things, and wrote these things : and we know that his testimony is true. 24

Additional note. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. 25



BETHANY—THE TOMB OF LAZARUS

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THE GOSPEL ACCORDING TO
ST. JOHN

REVISED VERSION WITH ANNOTATIONS

THE GOSPEL ACCORDING TO ST. JOHN

IN the beginning was the Word, and the Word was 1

i. 1-18. *The prologue.* In this introduction to the Gospel we have a theological summary of its contents. As a preface it is intended to prepare the reader for what is to follow, more especially by giving a just and adequate conception of the nature and origin of him whose life and teaching and reception at the hands of men are to form the chief subject of the narrative. He is introduced under a name which, so far as we know, Jesus never applied to himself, and which is found nowhere in the N. T. in this personal sense except in this passage, and (in a modified form) in 1 John i. 1 and Rev. xix. 13. The name is The *Logos*, a Greek word signifying, in the first instance, Reason or Self-consciousness, and, in the second place, Word or Speech, as the expression of thought. The name seems to have been in use, in a theological sense, in our Lord's day, in the form of 'The Word (*Memra* or *Debra*) of the Lord,' as this expression frequently occurs in the Targums or Aramaic Paraphrases of the O. T. (which existed in oral form before being committed to writing) as a substitute for the name of God, in His communications with the world. This usage seems to have been due partly to the teaching of the O. T. with regard to the endurance and power of God's word (Ps. xxxiii. 6, cvii. 20, cxix. 89, cxlvii. 15; Isa. xl. 8, lv. 10 f. : cf. Gen. i. 3, 6, 9, 14, 20, 24), and partly owing to a growing desire to keep God apart from any direct association with the material world. No doubt also the Jewish mind was largely influenced by the remarkable personification of Wisdom, as dwelling with God and being His chief agent in the work of creation, which appears in the O. T. (Prov. viii. and ix. ; Job xxviii. 12 ff. : cf. Luke vii. 35 ; 1 Cor. i. 24) and in the later Apocalyptic literature ; still more, perhaps, by the frequent reference in the O. T. to 'the angel of Jehovah' or 'the angel of the Covenant,' who appears as the representative of

2 with God, and the Word was God. The same was in

God, and is sometimes spoken of in such a way that it is impossible to distinguish him from God (Gen. xvi. 7 ff. ; Exod. iii. 2 ff. ; Exod. xxiii. 20 f. ; Judges xiii. 21 f.). When to all this we add that the term Logos was in common use among the philosophic Jews at Alexandria (and probably also at Ephesus, where this book was written), to denote the superhuman medium of communication between God and the universe, in a sense somewhat similar to what is found in this passage with regard to the action of the Word in the creation of the world and the illumination of men, we can understand how the Apostle should have been led, under the guidance of the promised Spirit of truth, to appropriate the name to the Lord Jesus Christ, as the one Divine Mediator both in creation and redemption, revealing God in the Gospel as well as in the Law, speaking through the universal voice of conscience as well as in the Scriptures of the O. T.

At the same time it has to be borne in mind that this use of the term by John is essentially different from that which we find in the writings of Philo, the eminent Jewish Gnostic of Alexandria (B. C. 20 to A. D. 50), whose interpretation of the O. T. was largely influenced by Greek speculations, especially those of Plato and the Stoics. With Plato the Logos was only another name for the mind of God, as the seat of eternal ideas ; with the Stoics it represented the *anima mundi*, or animating principle of the universe, conceived of as impersonal, in accordance with their Pantheistic views. It is not surprising, therefore, to find that with Philo the Logos is a vague philosophical conception, sometimes invested with personality, sometimes regarded as impersonal, but always incapable of any direct contact with the material world, and therefore incapable of an incarnation, such as this Gospel expressly asserts and constantly assumes. In the Gospel the Logos is identified with a living Person, Jesus Christ, who died on the cross and rose again from the dead, to return to the Father and become a source of eternal life to those who should believe on his name ; in Philo's writings the Logos is not even identified with the promised Messiah. Still wider is the difference between the meaning assigned to the Logos in this Gospel and that which was given to the term by the Gnostics of the second century, such as Basilides and Valentinus, who employed it to denote one of the numerous aeons or emanations from the Deity, by which they sought to bridge the gulf between the finite and the Infinite.

Apart, however, from the question of the origin of the name Logos, as applied to Jesus Christ, there is nothing said of him in this prologue that is not implied in his own discourses recorded in this and other Gospels, as well as in the teaching of Paul and

the beginning with God. All things were made by him ; 3

other writers in the N. T. For example, as regards his Divine pre-existence and his agency in creation, we may compare vi. 62, viii. 58, xvii. 5, 24 ; Col. i. 15-17 ; Heb. i. 2 ; with respect to his unique and eternal Sonship, and his relation to mankind as the centre of life and light, iii. 16-18, v. 26, vi. 40-46, viii. 12, x. 16 ; Matt. xi. 27 ; Heb. i.

The sequence of thought in the prologue is marked by the same subtlety and symmetry that characterize the whole book. For convenience it may be divided into three parts: (1) verses 1-5, (2) 6-13, (3) 14-18.

i. 1-5. *The Logos in relation to God and the universe.* In these opening verses the Evangelist sets forth, in the briefest and most comprehensive terms, the eternal relations of the Logos to the Supreme Being, and his position and functions as the Divine medium in creation—the seat of life, and the source of light to the children of men. The Apostle represents the Divine light in the world as struggling with the darkness, and thus prepares us for the appearing of the Logos in a visible personal form as the Light of the world.

1. In the beginning was the Word. This statement recalls the opening sentence of the O. T., 'In the beginning God created the heaven and the earth' (cf. xvii. 5, 24 ; Prov. viii. 23). That the resemblance is no mere coincidence is evident from a comparison of verse 3 with the creative word in Gen. i. 3, 'God said, Let there be light : and there was light.' The expression, 'In the beginning,' is to be understood in the same timeless sense in each case : but it is also to be noted that the word 'was' does not denote a coming into being as by an act of creation, but virtually implies the pre-existence of the Word in eternity (cf. Col. i. 15 ; Rev. i. 8).

the Word : a unique designation, yet introduced without explanation, as if it were familiar to the readers. See above.

with God. This 'with' (in the Greek) implies a personal presence and relation. Cf. verse 18^b ; Mark vi. 3, ix. 19, &c.

was God : not as identical with the personal God (which in the Greek would have required the definite article before 'God,' as in the preceding clause and in 1 John iv. 4), but as possessed of the nature and attributes of God. It has been observed that this clause refutes Arianism, as the preceding one excludes Sabellianism.

2. Not a mere repetition of what is contained in verse 1, but an affirmation that the Word was with God from the very first—intended to impress upon the reader a just conception of his prehistoric dignity, and thus prepare for what is to follow.

3. The Word is here declared to have been God's agent in the

and without him was not anything made that hath been
 4 made. In him was life; and the life was the light of
 5 men. And the light shineth in the darkness; and the
 6 darkness apprehended it not. There came a man, sent
 7 from God, whose name was John. The same came for

creation of the universe; and, in Hebraic fashion (cf. verse 20, iii. 16; Ps. lxxxix. 30 f.), the statement is made both positively and negatively, for the sake of additional emphasis. Cf. 1 Cor. viii. 6, where a similar representation is given of the relationship between God the Father and the Lord Jesus Christ.

were made: or 'came into being.'

by him: *lit.* 'through him' (marg.). Cf. Rom. xi. 36; Col. i. 16.

without him: or 'apart from him.'

4. In him was life. According to another punctuation, the concluding words of verse 3 belong to this sentence, making it read, 'That which hath been made was life in him' (marg.), but without much alteration of the sense. In either case the Word is not only God's original agent in creation, but the abiding source and centre of all animated existence. Cf. v. 26.

the light of men. Cf. viii. 12. In man, as a rational and moral being (Gen. i. 26), life attained the form of intelligence, capable of receiving and reflecting the light of Divine truth revealed in Nature as well as in other and higher manifestations of the Word. In the spiritual as in the natural world, light presupposes life. The definite article before 'light' brings out its universality as it exists in the Word. Cf. Ps. xxxvi. 9.

5. shineth in the darkness. When the Apostle wrote, the light of Divine truth had been, and still was, shining in an uncongenial atmosphere, amid those false and sinful tendencies of human nature which have obscured in all ages the light of reason and conscience, as they still obscure the light of Christianity (1 John i. 5 ff.). This is better than to limit the reference to the light of the gospel as in 1 John ii. 8. Metaphorical allusions to light and darkness are of frequent occurrence in the writings of John (e. g. cf. viii. 12; 1 John i. 5-7).

apprehended it not: or 'overcame it not' (marg.). Referring in the former case to the failure of the world to appreciate and accept the light (verses 10 f.); in the latter case to the fact that in spite of the hostile influences around it the light had never been extinguished. Cf. xii. 35, where the same Greek word is translated 'overtake.'

i. 6-13. Historic manifestation of the Logos. The writer now passes from the ideal to the real, from the general to the particular, and traces the reception which was given to the

witness, that he might bear witness of the light, that all might believe through him. He was not the light, but 8 *came* that he might bear witness of the light. There was 9

Word when he appeared in the world in a personal form, heralded by John the Baptist. Notwithstanding their close historic relation to the Word, the Jewish people as a whole failed to recognize him and rejected his claims. But a new family of God was called into being, not depending on ordinary generation, but resulting from the direct action of the Divine will, creating in men a new spiritual life.

6. Before introducing the historic Christ, the Evangelist summons as a witness the last, and in some respects the greatest, representative of the Old Covenant (Matt. xi. 9-11), by whose testimony he had himself been led to accept Jesus as the Christ.

There came: or 'arose,' in contrast to the absolute 'was' in verse 1.

sent from God. Cf. Mal. iii. 1, iv. 5. The word translated 'sent' is from the same root as 'apostle,' and is frequently applied by Jesus to himself, as it is also by the author of the Epistle to the Hebrews (iii. 1).

John: called 'John the Baptist' by the other evangelists to distinguish him from the Apostle. But the latter when he mentions him (as he does some twenty times) feels no need for such a distinction, as he is not in the habit of speaking of himself by name, and knows no other John to compare with the Baptist, whose disciple he had once been.

7. witness: an expression of frequent occurrence in John's writings, and representing a leading feature in this Gospel. Regarding John's witness, cf. v. 33-35; Acts x. 37, xiii. 24.

the light: that is, the light mentioned in verses 4 f., which was to be concentrated and embodied in 'the true light' of verse 9.

believe through him: that is, through John. This was the object the Baptist set before him (i. 31, cf. xx. 31); and, as a matter of fact, it was through him that Jesus obtained his first disciples, while the repentance which he preached is still the gate of admission to the kingdom of heaven.

8. He was not the light: a warning not so necessary as it had once been (verse 20: cf. Matt. iii. 5 f.; Acts xix. 1-6, the latter passage referring to Ephesus, where the Apostle wrote). But the Baptist's ministry had made a strong impression on the mind of John, who adduces the testimony of his early teacher in order to emphasize the pre-eminence of Jesus. Cf. v. 35, where the Baptist is described as 'the lamp that burneth and shineth,' that is, with a borrowed illumination.

9. This verse admits of three constructions, according as we

the true light, *even the light* which lighteth every man,
 10 coming into the world. He was in the world, and the
 world was made by him, and the world knew him not.
 11 He came unto his own, and they that were his own

connect the last clause with **was**, or with **the true light**, or with **every man**. The R. V. adopts the second of these constructions, but it gives the others in the margin, viz. 'The true light, which lighteth every man, was coming,' or 'which lighteth every man as he cometh.' The last, which is virtually the interpretation given in the A. V., has been favoured by many as a testimony to the illumination which the Word bestows on men in all ages and of all countries; but, grammatically, it is not so tenable as the two others, and it does not harmonize with the opening clause of the very next verse, where the words, 'He was in the world' (as applied to the Word), cannot well be dissociated from the **coming into the world** of this verse.

We may take the words, therefore, as a statement of the fact that 'the light,' to which John the Baptist bore witness, was in existence, and that his gradual approach, of which there had been so many harbingers in times past, was then about to issue in a personal and historic advent (cf. iii. 19, xii. 46).

the true light. The word here translated 'true' (which does not occur in the Synoptic Gospels) is a favourite expression with John (e. g. vi. 32, xv. 1, xvii. 3), and signifies what is genuine, real or perfect, as distinguished from what is spurious, shadowy or imperfect. Thus the Logos is declared to be the Sun in the spiritual firmament, from whom all light is derived.

lighteth every man: who hears the gospel; or, every man in the most general sense, corresponding to verse 4.

10. A simple yet profoundly impressive statement, the last clause forming a powerful and striking contrast to the two preceding.

knew him not: did not recognize him or acknowledge his claims. But Westcott and others refer this verse to pre-Christian manifestations of the Light and to men's blindness with regard to them—distinguishing between the 'was' of this verse and the 'came' of verse 11.

11. Here, at all events, the personal, historic advent is referred to.

his own: *lit.* 'his own things' (marg.), or 'his own home.' Cf. xvi. 32, xix. 27. The reference is to the Jewish nation, with its religious history and ordinances, as Christ's inheritance. Cf. Exod. xix. 5; Deut. vii. 6; Luke ii. 49.

they that were his own: of his own kith and kin, as it

received him not. But as many as received him, to them ¹² gave he the right to become children of God, *even* to ¹³ them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt ¹⁴

were—the children of Abraham. For a spiritual application of the phrase cf. xiii. 1.

received him not: when he came, seeking a welcome. Cf. Matt. xxi. 33 ff., where the murder of the heir by the husbandmen is represented as due not to ignorance but to covetousness. The same word 'receive' is found in xiv. 3.

12. received him: a different word from that just commented on, and not implying such a welcome as that which the Jews owed to their Messiah. Here it is the personal acceptance by individual believers that is referred to.

the right: implying both authority and power—the restoration of what men had forfeited by their sin. Cf. v. 27, where the same word is translated 'authority,' and x. 18, xix. 10, where it is rendered 'power.'

children of God: a new relation, or rather the restoration of an old relation. The words denote the relation on its natural side as an emblem of the spiritual life derived from God, whereas Paul's expression, 'sons of God,' refers rather to the legal rights and privileges secured by adoption under the Roman law, as an illustration of the new standing in God's sight which men obtain under the gospel (Rom. viii. 14-17; Gal. iv. 5-7).

that believe: this being the means by which they become children of God. Cf. 1 John v. 1, 12.

on his name: taking him for all that he professes to be, especially as the Revealer of the Father and the Bestower of the Spirit.

13. In order to emphasize the Divine nature and origin of this filial relationship, and leave no room for the hereditary claims of the Jews (Matt. iii. 9), the Apostle carefully excludes the idea of its being the result of natural causes or of its being attainable by human designs (cf. iii. 3, 6).

born, not of blood: *lit.* 'begotten not of bloods' (marg.), the plural referring, perhaps, to the different constituents of the blood, or the different elements in heredity. But it may be simply equivalent to 'blood,' as it is in the LXX (2 Sam. xvi. 8; Ps. xxvi. 9) and elsewhere.

the will of the flesh: natural instinct.

the will of man: human volition.

of God: regeneration being the work of God's Spirit.

i. 14-18. *The Incarnation and its spiritual results.* In this

among us (and we beheld his glory, glory as of the only
15 begotten from the Father), full of grace and truth. John

closing section of the preface the Word is described in his incarnate relations in the world. After the fact of the Incarnation there follow the testimonies of the Baptist who announced him, of the Evangelist on behalf of the disciples who companied with him, and of the church that lives by him. The value of the gospel revelation is emphasized by comparison with the law; while the position of Moses, to whom it was announced that no man could see God's face and live, is employed to illustrate the infinite superiority of the Only Begotten, who is in the bosom of the Father—a relation to God in redemption, corresponding to that assigned to the Word in the opening verse, as regards creation.

14. For this statement all that has gone before has been a preparation. Hence the reappearance here of the great name with which the Gospel opens—in the stupendous declaration, **the Word became flesh**. The coming into the world (9, 11) is now pronounced to be an Incarnation, the most profound mystery of the Christian faith. By 'flesh' is to be understood human nature on its sensuous and earthly side, by which it stands related to the material world; yet human nature as a whole, and not merely its physical form, which would have been expressed by the word 'body,' nor yet the nature of an individual member of the race, which would have made Christ a man but not 'the Son of man.' The use of the word 'became' implies that this assumption of human nature by the Word (cf. Heb. ii. 14; 1 Tim. iii. 16; 1 John iv. 2) was a genuine change of state, not a mere appearance presented to the beholders or an impression made upon them, nor yet a temporary association with a human life. While the terms employed were thus fitted to refute the errors of Cerinthus and other Gnostic heretics, they are not to be understood in any sense that would be inconsistent with the full Divine personality of the Word Incarnate, however restricted he was for the time in his sphere of operation (Phil. ii. 6-8; 2 Cor. viii. 9).

dwelt among us: or 'tabernacled' (marg.)—as Jehovah tabernacled among His ancient people in the wilderness (Exod. xxv. 8; 2 Sam. vii. 6). The only other passages in which this verb is found are Rev. vii. 15, xii. 12, xiii. 6, xxi. 3; but the noun occurs in 2 Cor. v. 1 and 2 Pet. i. 13, where the metaphor is applied to the transitory life of the Christian.

The statement in parenthesis contains the testimony of John to the glory which he and his fellow disciples beheld in Jesus (cf. ii. 11, xi. 4; 1 John i. 1)—the spiritual counterpart of the Shechinah or outward symbol of the Divine Presence under the Old Covenant (Exod. xvi. 10, xxiv. 16).

beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. For of his fulness 16 we all received, and grace for grace. For the law was 17

glory as of the only begotten from the Father: or rather, 'an only begotten from a father' (marg.): a unique glory, reflecting fully the glory of the Father from whom he came, and having no parallel in the life of the children of God mentioned in verse 12. Cf. xvii. 1-5; Luke ix. 32; 2 Pet. i. 17. The word translated 'only begotten' is the same as is rendered 'only' (son) in Luke vii. 12, &c. It occurs also in verse 18, iii. 16, and 1 John iv. 9.

full: in the nominative case, agreeing with 'the Word.'

grace: the manifestation of Divine love (1 John iv. 16^b).

truth: the manifestation of Divine light (1 John i. 5^b). For similar expressions in the O. T. see Exod. xxxiv. 6; 2 Sam. ii. 6; Ps. xxv. 10, &c.

15. The Apostle here cites the witness of the Baptist in confirmation of the testimony he has just given on behalf of the disciples. These words of the Baptist are reproduced in verse 30 (where see note).

before me: or 'first in regard of me' (marg.). Although later of appearing in a visible form, Christ was in a spiritual sense the Baptist's senior as well as his superior (iii. 30, viii. 58). It was apparently as the fulfilment of a prophecy he had already made that the Baptist applied this saying to Jesus after the assurance he received at his baptism.

16. **his fulness:** referring back to the last clause of verse 14, the Apostle resuming his testimony. This Greek word (*Pleroma*) was used by the Gnostics to describe the succession of aeons or age-powers which filled the universe. Paul had described the fullness of the Divine nature and attributes as dwelling in Christ (Col. i. 19, ii. 9 f.); and here John represents Christ's followers as having their spiritual wants supplied out of that fullness (cf. Eph. i. 23).

grace for grace: that is, grace succeeding grace in endless profusion. Such had evidently been the experience of the apostles and their converts.

17. The glory of the Incarnate Word is heightened by contrasting him with the great prophet of the O. T. through whom the Jews had received their special knowledge of God—a contrast based on the difference in the nature and content of the revelation in the two cases. While **the law** (which was) **given by Moses** (or 'through' him, marg.) was coercive and penal in its legislation, and symbolic and shadowy in its ritual, it had given place in the

- given by Moses ; grace and truth came by Jesus Christ.
- 18 No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.
- 19 And this is the witness of John, when the Jews sent

gospel to the **grace** of that love which is 'the fulfilment of the law' (Rom. xiii. 10), and to the **truth**, or reality, of spiritual worship (iv. 23 f.) and 'eternal redemption' (Heb. ix. 11 f., x. 14).

Jesus Christ: only now designated by his full historic name.

18. The introductory statement here reaches a climax. While **no man hath seen God at any time**, Christ as the only begotten Son hath dwelt with God from all eternity in the closest fellowship. That a direct vision of God is impossible for man is taught elsewhere (Exod. xxxiii. 20-23 ; 1 John iv. 12), though it seems to be promised to Christians in a future life (Matt. v. 8 ; 1 Cor. xiii. 12 ; 1 John iii. 2), when they shall have become, like Christ, 'partakers of the Divine nature' (2 Pet. i. 4).

the only begotten Son. Probably the true reading is 'God only begotten' (marg.). In either case the idea of sonship is implied in the words which follow.

in the bosom of the Father : cf. xiii. 23 ; Num. xi. 12 ; Deut. xiii. 6. The expression is general, and is not to be confined to Christ's relation to the Father after his ascension.

declared him. Christ is the highest and last exponent of God ; in his gospel we find the true *exegesis* (the very word used in the original), or interpretation, of God. Cf. Matt. xi. 27.

THE PUBLIC MINISTRY. 1. 19—xii. 50.

Various Testimonies to Jesus as the Christ. i. 19—ii. 11.

i. 19—ii. 11. The account of Christ's manifestation and its results begins with the testimony of the Baptist, as the chosen herald of the Messiah, through whom the Evangelist himself had been led to Jesus. The unfavourable reception given to John's testimony by the representatives of Jewish authority affords the first illustration of the unbelief referred to in the prologue (10-11), while the acceptance of it by his two disciples begins the record of the church's faith. Jesus, by his influence over these disciples, as well as over Simon (to whom he gives the new name of Peter in token of his great future), and Philip (whom he calls to follow him), and Nathanael (to whom he gives a striking proof of his superhuman knowledge), reveals his glory in word, as he does immediately afterwards in deed at the marriage feast of Cana, when he approves himself the King of

unto him from Jerusalem priests and Levites to ask him, 20
 Who art thou? And he confessed, and denied not; and 20
 he confessed, I am not the Christ. And they asked him, 21
 What then? Art thou Elijah? And he saith, I am not.

Nature, from whom every good gift cometh to supply men's wants and to gladden their lives: with the result that 'his disciples believed on him.'

TESTIMONY OF JOHN THE BAPTIST. i. 19-40.

i. 19-28. *His answer to the deputation from Jerusalem.*

19. And: connecting what is to follow with the statements in the prologue, and, in particular, with the reference to the Baptist's testimony in verse 15.

the Jews. This term, which originally signified the members of the tribe of Judah, but had now come to be applied to the nation generally since its return from the Captivity, is used in this Gospel (where it occurs more than seventy times) to denote the theocracy in its opposition to Christ's claims, especially as represented by the Sanhedrin, the chief ecclesiastical court in the country, consisting of chief priests, elders, and scribes to the number of seventy-one, after the model of the original assembly of elders convened by Moses in the wilderness (Num. xi. 16). See Introduction, p. 19, note 4.

sent: as a deputation from the Sanhedrin. The popular interest in the Baptist's ministry, causing general speculation as to whether he might be the Christ (Luke iii. 15), leads the authorities to take action as the religious guides of the nation, charged, in particular, according to the Mishna, with the duty of judging false prophets.

priests and Levites: chosen perhaps because the Baptist himself was the son of a priest (Luke i. 5). The mention of Levites in this connexion is remarkable, and would hardly have occurred to a narrator who was not governed by a regard for the facts as they actually happened. But among the duties of the Levites teaching was included (2 Chron. xxxv. 3; Neh. viii. 7-9), and it was doubtless in this capacity that they formed part of the deputation from the Sanhedrin.

Who art thou? Pronoun emphatic.

20, 21. In reply to their inquiries the Baptist gives a frank and explicit disavowal of any claim to be regarded as **the Christ** (the Greek equivalent for the Hebrew word 'Messiah' or 'Anointed,' cf. verse 41); or even as **Elijah**, whose return in a personal form was expected by many (Mal. iv. 5; Mark vi. 15); or as **the prophet** predicted by Moses (Deut. xviii. 15), whom some in our Lord's day identified with Jeremiah (Matt.

22 Art thou the prophet? And he answered, No. They
 said therefore unto him, Who art thou? that we may
 give an answer to them that sent us. What sayest thou
 23 of thyself? He said, I am the voice of one crying in the
 wilderness, Make straight the way of the Lord, as said
 24 Isaiah the prophet. And they had been sent from the
 25 Pharisees. And they asked him, and said unto him,
 Why then baptizest thou, if thou art not the Christ,
 26 neither Elijah, neither the prophet? John answered
 them, saying, I baptize with water: in the midst of you
 27 standeth one whom ye know not, *even* he that cometh
 after me, the latchet of whose shoe I am not worthy to

xvi. 14), but whom the apostle Peter at a later time identified with the risen Christ (Acts iii. 22: cf. John vi. 14, vii. 40). Though John thus refused to be taken for Elijah in the literal sense intended by the Jews, there was a spiritual sense in which he could be likened to Elijah, as he was by the angel who heralded his birth (Luke i. 17), and by Christ himself (Matt. xi. 14, xvii. 12 f.).

23. Being further pressed for an explanation of his position, John declares himself to be simply the herald spoken of by the prophet Isaiah (xl. 3: cf. Mal. iii. 1), who was to announce the advent of the Divine King and to prepare a way for him in the desert—a common incident in the East (as in the preparations made for the visit of the German emperor to Palestine in 1898), and symbolizing here the calling of men to repentance out of the wilderness of sin (cf. Matt. iii. 3; Mark i. 3; and Luke iii. 4, where the prophecy of Isaiah is more fully applied).

24. from the Pharisees: or 'from among the Pharisees' (marg.): a remark interjected in a manner characteristic of the Evangelist (cf. ix. 14, xi. 18, &c.). Being Pharisees, they are hostile to all religious innovations, and cannot see what title John has to administer baptism, since he is neither the Christ nor any of his accredited forerunners, for whom the privilege might have been claimed in virtue of Ezek. xxxvi. 25 f. and Zech. xiii. 1.

26, 27. In reply to further interrogation on this point, John makes an announcement which was fitted not only to justify his own action, but also to bring home to his hearers a sense of the momentous crisis through which their religion, all unknown to them (**ye know not**), was at that moment passing. In doing so he utterly disclaims for himself any official dignity, declaring

unloose. These things were done in Bethany beyond 28
Jordan, where John was baptizing.

On the morrow he seeth Jesus coming unto him, and 29
saith, Behold, the Lamb of God, which taketh away the

that he is unworthy to loose the shoe's latchet of One who was then in their midst—a duty so servile that it was a saying of the Jews: 'Every service which a servant will perform for his master, a disciple will do for his Rabbi, except loosing his sandal thong.'

28. Bethany beyond Jordan. This is the correct reading, the 'Bethabara' of A. V. (cf. Beth-barah of Judges vii. 24) being due to a conjecture made by Origen, when he could not find any place of the name of Bethany beyond the Jordan in his day. It is probably to be identified with the province of Batanea, into which the ford of (Beth) Abārah now leads—a good deal further north than the wilderness of Judæa, where John began his ministry (Matt. iii. 1). With this difference of place agrees the difference of time implied in verses 29, 35, and ii. 1, which bring the incidents here related within a few days of the miracle at Cana, and shew that Christ's temptation in the wilderness, as well as his baptism which preceded it, had already taken place (cf. 32-34). Probably the incidents just related occurred immediately after the Lord's return from the Temptation.

i. 29-34. *The Baptist's public recognition of the Saviour.*

29. Behold, the Lamb of God. The language here applied to Jesus was evidently derived from the well-known fifty-third chapter of Isaiah, implying a reference to the Paschal Lamb (the passover being close at hand) as the typical sacrifice for sin (cf. 1 John iii. 5 and 1 Pet. ii. 24), and including in it also an allusion to the meekness and gentleness of Jesus (Isa. liii. 7). The Baptist was familiar with Isaiah's prophecies; and the redemptive aspect of Christ's work would naturally be impressed upon him by the confession of sin which he had been constantly hearing from those who came to him for baptism (Matt. iii. 6), as well as by his knowledge of the personal holiness of Jesus—a knowledge which may have been deepened by what he learned at the baptism of Jesus, when his Messianic dignity was revealed to him, as well as by what he may have heard from Jesus regarding the temptation in the wilderness, from which he had returned victorious.

taketh away: by bearing, as the Greek word implies.

the sin of the world: a great thought, reproduced in 1 John ii. 2, and for which the Baptist was probably indebted to his converse with Jesus, though he might have seen the world-wide

30 sin of the world ! This is he of whom I said, After me
 cometh a man which is become before me : for he was
 31 before me. And I knew him not ; but that he should
 be made manifest to Israel, for this cause came I baptiz-
 32 ing with water. And John bare witness, saying, I have
 beheld the Spirit descending as a dove out of heaven ;

relations of the Messiah's work foreshadowed in Gen. xii. 3 and Isa. lii. 15.

30. A repetition of what is contained in verse 15 and, less fully, in verse 27.

After me cometh a man : that is, in order of manifestation : **which is become before me,** in point of dignity : **for he was before me,** in the sense of eternal priority. It has been suggested that the Baptist may have derived his knowledge of the pre-existence of the Messiah from the Jewish Apocalyptic literature.

31. I knew him not. The 'I' is emphatic, and the statement is repeated in verse 33. John's previous acquaintance with Jesus (who was his kinsman, Luke i. 3) had inspired him with the deepest reverence for his character (Matt. iii. 14), but the selection of Jesus for the office of Messiah was in no way determined by John : it was the Lord's doing, and it had come as a revelation to him. The manner of that revelation he describes in verse 32, adding (33) that it was the fulfilment of a Divine intimation previously given to him. The description requires to be taken in connexion with the accounts of Jesus' baptism previously given in the Synoptic Gospels (Matt. iii. 16 f. ; Mark i. 9-11 ; Luke iii. 21 f.).

32. as a dove. This expression might be taken metaphorically were it not that we learn from the other evangelists that the sign was also beheld by Jesus himself, which would seem to imply that there was an objective reality of some kind, as the language of Luke would also lead us to infer, 'in a bodily form, as a dove.' Whatever may have been the nature of the vision, it can have no meaning or interest for us except as a symbol of the descent of the Spirit (previously intimated to the Baptist without any mention of a dove, verse 33), when the Spirit became permanently and organically united with the indwelling Word in the Saviour's person, producing in all probability a vital change upon his consciousness, as upon his energies, and fitting him for the great work to which he was now called by the Father. The fitness of the symbol arose from the fact that the dove was accounted sacred in the East as the emblem of brooding, fostering love (cf. Gen. viii. 9-11, where it appears as a messenger of peace), and

and it abode upon him. And I knew him not: but he 33
that sent me to baptize with water, he said unto me,
Upon whomsoever thou shalt see the Spirit descending,
and abiding upon him, the same is he that baptizeth with
the Holy Spirit. And I have seen, and have borne witness 34
that this is the Son of God.

Again on the morrow John was standing, and two of 35
his disciples; and he looked upon Jesus as he walked, 36
and saith, Behold, the Lamb of God! And the two 37
disciples heard him speak, and they followed Jesus. And 38

was therefore an appropriate sign of the full and unreserved communication of Divine grace bestowed on Jesus at his baptism, and which he was to impart to others, baptizing with the Holy Ghost (verse 33: cf. iii. 34, 'he giveth not the Spirit by measure').

34. This verse gives the resultant testimony which it had been the great object of the Baptist's ministry to bear (cf. verse 31).

the Son of God: a title already conferred on Jesus by the Father at his baptism, and even alluded to by the Tempter in the wilderness. Its application to the Messiah had already been foreshadowed in the O. T. (2 Sam. vii. 14; Ps. ii, lxxxix: cf. Dan. iii. 25) and Apocalyptic literature.

i. 35-39. *The Baptist's testimony accepted by two of his disciples.*

35, 36. This is not a mere repetition of the incident in verse 29. There the Baptist saw Jesus 'coming unto him'; here it is implied that he was departing from him (37).

35. two of his disciples: Andrew (41) and John, who belonged to the same part of Galilee, and had come, attracted by the fame of the Baptist, the one accompanied by his brother Simon, and the other probably by his brother James. The omission of any mention of the latter as well as of John's own name is in keeping with the author's habitual reserve about himself and his family (see Introduction, p. 21).

36. he looked upon Jesus: fixing his eyes upon him, as if rapt in contemplation of his sacred character.

37. heard him: as they doubtless had done the previous day. So vivid, indeed, was the impression made on one of them by the Baptist's brief utterance on the two successive days, that he applies the name 'Lamb' to the risen Saviour more than seventy times in his Book of Revelation.

they followed Jesus: without any express injunction from

Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where
 39 abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth
 40 hour. One of the two that heard John *speaking*, and
 41 followed him, was Andrew, Simon Peter's brother. He

the Baptist, but rightly interpreting his words, and yielding to the inward prompting of the Spirit, becoming thus the earliest members of the Church of Christ.

38. Jesus turned: hearing their footsteps, or perhaps in expectation of some movement towards him as the result of the Baptist's testimony.

What seek ye? The question was not so much intended to test their motive as to relieve their embarrassment and evoke an expression of their needs.

Rabbi, . . . where abidest thou? An inquiry which shewed that in coming to Jesus they were seeking personal communion with him. As yet, they address him by no higher title than 'Rabbi' (*lit.* 'my Greatness'; cf. 'Monsignor'), a title recently introduced among the Jews, and explained by the Evangelist as equivalent to the Greek word 'Master' or 'Teacher' (*marg.*), this being the first occasion on which it is employed in this Gospel.

39. Come: a gracious invitation which was straightway accepted. The Evangelist tells us nothing of the memorable intercourse to which it led; but we have the grand result in the announcement made by Andrew to his brother Simon (verse 41).

the tenth hour: four o'clock in the afternoon, reckoning from sunrise to sunset, as both Jews and Romans did. The modern reckoning (10 a.m.) is inadmissible in the N. T.

they abode with him that day: another circumstance which the lapse of fifty years had not effaced from John's memory.

i. 40-51. *Jesus' first disciples and their testimony.*

40-42. We have here the first instance of missionary effort in the Church of Christ. Not only on this, but on other occasions, Andrew appears in this Gospel in a missionary character (vi. 8, xii. 22).

40. Simon Peter's brother: a designation of Andrew (occurring also in vi. 8) which was natural by the time this Gospel was written, when Peter's fame as an apostle had quite overshadowed his brother.

findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon 42 him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

41. findeth first his own brother: that is, before others are called, or (more probably) before his companion, John, took a similar course with regard to his brother. There are two readings in the Greek,¹ one of which would imply the latter of these two meanings, while the other is less favourable to it.

We have found the Messiah: 'In Jewish lips . . . the most comprehensive of all Eureka's' (Dods, *Expositor's Gr. Test. in loco*). Andrew believes that in Jesus they will find the fulfilment of their aspirations and the goal of their desires.

42. brought him unto Jesus. Simon was open to conviction, and doubtless already prepared by the testimony of the Baptist.

looked upon him: with a steadfast look (the same Greek word being here used as in verse 36, and nowhere else in this Gospel), as if reading the character of his new convert.

the son of John. Cf. 'Bar-Jonah' in Matt. xvi. 17.

Cephas. An Aramaic name equivalent to the Greek 'Petros' (**Peter**) and signifying a piece of rock, the name being symbolic of the rugged strength of character which its bearer was to display as an apostle, and which was to make him a pillar and ground of the truth. This his Lord more fully explained to him at a later period, when he made the great confession, 'Thou art the Christ, the Son of the living God,' revealed to him not by 'flesh and blood' (as here by his brother), but by 'my Father which is in heaven.' Similar instances of new names conferred in token of honour are to be found in Gen. xvii. 5 and xxxii. 28. It is noteworthy that the apostle is never called 'Cephas' except by Paul, and the mention of it here is a token of John's faithfulness as a reporter. By the N. T. writers generally he is called Peter or Simon Peter, but our Lord himself always adhered to the old name of Simon, even in his final charge to him (xxi. 15-17). The calling of Andrew and Peter and other disciples at this time is not to be confounded with the subsequent call to apostolic duty which is recorded in Matt. iv. 18-22; Mark i. 16-20; and Luke v. 1-11, implying a previous acquaintance with Jesus. Here, as elsewhere in this Gospel, it is the growth of personal conviction, not the history of apostolic service, that the author has in view (cf. the episode in ch. xxi).

¹ *Prōtos* (nom.), and *Prōton* (accus.).

43 On the morrow he was minded to go forth into Galilee,
and he findeth Philip : and Jesus saith unto him, Follow
44 me. Now Philip was from Bethsaida, of the city of
45 Andrew and Peter. Philip findeth Nathanael, and saith
unto him, We have found him, of whom Moses in the

43, 44. The following day another is added to the company of disciples as the result of a direct call addressed to him by Jesus. The call occurred in connexion with Jesus' departure into Galilee (where he probably wished to spend the time that had still to intervene before the passover), but at what stage of the journey is not precisely specified.

43. Philip : not to be confounded with 'Philip the evangelist' (Acts vi. 5, viii. 5 f., xxi. 8). Indications of his character are to be found in vi. 5-7, xii. 21 f., and xiv. 5-9.

Follow me. An invitation simple in itself, yet fraught with a profound and life-long meaning.

44. of the city of Andrew and Peter. This circumstance suggests that Philip may have come south with the two brothers to wait on the ministry of the Baptist, and that their conversation may have prepared him to accept the invitation of Jesus to become one of his disciples. The town here referred to is elsewhere called 'Bethsaida (*Eng. Fisherton*) of Galilee,' and must have been on the west of the Sea of Galilee (cf. vi. 16-22; and Mark vi. 45). The addition to its name was intended to distinguish it from a city on the east side of the Jordan, a little above where the river flows into the lake, which was rebuilt by Philip the Tetrarch and by him called 'Bethsaida Julias,' in honour of the Roman princess Julia. See on vi. 3.

45. Nathanael, corresponding to *Gr.* 'Theodore' = the gift of God. Doubtless to be identified with Bartholomew (a patronymic = 'son of Ptolemy'), one of the Twelve. He is found in the company of apostles in xxi. 2, and in the other Gospels he is joined (under the name Bartholomew) with Philip in all the lists of the Twelve. At xxi. 2 it is stated that Nathanael was of Cana in Galilee, and it may have been as Jesus was on his way thither (cf. ii. 1) that Philip found him. The announcement Philip made to him was substantially the same as that of Andrew to Peter, but expressed in more round-about fashion (perhaps characteristic of Philip, cf. vi. 7-9).

him, of whom. The position of prominence which these words hold in the Greek would seem to indicate that the fulfilment of such scriptures had previously been a subject of inquiry or discussion with the speaker and his friend.

law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence

the law, and the prophets: a common description of the O. T., though more properly consisting of three parts, indicated in Luke xxiv. 44, where Christ finds similar testimony to himself in the O. T.

46. out of Nazareth? Although Cana was only a few miles from Nazareth, Nathanael does not appear to have ever heard of Jesus, a striking proof of the retired life which the latter had been living. His question is sufficiently accounted for by the fact that Nazareth was an obscure village, not even mentioned in the O. T., in a province which was not usually considered to be within the circle of theocratic influences (cf. vii. 52)—without supposing any reference to the faults of the Nazarenes (Luke iv. 16 ff.). As the inhabitant of a neighbouring village Nathanael was not likely to regard Nazareth with favour.

Come and see: the true way to judge of Christianity, and the first principle of Christian apologetics. (Cf. verse 39, and iii. 21.)

47, 48. These verses are best understood on the supposition that Nathanael's character was already known to Jesus as the result of his long residence in the neighbourhood, and that he had actually seen Nathanael in his holy retreat under the fig tree, though it is quite conceivable that the knowledge of character and life which he here shows was entirely due to his supernatural powers. Nathanael, in spite of his strong prejudice, complies with Philip's request, and in so doing illustrates the eulogium which Jesus pronounced upon him as he approached.

47. an Israelite indeed: that is, one who realizes the ideal of an Israelite, as exhibited in Jacob's struggle with the angel, by which he ceased to be the supplanter or deceiver, and became the prince prevailing with God and with men (Gen. xxxii. 28, xxvii. 35; Hos. xii. 4 f.). Ps. xxxii. may also be read in this connexion, which tells of the man 'in whose spirit there is no guile.'

48. Whence knowest thou me? As if he desired no empty compliments, thereby illustrating the truth of Christ's words,

knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith unto

Before Philip called thee . . . The profound impression made on Nathanael by this reply is best explained by supposing that there was in it an exercise of that Divine power in reading the hearts of men which the Evangelist elsewhere claims for Jesus (ii. 24-25). The fig tree was the favourite resort for quiet meditation (Mic. iv. 4; Zech. iii. 10), and Augustine tells how it was while he was meditating under a fig tree that he heard the Divine voice calling him to read, from which hour he dated his conversion. So, in Nathanael's case, it was some deep spiritual experience, some hour of earnest thought or fervent prayer, relating, perhaps, to the hope of the Messiah, and known only to himself and God, that the words of Jesus recalled, exciting his admiration and amazement, and evoking from him such a great confession.

49. the Son of God . . . King of Israel: the highest titles that could be claimed for the Messiah, united in the 2nd Psalm. Some hold the language to be Johannine, used proleptically. But Jesus had already been called 'the Son of God' by the Baptist (verse 34), and the name is elsewhere in the N. T. associated with the office of the Messiah (xi. 27; Matt. xxvi. 63: cf. Matt. xxvii. 42, 43; Mark iii. 11, v. 7). He was also saluted as 'the King of Israel' at his triumphal entry into Jerusalem (xii. 13), and (in mockery) by the chief priests and others when he hung upon the cross (Matt. xxvii. 42; Mark xv. 32: cf. Matt. ii. 2; Luke i. 32).

50. greater things than these: described in the next verse in language borrowed from the story of Jacob's vision at Bethel, and destined to find their fulfilment in the restored communion between heaven and earth, which was to be effected through the ministry and mediation of Jesus Christ—first of all in the gracious words and beneficent miracles of his earthly life, and thereafter by his continual intercession at God's right hand, bearing the prayers of his people to the throne of grace, and bringing down Heaven's blessings in return (cf. Heb. i. 14). It has been suggested, not without reason, that the reference to Jacob's vision, as well as to the 'Israelite indeed,' may have been owing to the nature of the thoughts which Jesus knew had occupied the mind of Nathanael when he was sitting under the fig tree.

him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

And the third day there was a marriage in Cana of 2 Galilee; and the mother of Jesus was there; and Jesus 2 also was bidden, and his disciples, to the marriage. And 3

51. Verily, verily . . .: the first of many instances in which this solemn affirmation is used in this Gospel. In the other Gospels the 'verily' is never repeated.

the Son of man. The name by which Jesus here describes himself for the first of many times is never applied to him by any of the apostles or other N. T. writers or speakers, except in Acts vii. 56, when Stephen saw 'the Son of man,' standing at the right hand of God. It only occurs in one passage of the O. T. in anything like a Messianic sense (Dan. vii. 13); but it is found in this sense in the apocryphal *Book of Enoch*, with which our Saviour may have been familiar. It was Christ's favourite designation of himself during his earthly ministry, doubtless because it veiled his claims as the Messiah and brought out the world-wide sympathies involved in his humanity. In Nathanael's case it was fitted to supply what was lacking in his conception of Jesus as the Christ, in whom he had already recognized 'the Son of God' and 'King of Israel.'

ii. 1-11. *Testimony of nature—the 'beginning of his signs.'* The Evangelist now records a manifestation of Christ's glory in deed, as he had done already in word, giving, as usual, exact details of time and place.

1. the third day: that is, with a day intervening (cf. Luke xiii. 32), reckoning from i. 43—making the sixth day from the beginning of the narrative at i. 19.

Cana of Galilee: generally identified with Kefr Kenna, an insignificant village with a Greek church, about five miles from Nazareth, on the way northwards. The name implies that there was another place called Cana, probably in Judæa, not the Kanah of Asher mentioned in Joshua xix. 28. Cf. Josephus, *Ant.* xv. 5. 1.

the mother of Jesus. . . . There is an old tradition that John himself was the bridegroom, but it is a conjecture for which little can be said. The family in which the marriage took place was evidently one with which Mary was on terms of intimacy, and hence the invitation extended to Jesus and his disciples (verse 2).

Joseph is not mentioned; he was probably already dead, as he certainly was at the close of the ministry (xix. 27).

when the wine failed, the mother of Jesus saith unto him,
 4 They have no wine. And Jesus saith unto her, Woman,
 what have I to do with thee? mine hour is not yet come.
 5 His mother saith unto the servants, Whatsoever he saith
 6 unto you, do it. Now there were six waterpots of stone

3. the wine failed : a serious matter on such a great occasion (cf. Gen. xxix. 22; Judges xiv. 12), as we may judge from the Jewish saying, 'without wine there is no joy.' It was occasioned, doubtless, by the unexpected addition to the company; if James was among them, there would be six disciples besides Jesus himself.

They have no wine. Mary's object in saying this to Jesus has been much disputed. That it was not a casual remark, nor yet such an appeal for sympathy and counsel as she may have often made to him before in times of difficulty, is evident from the tenor of Christ's reply. The probability is that Mary had been so much excited by what she heard and saw of her son's entrance on his public ministry (cf. Luke ii. 19, 51) that she thought the time had now come for a fuller manifestation of his glory.

4. Woman. There is nothing disrespectful in the term by which Jesus thus addressed his mother, for in those days it was frequently used in addressing persons of the highest rank; but his reply conveyed a distinct intimation to her (in language common in the O. T., e. g. 1 Kings xvii. 14) that the ties which had hitherto bound him to her were now to give way to higher obligations, and that his movements must be determined by the counsels of a higher will (cf. vii. 8-10; Matt. xii. 46 ff.), an intimation all the more necessary because a sign of his glory was so soon to follow.

mine hour : cf. xii. 23, xiii. 1, and xvii. 1.

5. Mary does not give up hope, encouraged, perhaps, by the 'not yet' in her son's reply, and shows a persistency of faith which reminds us of Matt. xv. 22-28, but with an added grace of submission and obedience (verse 6).

6. waterpots of stone : similar vessels of stone (to keep the water cool) are still in use at Cana. For the Jewish ablutions, based on the Mosaic Law, but multiplied by tradition, cf. Matt. xv. 2; Mark vii. 1-4; and Luke xi. 38.

Two or three firkins. The firkin was equal to about nine gallons, so that each water-pot contained more than twenty gallons, making about 130 gallons in all (verses 7-10). It was a new thing to make use of these immense jars for holding wine, but it was all the better so, in order that there might be no room for doubt or suspicion as to the genuineness of the miracle; and the filling of

set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill 7
 the waterpots with water. And they filled them up to 8
 the brim. And he saith unto them, Draw out now, and
 bear unto the ruler of the feast. And they bare it. And 9
 when the ruler of the feast tasted the water now become
 wine, and knew not whence it was (but the servants
 which had drawn the water knew), the ruler of the feast
 calleth the bridegroom, and saith unto him, Every man 10
 setteth on first the good wine; and when *men* have drunk
 freely, *then* that which is worse: thou hast kept the good

them up to the brim was a circumstance of some importance for the same reason. The enormous quantity of wine set at the disposal of the company has given rise to criticism; but it may be regarded as illustrating the fullness and freeness of Christ's gifts, and it would be the means not only of meeting the present emergency but also of furnishing a visible memorial for many days of the miracle which had been wrought, and at the same time yielding a bountiful provision for the future wants of the bridegroom's household.

8. they bare it. It has been suggested that it was only so much of the element as was thus brought to the table, that was turned into wine; but this seems a forced interpretation, and it renders futile the careful statement of the writer as to the size of the waterpots. We may suppose the creative act to have taken place between the filling up of the waterpots with water and the drawing out at the Lord's command. The servants could not fail to perceive the change that had taken place (verse 9); but, either by the command of Christ, or of their own wish to avoid an exposure of the difficulty in which the household had been placed, they make no remark about it.

9. the ruler of the feast: or, 'steward' (marg.): either one of the company selected to be a master of ceremonies, whose duty it was to taste the wine before it was served to the guests, or else some one hired to superintend the arrangements (cf. Eccus. xxxii. 1). Hence his bearing and language are not those of a servant or member of the household, when he calls the bridegroom (out of the feast-chamber, we may suppose) and expresses to him his astonishment at the excellent quality of the wine presented at such a late stage of the festivities.

10. drunk freely. The expression is even stronger in the

11 wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his

original, but as it refers to a general practice it does not prove that there had been any excess on the present occasion.

until now. A favourite illustration of the superiority of Christ's gifts to those of the world, as in Keble's *Christian Year*.

11. his signs: the name by which the author of this Gospel frequently calls Christ's miracles, as being not only exhibitions of his power, but also illustrations of his character and will. He only once speaks of them as 'wonders,' and even then only indirectly (iv. 48), and never as 'mighty works,' but frequently as 'works,' as if they formed part of the normal exercise of Christ's power.

manifested his glory: as an evidence of his wisdom, goodness, and power; the first he had given in the form of a miracle. It forms a typical illustration of the tendency of the Christian religion to enrich and gladden human life (Matt. xxii. 2; Rev. xix. 7), in contrast with the gifts of nature which fail and break down, as well as with the severity of the law (which is to grace as water is to wine), and with the morose teaching of the Baptist (Matt. ix. 14-17, xi. 18 f.).

believed on him: a surprising statement regarding those who were already his disciples, but characteristic of this Gospel, which is constantly tracing the growth alike of faith and of unbelief in those with whom Jesus comes in contact.

Short visit to Capernaum. ii. 12.

12. went down to Capernaum: a short time having still to elapse before the passover. Capernaum was an important town, the seat of a custom-house (Luke v. 27), and Jesus seems to have been closely connected with it during the years of his ministry (Matt. iv. 13, ix. 1). With regard to its site, there is some uncertainty whether it is to be identified with Tell Hâm at the north-west of the Sea of Galilee, or with Khan Minyeh, three miles further south, at the north end of the Plain of Gennesaret. The shore of the lake is nearly 700 feet below sea-level; hence the expression, 'went down.'

brethren: that is, his brothers, of whom four are known to us by name ('James, and Joseph, and Simon, and Judas,' Matt. xiii. 55: cf. Mark vi. 3). They were either the children of Joseph and Mary, and younger brothers of our Lord, or else they were the children of Joseph by a former marriage. The latter is the more probable supposition, both because it is in harmony with the earliest traditions of antiquity, and because it helps to explain

mother, and *his* brethren, and his disciples : and there they abode not many days.

And the passover of the Jews was at hand, and Jesus¹³ went up to Jerusalem. And he found in the temple¹⁴ those that sold oxen and sheep and doves, and the changers of money sitting : and he made a scourge of¹⁵ cords, and cast all out of the temple, both the sheep and the oxen ; and he poured out the changers' money, and

the attitude of his brothers towards Jesus during his lifetime (vii. 3-5 ; Mark iii. 21, 31-35), and the committal of Mary to the keeping not of them but of the apostle John (xix. 26). After the Resurrection and Ascension we find them associated with Mary and the disciples in the upper room (Acts i. 14 : cf. 1 Cor. xv. 7).

The early ministry and its varying results. ii. 13—iv. 54.

We are here introduced to Christ's ministry in the fullest sense, beginning at Jerusalem (ii. 12—iii. 21), then extending to Judæa (iii. 22-36), Samaria (iv. 1-42), and Galilee (iv. 43-54), with a corresponding development of faith and of unbelief.

After a brief visit to Capernaum Jesus makes his appearance in Jerusalem on the eve of the passover, and asserts his Messianic dignity by purifying the temple, as his Father's house, from the degrading traffic which had invaded it, as well as by a memorable word of prophecy which was, for the time, beyond the comprehension even of his disciples. He performs miracles on the feast day which elicit faith of a certain kind, but not such as to win his approval and confidence. The nature of the faith required is illustrated by the case of Nicodemus, a Pharisee, and a member of the Jewish Sanhedrin, who comes to confer with him by night, and on whom he urges the necessity of a thorough change of heart and a public profession of faith, at the same time revealing to him some new and startling truths regarding his own person and calling as the Son of God.

ii. 13-22. *Cleansing of the temple and the Jews' demand for a sign.*

13. the passover : one of the three great annual festivals of the Jews, held at the time of the vernal equinox. For its origin and purpose cf. Exod. xii.

of the Jews. So described, perhaps, as distinguished from the Easter celebration with which the writer and his Christian readers were familiar.

up to Jerusalem : the city being not only exalted in a metaphorical sense, but situated 2,500 feet above the sea.

16 overthrew their tables ; and to them that sold the doves
 he said, Take these things hence ; make not my Father's
 17 house a house of merchandise. His disciples remembered
 that it was written, The zeal of thine house shall eat me

14-16. Besides the outward pollution of the temple, arising from the presence in the court of the Gentiles of so many sheep, and cattle, and pigeons, kept there as in a cattle-market, an immense amount of covetousness and selfishness was fostered by the sale of these animals for sacrifice, often at exorbitant prices (e.g. Edersheim tells of a case in which Simeon, the grandson of Hillel, reduced the price of a pair of doves from a gold denarius, 15s. 3d., to half a silver one, equal to 4d.). The evil was aggravated by the presence of money-changers, who made a business of supplying the Jewish coin in exchange for Roman and Greek money (which circulated in Palestine) to enable Jews to pay to the temple authorities the half-shekel due as poll-tax (Exod. xxx. 11-16), and who took care to make a profit on every transaction. The whole atmosphere of the place was thus vitiated both morally and physically ; and, moved with indignation at the desecration of his Father's house, and the injury done to the worshippers, Jesus asserted for a moment, both by word and deed, the authority of which he was conscious as the Son (cf. Luke ii. 49). Taking the law into his own hands he put a stop to the unholy traffic, overturning the money-tables, driving out before him both men (as the Gr. implies), and sheep and oxen, and commanding the pigeon-dealers to remove their birds—a difference of treatment which is unnoticed in the other Gospels, and bespeaks an eye-witness. It was no mere symbolic whip that he held aloft, but an actual scourge made of thick cords, being the same word as is translated 'ropes' in Acts xxvii. 32. But no blow was struck, and the obedience rendered to him was due to the might of his indignation and the majesty of his bearing, supported by the consciousness of super-human power, as well as to the evil conscience of those whom he rebuked (cf. xviii. 6).

17. remembered. It was a strange and startling scene, and seemed to the disciples to fulfil a prophecy (Ps. lxi. 9), which attributed to a suffering man of God a consuming zeal for God's house. Not that they had any presentiment of the fatal end to which this zeal for purity was to lead, and which Christ himself was beginning to foresee (19-22) ; it was only the vehemence of their Master that had struck them.

With regard to the apparent discrepancy at this point between John's Gospel and the Synoptics (which make no mention of this incident at the beginning of Christ's ministry, but record a similar

up. The Jews therefore answered and said unto him, 18
 What sign shewest thou unto us, seeing that thou doest
 these things? Jesus answered and said unto them, 19
 Destroy this temple, and in three days I will raise it up.
 The Jews therefore said, Forty and six years was this 20

occurrence at its close), the simple and reasonable solution of the difficulty is that Christ performed this significant action on two occasions, and that the Synoptical writers recorded the later instance as best fitting in with the plan of their narrative, whereas it fell to John to recall the earlier one from oblivion and to give it an appropriate place in his Gospel.

18. What sign... In contrast to the faith of the disciples is the attitude of the Jews, who are offended by the bold action of Jesus in the temple. They fail to see that the action, though unprecedented, carries with it its own justification (cf. Mal. iii. 1-3); and, with their usual craving for visible proofs of Divine authority (cf. vi. 30, and 1 Cor. i. 22, the 'Jews ask for signs'), they wish Jesus to produce some evidence that he is authorized to act as he has done. They and their fathers had made such an idol of the authority lodged in their nation that they had lost the power of recognizing a Divine act when they saw it, or a Divine word when they heard it, unless it was done or spoken under such auspices as they expected and desired.

19. Destroy this temple... To their demand for a sign Jesus returns an answer which could have no meaning for them, but was one day to be understood and appreciated by his followers. Anything relating to the temple, however, could not fail to interest the Jews; and so the saying uttered by Christ on this occasion was remembered, and was adduced as evidence against him at his trial (Matt. xxvi. 61; Mark xiv. 58: cf. Acts vi. 13-14) in such a garbled form as we might expect, considering that it had been misunderstood, and that such a long time had elapsed since it was spoken.

20. Forty and six years... The teaching of the apostles has made us familiar with the idea of the human body being a temple of God (1 Cor. iii. and vi.; 2 Cor. vi. 16: cf. John i. 14); but the idea was one to which the Jews under the O. T. were strangers, and it was only apprehended by the disciples after their Master's resurrection (although it had been all along involved in his teaching about his own relation to the Father (x. 38, xiv. 10, 11, 20, xvii. 21). The reply of the Jews therefore, who took the words in their literal sense, was natural enough in the circumstances. In this sense they ridicule the statement by referring to the length of time the temple had been a building, namely forty-six years,

- temple in building, and wilt thou raise it up in three
 21, 22 days? But he spake of the temple of his body. When
 therefore he was raised from the dead, his disciples re-
 membered that he spake this; and they believed the
 scripture, and the word which Jesus had said.
- 23 Now when he was in Jerusalem at the passover, during
 the feast, many believed on his name, beholding his

a reference which coincides with a statement of Josephus (*Ant.* xv. ii. 1), that the restoration of the temple by Herod (which took more than eighty years in all) was commenced in the eighteenth year of his reign, namely 20-19 B. C., if we assume the date of this conversation to be 27-28 A. D.

21. But he spake. . . A number of modern critics have argued that what Jesus really had in view was the destruction of the Jewish temple and the rise of the Christian Church as a spiritual temple in its place; but this is not John's interpretation as given in the text, which is in harmony with x. 17-18; Matt. xii. 39. xvi. 4; and it neither meets the demand for a sign, nor does it agree so well with the words of Christ (even if we admit the 'three days' to be a general expression meaning 'very soon,' Hos. vi. 2), since the rise of the Christian Church rather preceded than followed the destruction of the temple.

22. was raised . . . The saying remained a mystery to the disciples until it received its historical fulfilment in Christ's resurrection, when they not only perceived the meaning of his words, but also realized the truth of those O. T. Scriptures (Ps. xvi. 10; Isa. liii; Hos. vi. 2: cf. Luke xxiv. 25 f.) which foreshadowed his resurrection.

ii. 23-25. *A superficial faith, resting on miracles, is not accepted by Jesus.*

23. Rejected by the authorities in the temple, Jesus addresses himself to the assembled multitude in Jerusalem during the seven days' celebration of the passover. Although no specific instance is given, he performed at this time, as the text implies (cf. iii. 2, iv. 45, xx. 30), a number of miracles, which produced such an impression on those who witnessed them that for a time they believed him to be the Messiah.

24, 25. The faith that was due entirely to outward miracles did not satisfy Christ, and more than once he spoke of it as of only secondary value, although better than nothing (x. 37, 38, xiv. 11, xx. 29: cf. vi. 26, xv. 24). It lacked the moral element of personal sincerity and devotion, which was essential in his followers; and so his attitude towards these believers in his name at Jerusalem

signs which he did. But Jesus did not trust himself ²⁴ unto them, for that he knew all men, and because he ²⁵ needed not that any one should bear witness concerning man ; for he himself knew what was in man.

was marked by caution and reserve, being quite different from the reception he had given to the earnest-minded disciples of the Baptist, who had been drawn to him by moral and spiritual forces before they saw any exhibition of his power over nature.

24. trust himself unto them. The same word is here used (negatively) to describe Christ's relation to these would-be disciples as is employed to denote their relation to him in the previous verse, although it is differently translated in the two cases. The reason for Christ's want of confidence in them is stated to have been that he thoroughly understood human nature, and was not to be imposed upon by any mere appearance or outward profession. This power of penetrating the thoughts and reading the character of men (which may be compared with 'the discerning of spirits' in 1 Cor. xii. 10: cf. 1 John iv. 1) is here very fully and strongly asserted, and is attributed to Jesus in many other passages of this Gospel (i. 43, 49, 50, iv. 17-19, vi. 64, xiii. 13, xxi. 17). It corresponded on the intellectual side to his mighty acts on the physical side.

25. knew: imperfect tense, denoting an habitual state of mind.

iii. 1-21. *Jesus' conversation with Nicodemus.* The relation of this narrative to what precedes has been much debated. According to some critics there is no connexion between the two. According to others, Nicodemus is introduced as an example of the way in which Jesus treats the superficial faith that is based on miracles, while others again regard him as a distinguished exception. Probably the truth lies midway between the two latter views. That there is a close connexion with what has gone before seems evident from the use of the pronoun 'him' (instead of Jesus) in the first verse ; and that Nicodemus illustrates, in some respects, the general statement just made by the Evangelist may be inferred not only from the designation 'man,' which is here applied to him (cf. ii. 25), but also from the allusion made by Nicodemus to 'the signs' which Jesus wrought, as well as from the corrective, not to say repellent, attitude which Christ at first assumed towards him. But in other respects his case must be put in a different category, for Jesus, before the conversation closed, did trust himself to him, disclosing to him the nature of his gospel, with the result that he was ultimately found ranged on the Saviour's side, even under the shadow of the cross (xix. 39: cf. vii. 50 f.).

3 Now there was a man of the Pharisees, named Nico-
 2 demus, a ruler of the Jews: the same came unto him by
 night, and said to him, Rabbi, we know that thou art
 a teacher come from God: for no man can do these
 3 signs that thou doest, except God be with him. Jesus
 answered and said unto him, Verily, verily, I say unto
 thee, Except a man be born anew, he cannot see the
 4 kingdom of God. Nicodemus saith unto him, How can

1. a man of the Pharisees . . . a ruler of the Jews. Cf. vii. 26, 28; Luke xiv. 1, xxiii. 13. These circumstances and his ultimate conversion sufficiently account for the prominence here given to Nicodemus' secret interview with Jesus.

2. by night: no doubt for the sake of secrecy (cf. xii. 42, 43). He came as an inquirer who had been impressed by Christ's miracles, and whose interest had probably been excited at an earlier period by the report of the deputies who had heard the testimony of the Baptist to the presence of one who was greater than he. Being a man of an honest and conscientious character, although a certain element of timidity may be discerned even in his best actions (see above), he resolves to try and find out for himself the real nature and object of the new movement, with special reference, we may be sure, to its possible connexion with the coming of the Messiah's kingdom. That was a subject of great interest to the Pharisees (cf. Luke xvii. 20), but it was a subject to be cautiously dealt with, especially in conference with a stranger; so, in his opening remark, Nicodemus makes no direct allusion to it. He approaches Jesus simply as a teacher, giving him the usual courtesy title, which was no small tribute in the circumstances (cf. vii. 15 f.), and avowing his conviction, based on the evidence of the miracles, that he must be possessed of a Divine commission.

3. Except a man be born anew . . . an answer to what was in Nicodemus' mind rather than to what he had actually said, for Jesus 'knew what was in man.' Without any beating about the bush Jesus informs him in the most solemn terms that those who would enjoy the Messianic blessings must undergo a much greater and more radical change than any intellectual culture given by 'a teacher' could produce—a change so radical that Jesus can only describe it as a new birth, or a birth 'from above' (marg.). The word in the original has both meanings, which in this instance do not materially differ.

he cannot see the kingdom of God. It is remarkable how

a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is 6

few allusions there are in the fourth Gospel to the Messiah's kingdom, this being, indeed, the only passage in which the expression here used is found (verses 3, 5), though 'my kingdom' is several times mentioned in Christ's conversation with Pilate (xviii. 36, 37: cf. Rev. xii. 10). In these circumstances the use of the expression here may be regarded as a mark of historical fidelity on the part of the narrator. For the use of 'see' in the sense of 'enjoy' cf. Luke ii. 26; Heb. xi. 5; Acts ii. 27; and 1 Pet. iii. 10.

4. The metaphor of a new birth in a religious sense was familiar to the Jews, for they spoke of Gentiles as babes, and Abraham's call was regarded as having made of him a new creature. Yet the expression staggers Nicodemus when it appears to be applied to himself. He is not prepared to break with all the past, of which he is proud as a true Israelite; and he is so confused and bewildered for the moment by the strange reception he has met with at the hands of a teacher so much younger than himself, and socially so much his inferior, that he ignores the spiritual application of the words, and puts on them a construction which he knows to be absurd. The idea that he, a venerable Pharisee and ruler of the Jews, should not be admitted into the Messiah's kingdom without undergoing a change like that which was required of the heathen was one that he could not for a moment entertain, just as the class to which he belonged had already refused to entertain it in connexion with the Baptism of John (Luke vii. 29, 30).

5. **Verily, verily . . .** Jesus reaffirms, in the same solemn manner as before, but somewhat more explicitly, the startling statement he has already made.

of water and the Spirit. This describes the required change both negatively and positively—negatively with reference to the renunciation of the past life and the forgiveness of sins, and positively with reference to the new life to be produced by the operations of the Holy Spirit, the former alone being represented in the Baptism of John. In other words, it describes the conditions of admission to the kingdom, both symbolically with reference to the outward element employed in Baptism, and spiritually with reference to the Divine agency of which Baptism was the pledge.

6. **born of the flesh . . .** The necessity for a new birth is shown

flesh; and that which is born of the Spirit is spirit.
 7 Marvel not that I said unto thee, Ye must be born anew.
 8 The wind bloweth where it listeth, and thou hearest the
 voice thereof, but knowest not whence it cometh, and
 whither it goeth: so is every one that is born of the
 9 Spirit. Nicodemus answered and said unto him, How
 10 can these things be? Jesus answered and said unto him,
 Art thou the teacher of Israel, and understandest not
 11 these things? Verily, verily, I say unto thee, We speak
 that we do know, and bear witness of that we have seen;

by the fact that spiritual life is not transmitted by ordinary generation (cf. Aristotle's *Eth. Maj.* i. 10: 'Every nature generates its own substance')—a fact of which John the Baptist had virtually warned the Pharisees and Sadducees (Matt. iii. 9).

7. Marvel not. As spiritual life was thus dependent on a higher power than nature, Nicodemus need not be so much astonished at what had been said to him.

8. The wind bloweth: or better, 'The Spirit¹ breatheth' (marg.). The meaning is the same in either case; and even when we adopt the latter rendering, the wind still remains a good illustration. Cf. *Xen. Mem.* iv. 3, where Socrates speaks of the unseen thunderbolt, of the invisible winds whose effects are manifest, of the soul of man which rules within though itself unseen—wherefore we must not despise the unseen but honour God.

hearest . . . but knowest not . . . The forces that produce spiritual life are inscrutable in their origin and their final issue, though they may be recognized by their operations and effects.

voice: not merely sound, but expression in articulate and reasonable form.

9, 10. All this was so different from the religion of forms and ceremonies, on which a Pharisee relied, that Nicodemus could not comprehend it. Yet there were passages in the O.T. which might have prepared him for it (Ezek. xxxvi. 25-27; Jer. xxxi. 33; Joel ii. 28). And it was for this reason doubtless that Jesus reproached him for his ignorance, so unworthy of one holding the office of a public teacher in Israel.

11. In contrast with the ignorance of Nicodemus, Jesus proceeds to declare, still in the most authoritative manner, the

¹ The usual meaning, and so translated at end of verse and in verses 5f.

and ye receive not our witness. If I told you earthly ¹² things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into ¹³ heaven, but he that descended out of heaven, *even* the Son of man, which is in heaven. And as Moses lifted ¹⁴ up the serpent in the wilderness, even so must the Son

principles on which his religion is based—differing widely from those of the scribes (Matt. vii. 29). He speaks in the plural, as though he would associate with himself his disciples and John the Baptist who had accepted the new revelation (not improbably the Apostle John was present at the interview), just as Nicodemus had spoken in the name of those who thought with him, when he said, ‘we know that thou art a teacher come from God.’ In Christ’s school the truth taught was not to rest on speculation or tradition, but on personal knowledge and the testimony of an eye-witness.

our witness: that is, the teaching he had been addressing to them in Jerusalem, but without success.

12. earthly . . . heavenly. If they rejected his teaching as they had done, even when it related to the need for repentance and regeneration, and other matters lying within the range of human experience, how could it be expected that they would understand or believe his revelation of higher truths relating to the world above?

13. Yet these truths it was his mission to declare; and through no other channel could they be revealed, as no human being had ever been in that world except himself, who had come down from heaven (i. 1, 14, vi. 33, 38), and who was even then, as Son of man, in heaven—not in a local but in a spiritual sense (xvi. 32: cf. Matt. iii. 16.)

14, 15. If these verses form part of the conversation with Nicodemus, it would seem as if Jesus here proceeds to tell him of some of those ‘heavenly things’ to which he has just referred, beginning with the plan of redemption through a crucified Saviour. Grafting his teaching on the O. T., whose authority was acknowledged by his hearer, he gives him a new interpretation of a well-known incident in Jewish history (Num. xxi. 7 ff.). To Nicodemus the words addressed to him must have been largely enigmatical—only to be fully understood when he assisted in taking down the Saviour’s body from the cross (xix. 38-40), or even at a later time, when he saw how the preaching of Christ as an offering for sin (‘made sin’ (2 Cor. v. 21), and yet the conqueror of sin), brought health and everlasting life to the sinful,

- 15 of man be lifted up: that whosoever believeth may in him have eternal life.
- 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should
- 17 not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the
- 18 world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the

dying souls of men, even as the up-turned look of the penitent and believing Israelites, gazing on the brazen serpent, wrought for them a cure of the serpent's bite.

14. must . . . be lifted up. As a Divine necessity. Cf. viii. 28, xii. 32 ff.

15. in him have eternal life. Both here and hereafter—a doctrine characteristic of John's writings. Cf. vi. 40, xvii. 3; 1 John iv. 9. 'In him' may also be construed with 'believeth' (marg.).

16-21. These verses ought perhaps to be treated as a separate paragraph. Even some of those critics who hold verses 14, 15 to have formed part of the conversation with Nicodemus regard 16-21 as containing the reflections of the Evangelist. The expressions, 'only begotten Son' (employed by John, i. 18; 1 John iv. 9; but never used by Jesus himself unless here), 'believeth on the name' (which occurs elsewhere only in the narrative part of this Gospel, i. 13, ii. 23, and in 1 John v. 23), and 'to do truth' (which is only found elsewhere in 1 John i. 6), point to John himself as the author of the words—an inference supported by the use of the past tense in verse 19^b, which suits the close of the first century rather than the early days of Christ's ministry.

16. A very comprehensive statement of the Gospel, in its origin as due to the love of God for the world, manifested by the sacrifice of his only begotten Son, and in its purpose as designed for the salvation and eternal life of all who should believe on the Son.

whosoever believeth: repeated from previous verse to emphasize the freeness of the gospel.

17. not . . . to judge the world; but that . . . The wide scope and merciful object of Christ's mission is here still more fully set forth ('the world' of verse 16 being twice repeated here, cf. 1 John ii. 2), in contrast with the later Jewish expectations of the Messiah's judgements as about to descend on the Gentiles.

18, 19. Nevertheless those who rejected Jesus Christ passed

name of the only begotten Son of God. And this is the 19 judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the 20 light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the 21 light, that his works may be made manifest, that they have been wrought in God.

After these things came Jesus and his disciples into 22

judgement on themselves, because they rejected the highest manifestation of God (cf. 1 John iv. 6, v. 10, 13), and were guilty of loving the darkness rather than the light (cf. i. 5, 9)—an evil disposition which was owing to their evil works.

20, 21. The disposition referred to was only an illustration of a general law that the practice of what was evil (or, mean and unworthy—for that is all that is implied in the original) tended to create an aversion to the light of truth, lest the evil works should be exposed and condemned (cf. Eph. v. 13); whereas the man who sought to live up to the light of conscience that was in him learned to prize and to welcome the light, because he was conscious of being loyal to it in his inmost soul, or, as John expresses it, because his works were 'wrought in God.' This was a truth applicable not only to a Jew like Nicodemus (whose coming to Jesus under cover of night may have been specially in view), but also to Gentiles (cf. xviii. 37; Rom. i. 20, ii. 14 f.).

20. hateth the light: which searches and reveals—as truth judges.

iii. 22-36. *Jesus' ministry in Judæa—His disciples baptizing—attitude of John the Baptist.* Leaving the holy city, where his claims as the Messiah are neither understood nor appreciated, Jesus repairs to the country parts of Judæa and carries on his work as a prophet, administering baptism by the hands of his disciples. This leads to controversy regarding the relation of his work to that of John the Baptist, which gives occasion for a noble testimony on the part of the latter to the incomparable superiority of Jesus to himself and to all other men—alike as regards his origin, his teaching, and his destiny—accompanied with a joyous expression of satisfaction with the reception now accorded to him, which the Baptist declares to be the object of his own ministry and the fulfilment of his hopes.

22. A withdrawal from the position he had taken up in Jerusalem. Finding the nation is not ready to accept him as

the land of Judæa; and there he tarried with them, and
 23 baptized. And John also was baptizing in Ænon near
 to Salim, because there was much water there: and they
 24 came, and were baptized. For John was not yet cast into
 25 prison. There arose therefore a questioning on the part
 26 of John's disciples with a Jew about purifying. And
 they came unto John, and said to him, Rabbi, he that
 was with thee beyond Jordan, to whom thou hast borne
 witness, behold, the same baptizeth, and all men come to
 27 him. John answered and said, A man can receive
 nothing, except it have been given him from heaven.

the Messiah, he devotes himself, along with his disciples, to a work of preparation in the country parts of Judæa, similar to that of John the Baptist (cf. iv. 2).

23. Ænon near to Salim: usually identified with the modern Ainun ('springs') near to the well-known Salim, east of Shechem (cf. Gen. xxxiii. 18; Joshua xv. 32).

24. not yet . . . : a remark evidently intended to remove some difficulty or misconception. It is now generally regarded as having reference to the narrative in the Synoptic Gospels (Matt. iv. 12; Mark i. 14: cf. Luke iv. 14), which would give the impression that John the Baptist was imprisoned immediately after the Temptation, before Jesus entered on the Galilæan ministry which they record. To prevent or correct this misapprehension the last of the apostles here supplements these earlier records, and recalls from oblivion a period in Christ's ministry extending to the end of chapter iv, which they had overlooked (cf. note on iv. 54).

25. The Baptist's ministry was understood to be a preparation for the Messiah, and when the disciples of Jesus also began to baptize, with a similar call to repentance (cf. Matt. iv. 17; Mark i. 15), it was natural that feelings of jealousy should spring up between them and the disciples of John, and that the relation of the two baptisms should become a subject of controversy.

26. The manner in which John's disciples state the case to him, referring to his former generous testimony in favour of Jesus, and to the fact that the latter had now begun to baptize and was attracting great crowds to his ministry, betrays a feeling of bitterness and disappointment.

27-30. In splendid contrast to their narrow-mindedness is the magnanimity of their Master's reply, attributing the growing

Ye yourselves bear me witness, that I said, I am not ²⁸ the Christ, but, that I am sent before him. He that ²⁹ hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must ³⁰ decrease.

He that cometh from above is above all: he that ³¹

success of Jesus' ministry to the will of God, which assigns to every man his place in the Divine economy (27: cf. Ps. lxxv. 6, 7; 1 Cor. iii. 7), and reminding his followers that in his earlier testimony to Jesus (i. 19-34), to which they had referred, he had forecast what had now come to pass, as regarded his relation to the Messiah.

29. that hath the bride . . .: he illustrates the relation by a simile (cf. Matt. ix. 15, uttered in the hearing of John's disciples) which is often applied in Scripture to the relation between Jehovah or Christ and his redeemed (Isa. liv. 5, lxii. 5; Hos. ii. 19 f.; Ps. xlv; Matt. xxii. 2; Eph. v. 32; Rev. xix. 7).

the friend of the bridegroom: whose part it was to arrange the contract of marriage between the bridegroom and the bride, and to preside at the marriage-feast—the bridegroom in this case being the Messiah, and the bride a people prepared for him. Viewed in this light, the rallying of the nation at the call of Jesus could only be to John a matter of joy and satisfaction, as it was the consummation of the work that had been given him to do (cf. 2. Cor. xi. 2), and was the best proof that his ministry had served its purpose.

the bridegroom's voice: probably referring to the joyous welcome given by the bridegroom to the bride on her arrival at her new home (cf. 'the voice of the bridegroom and the voice of the bride' in Jer. vii. 34, &c.).

30. In this verse the Baptist sums up the situation in a word of great force and exquisite beauty, breathing a spirit of the most absolute self-devotion on his own part, and forming a fit transition from the Old to the New Covenant. The language has been described as 'solar,' and it has been supposed by some to refer to the succession of the seasons; but a still better illustration is found in the gradual evanescence of the morning star before the glory of the rising sun.

31-36. Here, as in recording the conversation with Nicodemus, the Evangelist seems to have added some reflections of his own,

is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all.
 32 What he hath seen and heard, of that he beareth
 33 witness; and no man receiveth his witness. He that hath received his witness hath set his seal to *this*, that
 34 God is true. For he whom God hath sent speaketh

or else to have remoulded the thoughts of the Baptist. In the two passages the reasons for this inference are very much the same. (1) The thought assumes a more general and abstract character, although springing directly out of what precedes. (2) Expressions occur which are more or less characteristic of the Evangelist, being perhaps echoes of words he had heard from Christ's lips on other occasions; and statements are made which do not fit in with the Baptist's circumstances. Of the former is the phrase 'of the earth' (verse 31), a form of expression very common with John (cf. 'of the truth,' 'of the world'), while there are several other points of resemblance in this and the first part of the following verse to verses 11 ff., viii. 14, 23; 1 John iv. 5. On the other hand, the statement in 32, 'no man receiveth his witness,' could scarcely have emanated from the Baptist at the very time when he was rejoicing in the success of Christ's ministry (cf. 26, 'all men come to him'), though it would suit the eclipse of faith in the closing years of the apostle John's life (cf. 1 John v. 19), when the acceptance of Christ's testimony could also be spoken of in the past tense as it is in 33. Moreover, the doctrinal statements regarding 'the Son' in verses 35, 36, betoken fuller and riper teaching than the Baptist had yet received, although they are quite in keeping with the theology of the Apostle.

31, 32. The Baptist's declaration regarding Christ's superiority to himself is here extended and receives a universal application. In virtue of his heavenly origin, which marks him off from all other men, alike as regards his nature and his teaching, Christ is declared to be supreme. While other men derive their ideas and experience from the present life, with its natural limitations and conditions to which they are subject, he has had a supramundane experience (i. 18, iii. 11) which enables him to speak of heavenly things with the authority of an eye-witness (viii. 26, 38): and yet his authority is ignored and his testimony rejected.

31. of the earth : to be distinguished from 'of the world,' which implies moral antagonism to God (xv. 19 : cf. 1 Cor. xv. 47).

33, 34. As Jesus represents God, he who has accepted his testimony concerning Divine things has thereby affixed his seal to the truth of God's revelation in him. For the opposite action

the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given 35 all things into his hand. He that believeth on the Son 36 hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

When therefore the Lord knew how that the Pharisees 4

of unbelief, 'making God a liar,' cf. 1 John v. 10; and for the Divine side of the transaction cf. vi. 27.

34. giveth not the Spirit by measure: that is, to Jesus. To him the Spirit is not given to a limited extent (Col. i. 19) as it is to other men (1 Cor. xii. 27 ff.). He is God's ambassador, revealing the mind of God in all his words (cf. viii. 28; Col. i. 19). But some take the words to refer to Christ's own dispensation of the Spirit.

35, 36. Not only is Jesus the fully commissioned teacher of Divine truth, but on him has been conferred by the Father, in token of His love for him, the supreme authority in all things (cf. Matt. xi. 27; Eph. i. 22); and only through him can eternal life be obtained.

36. hath eternal life . . .: a foretaste of such life is enjoyed even now by those who believe in him (cf. vi. 40, xvii. 3), whereas those who reject his teaching and disown his authority forfeit the gift he has come to bestow.

the wrath of God. Cf. Rom. i. 18; Eph. ii. 3; Matt. iii. 7. Often denounced against sin both in the O. T. and the N. T., and destined to culminate in 'the wrath of the Lamb,' which shall at last descend upon the impenitent and unbelieving (Rev. vi. 16f.). This is the only passage in which the expression is found in any of the Gospels, but the idea is of frequent occurrence.

iv. 1-42. Owing to the jealousy of the Pharisees Jesus resolves to return to Galilee. Passing through Samaria on his way thither, he reveals himself as the Messiah to a woman by the well of Jacob in a conversation marked by sublime teaching regarding the essential nature of Divine worship, and by heart-searching comments on the hearer's own life. Her testimony to what she has learned is the means of bringing under his influence great numbers of her countrymen, who believe in him without seeing any miracles; and in their readiness to accept him as their Saviour he bids his followers to rejoice with him as an anticipation of the joy of harvest.

iv. 1-26. *Jesus in Samaria. His conversation with the woman at Jacob's well.*

had heard that Jesus was making and baptizing more
 2 disciples than John (although Jesus himself baptized not,
 3 but his disciples), he left Judæa, and departed again
 4 into Galilee. And he must needs pass through Samaria.

1-3. Here, as elsewhere in this Gospel, the Pharisees are the most prominent representatives of the Jewish hierarchy, the Sadducees and Herodians not being once named. As the Pharisees were opposed to the baptism of John they were naturally still more hostile to the ministry of one whom John had hailed as the Messiah. Jesus knew that his popularity in Judæa had not escaped their attention, and that if he continued his ministry in a province where their influence was so predominant he might fall a premature victim to their fanatical hatred—as John may have already done (cf. Matt. iv. 12). To avoid this danger he therefore resolved (cf. vii. 1, x. 39 f., xii. 53 f.) to abandon Judæa and make Galilee his field of work as a prophet.

1. the Lord . . . Jesus. The former title is used by the Evangelist, speaking in his own name ; the latter is given as the subject of the report current among the Pharisees.

2. Jesus himself baptized not. Cf. Paul's practice (1 Cor. i. 17) and Peter's conduct at Cæsarea (Acts x. 48). Baptism was and is a ministerial act, and it would have been all the less fitting for Christ himself to perform it, because it was as yet but a baptism with water, not the promised baptism with the Holy Ghost (i. 33). The making of disciples, here associated with it, is in keeping with the terms of the commission given to the apostles by the risen Christ (Matt. xxviii. 19 f.).

3. again: referring to the previous visit to Galilee recorded at i. 43, ii. 1, which is omitted in the Synoptics.

4. Notwithstanding the inhospitality of the Samaritans it was usual for Galileean pilgrims to go through Samaria on their way to and from Jerusalem (Josephus, *Ant.* xx. 6, 1). Only the strictest of the Jews, such as the Pharisees, went round by Peræa.

Samaria: a name (Heb. *Shomeron*) originally applied to the city built by Omri, king of Israel, on the round hill purchased from Shemer (1 Kings xvi. 23 f.), and rebuilt by Herod, who gave it the name of Sebaste ('august'), after the emperor. It is, however, the province of Samaria that is here referred to (so in verse 7), inhabited by a mixed population with a mixed religion (2 Kings xvii. 24-41; Ezra iv; Neh. vi), who claimed to be true Israelites ('our father Jacob,' verse 12), and professed to keep the law of Moses, but were regarded with intense hatred by the people of Judæa, a feeling which they reciprocated (cf. Luke ix. 51-54; Eccus. i. 25 f.).

So he cometh to a city of Samaria, called Sychar, near 5
to the parcel of ground that Jacob gave to his son
Joseph: and Jacob's well was there. Jesus therefore, 6
being wearied with his journey, sat thus by the well.
It was about the sixth hour. There cometh a woman 7

5. Sychar: now securely identified with 'Askar, a village close to Nablous, the ancient Shechem, which is the piece of ground here referred to as specially gifted to Joseph, whose tomb is shown in the vicinity. Cf. Gen. xlviii. 22, where 'shechem' is the Hebrew word translated 'portion,' also xxxiii. 17, and Joshua xxiv. 32.

6. Jacob's well: or rather, 'spring': and so in verse 14, but not in 11, 12 (marg.). About half a mile south of 'Askar, and twice as far to the east of Nablous, is an ancient cistern still bearing the name of Jacob's Spring (Ain-Yakub) or Jacob's Well (Bir-el-Yakub), corresponding to the two terms used in the text. It is lined with rough masonry and is about 70 feet deep, but it was originally much deeper, its lower end being now filled up with stones and rubbish, and when Maundrell measured it its depth was 105 feet. The existence of such a carefully constructed well in a neighbourhood which has such an abundant supply of water as the lands at the foot of Mount Gerizim and Mount Ebal, can only be accounted for as Jacob's contrivance to make himself and his people independent of their heathen neighbours. It is situated on the highway from Judæa to Galilee, and the description of Jesus as sitting by the well at noonday, wearied with his journey, while the disciples made a short excursion to the nearest town, which was somewhat off the way, to buy food (12 o'clock being the Jewish dinner-hour), illustrates the remark of Renan: 'The most of the circumstances of the narrative bear a striking stamp of truth.'

7. there cometh a woman. Josephus (*Ant.* ii. 11. 1) gives a similar description of Moses sitting by a well at midday, wearied with his journey, when the shepherdesses came to water their flocks. But noon was not the usual hour for women to come and draw water for household purposes, so it is not surprising that only one woman should have made her appearance, attracted to Jacob's well, perhaps, in preference to the springs and streams in the neighbourhood by her reverence for its sacred associations, or by the superior excellence of its water, or, more probably, because she had to pass it on her way home from work. Her arrival, with her pitcher poised on her head or shoulder, leads Jesus to ask her for the refreshment so much prized by weary and thirsty travellers in the East, which he has no means of getting for

of Samaria to draw water : Jesus saith unto her, Give me
 8 to drink. For his disciples were gone away into the
 9 city to buy food. The Samaritan woman therefore saith
 unto him, How is it that thou, being a Jew, asketh drink
 of me, which am a Samaritan woman? (For Jews have
 10 no dealings with Samaritans.) Jesus answered and said
 unto her, If thou knewest the gift of God, and who it
 is that saith to thee, Give me to drink ; thou wouldest
 have asked of him, and he would have given thee living

himself (verse 11) in the absence of his disciples. It is worthy of note that both here and in xix. 28 ('I thirst') the fourth Gospel brings out, as none of the Synoptics do, the reality of Christ's humanity, in opposition to the Docetic error which supposed his body to be a mere appearance.

9. being a Jew. The woman would know Jesus to be a Jew both by his dress and his speech (according to Edersheim 'the fringes on the Tallith of the Samaritans are blue, while those worn by the Jews are white').

no dealings with Samaritans. This is the writer's explanation of the woman's surprise at the request made of her, although it was partly because she was a woman (cf. verse 27), and not merely because she was a Samaritan, that she had not expected to be spoken to by a Jewish stranger. The antipathy between Jews and Samaritans was such that they avoided as far as possible all intercourse with one another. According to a tradition of a later age it was unlawful for a Jew either to eat bread or to drink wine with a Samaritan, and it was only certain kinds of food that he was allowed to purchase from a Samaritan. Tristram gives an illustration of the feeling at the present day by telling how, on asking drink from a woman near Nablous, he and his party were angrily and churlishly refused: 'The Christian dogs might get it for themselves.' With such feuds Christ could have no sympathy, and he invariably showed a spirit of generosity in his attitude towards the Samaritans (cf. Luke ix. 55, x. 33, xvii. 18).

10. the gift of God . . . Instead of seeking to justify his request Jesus uses the opening afforded by the woman's remark to tell her of a still better gift than he had asked of her, which was at his disposal—a Divine gift which she, had she known who he was and what he had to offer, would have been more eager to receive than he could be for a refreshing draught from the well.

living water : that is to say, spring water in a metaphorical

water. The woman saith unto him, Sir, thou hast 11
 nothing to draw with, and the well is deep : from whence
 then hast thou that living water? Art thou greater than 12
 our father Jacob, which gave us the well, and drank
 thereof himself, and his sons, and his cattle? Jesus 13
 answered and said unto her, Every one that drinketh
 of this water shall thirst again : but whosoever drinketh 14
 of the water that I shall give him shall never thirst ;
 but the water that I shall give him shall become in him
 a well of water springing up unto eternal life. The woman 15
 saith unto him, Sir, give me this water, that I thirst not,

sense (cf. Gen. xxvi. 19; Lev. xiv. 5; Jer. ii. 13; Zech. xiv. 8; John vii. 38). Jesus thus adapts his language to the occasion in order to sustain the interest of his hearer.

11. Sir, thou hast nothing to draw with. The speaker's words and bearing produce an immediate impression on the woman, which appears in the title of respect she now gives him. She feels there is something mysterious about him, and yet she is not sure whether she should take his words seriously, hence her half-earnest, half-playful answer, in which she takes his statement in a literal sense (as Nicodemus had done on a similar occasion, iii. 4), and asks him to explain how such a thing was possible.

12. Art thou greater? 'Thou' emphatic. Surely it could not be that such a humble wayfarer should be able to furnish better water than they and their fathers had derived from their ancient and honoured well.

our father Jacob. See on verse 4.

13, 14. In reply Jesus expands the metaphor (as he did with Nicodemus, iii. 5) rather than explains it, and claims for his gift an incomparable value, as having the power to quench man's thirst not for a time only but for ever, abiding with the receiver and dwelling in him as a spring of water ever leaping up afresh with incessant energy and inexhaustible fullness.

15. It is easy now to see in Christ's words an allusion to the satisfaction provided in the gospel for men's spiritual wants, the peace and comfort which flow from fellowship with God in Christ, not only in the weary journey of the present life but also in eternity (Rev. vii. 16). But as yet this was a truth which the Samaritan woman could not realize. She still thinks of her physical wants and of the relief from toil which such a gift as Jesus had described would bring to her, and in this spirit she makes her reply (cf. vi. 34, 'Lord, evermore give us this bread').

16 neither come all the way hither to draw. Jesus saith
17 unto her, Go, call thy husband, and come hither. The
woman answered and said unto him, I have no husband.
Jesus saith unto her, Thou saidst well, I have no hus-
18 band: for thou hast had five husbands; and he whom
thou now hast is not thy husband: this hast thou said
19 truly. The woman saith unto him, Sir, I perceive that
20 thou art a prophet. Our fathers worshipped in this
mountain; and ye say, that in Jerusalem is the place

16. call thy husband . . . The meaning of this command has been much discussed. The most natural view seems to be to regard it as the first step taken by our Lord to comply with the woman's prayer. A well of repentance had to be dug in her heart. A sense of guilt had to be awakened within her before there could be any real reception of the grace and truth which he had come to bestow. She had referred indirectly to her home when she spoke of not having any longer to 'come hither and draw,' and Jesus now speaks a word which brings to her recollection the great sin of her life.

17, 18. The woman gives an evasive answer, though true so far as it went. She will not enter into particulars, or at least she hesitates to do so. Firmly yet gently Jesus confronts her with her sin. Perhaps her case was not much worse than that of many others in her neighbourhood, for the relaxation of the marriage bond was one of the crying evils of the time, among the Jews as well as among the Gentiles. Divorce was lamentably prevalent on the slightest pretext, and it was this that led Christ to lay down the marriage law so absolutely as he did (Matt. xix. 8, 9). Here there was a worse evil than divorce, the woman's sixth man not being a husband even in name.

19. a prophet. As Jesus in a few words summed up her history regarding her relations with the other sex, the woman's heart bore witness to the truth of what he said, and she felt herself to be in the presence of a more than human knowledge. For the meaning of the word 'prophet' see on ix. 17.

20. in this mountain. It may have been to turn away the stranger's thoughts from the guilty secrets of her life, which he had thus unveiled, rather than from any great desire for instruction on the religious controversy between her nation and the Jews, that she pointed to the mountain close at hand and appealed to him to say whether it was on that mountain or in Jerusalem that an acceptable worship could be offered. She does not name

where men ought to worship. Jesus saith unto her, ²¹ Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship ²² that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true wor- ²³ shippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a spirit: and they that worship him must worship ²⁴

the mountain, for the summit of Gerizim had been for centuries (as it still is, so far as any Samaritans are left) the seat of worship for her people, deriving its sanctity from Deut. xxvii. 11 ff., as well as from legends and interpolated texts, and bearing the ruins of a rival temple which had been an object of contempt and hatred to the Jews. The importance of the question raised by the woman may be judged from an instance of a disputation on the subject recorded by Josephus (*Ant.* xiii. 3. 4), in which the Samaritan speakers were put to death, as the losing side, in terms of a previous agreement.

21-24. Thus appealed to Jesus could not hesitate about his answer. He supports the claims of the Jewish faith as the appointed channel of salvation, and declares its essential superiority to the maimed and stunted religion of the Samaritans, who knew nothing of God (cf. Acts xvii. 23), as he had progressively revealed himself in the history of his people, the Pentateuch being the only Scriptures they acknowledged. But he makes this statement as part of a much larger declaration that the time was close at hand when all local and national restrictions on the worship of God would be for ever abolished.

21. the Father: the leading feature in the Christian revelation of God, and thrice mentioned here, even as 'Our Father' is the keynote of the prayer Jesus taught his disciples, indicating a closer and more intimate relation with the human family than even the chosen people had known under the O.T. (cf. Acts xvii. 26-29; 1 John ii. 1, iii. 1).

23. and now is. It is not without reason that a special fitness has been recognized both in the scene chosen for the publication of this 'charter of a universal worship,' which was the natural centre of Palestine accessible from many quarters, and in its first hearer, who was in a sense a social and ecclesiastical outcast.

24. God is a spirit: or 'God is spirit' (marg.). Cf. 1 John i. 5, 'God is light,' and iv. 8, 'God is love.' His worship, therefore,

- 25 in spirit and truth. The woman saith unto him, I know that Messiah cometh (which is called Christ): when he
 26 is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am *he*.
 27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her?

must be a matter not of forms and places, but of inward dispositions; not of types and symbols, but of moral and spiritual realities (cf. Jas. i. 27; Rom. xii. 1).

in spirit and truth: repeated from verse 23. Worship resting on a true conception of the nature of God and manifesting itself in man's inner life was the worship which God desired, and which even now was beginning to be offered.

25. Messiah cometh. The truth announced was too sublime for the hearer to comprehend as yet. She feels herself unequal to the task of discussing such lofty themes, and is content to wait for the fuller revelation of the truth which the promised Messiah is to bring. In the Pentateuch the Samaritans had the germs of the Messianic hope (Gen. xv, xlix. 10; Deut. xviii. 15), and they spoke of the Messiah as the 'Converter' or the 'Guide.'

he will declare . . . Josephus tells (*Ant.* xviii. 4. 1) of a Messianic insurrection on Mount Gerizim some years later than this. But here it is as a revealer of truth and not as a conqueror that the Messiah is referred to.

26. It was, doubtless, owing to the fact just stated, and because there was no fear of political complications during his brief stay in Samaria, that Jesus made the great announcement to an ignorant and half-heathen woman, which was to be withheld from his own nation till it was made at the cost of his life, in response to the adjuration of the high priest on the night before his death (Matt. xxvi. 44: cf. Matt. xvi. 20).

iv. 27-42. The ready faith of the Samaritans, an illustration of the joy of harvest.

27. Just as the conversation reached this critical point the disciples made their appearance. Their astonishment at seeing Jesus talking with a woman was natural, for according to Rabbinical teaching a man ought not to salute a woman in a public place, not even his own wife, and it were better to burn the precepts of the law than to teach them to a woman. But their reverence for their master was so great that they did not venture to question him on the subject.

So the woman left her waterpot, and went away into the 28
city, and saith to the men, Come, see a man, which told 29
me all things that *ever* I did: can this be the Christ?
They went out of the city, and were coming to him. 30
In the mean while the disciples prayed him, saying, 31
Rabbi, eat. But he said unto them, I have meat to eat 32
that ye know not. The disciples therefore said one to 33
another, Hath any man brought him *ought* to eat?
Jesus saith unto them, My meat is to do the will of him 34
that sent me, and to accomplish his work. Say not ye, 35
There are yet four months, and *then* cometh the harvest?

28, 29. The woman, on her part, was so excited by what she had been told that she left her water-pot behind her (a fine trait in the narrative) and hastened to tell her strange experience to the people of Sychar, whom she would find at that time of day enjoying an interval of rest, perhaps sitting at their doors, or chatting at the corners of the streets. To them she reports the profound impression made upon her by her converse with the stranger, using the language of hyperbole with reference to his knowledge of her life. She does not directly assert that he is the Messiah, but merely suggests the possibility of such being the case, and urges them to come and judge for themselves.

30. So effectually had their curiosity been excited by the woman's story (cf. i. 41 f., 45 f.).

31. In the meantime the disciples—their love stronger than their curiosity—were trying to persuade their Master to partake of the food which they had brought back with them.

32. Jesus here utters one of those enigmatical sayings by which he so often stimulated the intelligence of his hearers (cf. iv. 10, vi. 27; Matt. xvi. 6).

33. The disciples have no conception of his real meaning; the only thing that occurs to them being the possibility—a remote one, as they express it to each other—that some one may have brought food to him in their absence.

34. Seeing their perplexity Jesus explains to them that what he was referring to was the satisfaction of the soul's needs, not the relief of bodily hunger (cf. Matt. iv. 4), derived from obedience to the will of God and the successful prosecution of the work assigned to him (cf. xvii. 4).

35, 36. To illustrate his meaning he bids his disciples lift their eyes (cf. Isa. xlix. 4 ff.) to the fields in the direction of Sychar,

behold, I say unto you, Lift up your eyes, and look on
 36 the fields, that they are white already unto harvest. He
 that reapeth receiveth wages, and gathereth fruit unto life
 eternal; that he that soweth and he that reapeth may
 37 rejoice together. For herein is the saying true, One
 38 soweth, and another reapeth. I sent you to reap that
 whereon ye have not laboured: others have laboured, and
 ye are entered into their labour.

39 And from that city many of the Samaritans believed
 on him because of the word of the woman, who testified,

across which a great cloud of Samaritans were drawing near. To his eye they present the appearance of a ripe spiritual harvest (cf. ix. 36-38)—the first-fruits of a still greater ingathering (Acts viii. 5 ff.). According to the common reckoning, as he reminds them, there wanted yet four months to harvest—either quoting a proverbial figurative expression (the phrase, ‘ye say,’ being used in a similar way at Matt. xvi. 2) meaning that time was needed for the full result of any good work to appear (cf. James v. 7), or else referring to a remark which had been made by the disciples as to the actual state of the green crops on which they were looking. But in this instance, he tells them, the interval between sowing and reaping had been overleaped, and the disciples were about to reap the rich fruits of his evangelistic labours and to share in his rejoicing (cf. Ps. cxxvi. 5 f.).

37. One soweth, and another reapeth. They had taken no part in sowing the good seed (Matt. xiii. 18 ff.) in the hearts of these Samaritans, and in that respect their experience was a genuine illustration of the saying quoted, which was at variance with ordinary experience (cf. 2 Tim. ii. 6; Joshua xxiv. 13; Job xxxi. 8; Isa. lxxv. 21 f.; Mic. vi. 15).

38. I sent you: past tense, implying a backward reference to the call of the disciples.

their labour: including not only what Jesus had now been doing with the help of the Samaritan woman, but also his labours, and those of his forerunner, in Judæa, which had resulted in so many baptisms administered by the disciples (iv. 2).

39. We have here the key to the meaning of the foregoing verses, and to the nature of the rejoicing to which Jesus was calling his disciples.

who testified: present participle. It was the woman’s persistent testimony that led so many, in the first instance, to come to Christ.



BETHANY FROM THE ROAD TO JERICHO

Photo F. Mason Good

He told me all things that *ever* I did. So when the 40 Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many 41 more believed because of his word; and they said to the 42 woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

And after the two days he went forth from thence into 43 Galilee. For Jesus himself testified, that a prophet hath 44 no honour in his own country. So when he came into 45

40. Such a request, coming from Samaritans, shewed the strength of the impression made upon them.

41. **many more:** rather, 'far more' than those who had accompanied the woman.

42. The impression made by her testimony was confirmed by personal intercourse with Christ, resulting in a stronger and better faith, as the Samaritans themselves declare.

the Saviour of the world. This expression is only found elsewhere in 1 John iv. 14. It is very appropriate here, whether used by the Samaritans or put into their mouth by the Evangelist to describe the universal aspect under which Christ was revealed to them.

iv. 43-54. Passing into Galilee Jesus is received with honour by his own countrymen owing to the reputation derived from his miracles in Jerusalem, a craving for 'signs and wonders' being characteristic of the Galilæans as of the Jews in general. The real value of a miracle as an aid to faith is illustrated by the case of a nobleman of Capernaum, whose son is healed by a word spoken by Jesus at Cana of Galilee, this being the second miracle performed by him there, on his second return to Galilee.

iv. 43-45. *Jesus is now welcomed by the Galilæans.*

43. **the two days:** already mentioned in verse 40.

44. **in his own country.** The connexion of this saying with that which precedes and follows it is very obscure, and has given rise to many explanations. According to some interpreters it is Judæa that is here meant, whether as containing Jesus' birth-place or as the country of the prophets. But it was not with reference to Judæa that Jesus made use of the proverb as recorded by the Synoptics (Matt. xiii. 57; Mark vi. 4; Luke iv. 24), and it is foreign to the usage of the fourth Gospel, which always speaks

Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain noble-
47 man, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death.

of Jesus as a Galilæan (i. 46, ii. 1, vii. 3, 41, 52). Besides, there had been no such want of honour shewn him before he left Judæa (iii. 26, iv. 1-3). According to others it is Nazareth that is meant, or Lower Galilee, in which Nazareth was situated. But he did not avoid this country, for he went to Cana (46), and it would appear that he also visited Nazareth (Luke iv. 14 ff.). It has been suggested that the Evangelist represents his coming at this time to Galilee as being for the purpose of meeting and overcoming the opposition which was to be expected there (as compared with the success he had achieved in Samaria), or that it was due to a wish for a time of quiet retreat after his experience in Judæa; but both these suppositions are at variance with verse 45, which represents the cordial reception given to him by the Galilæans as quite in harmony with his plans. On the whole, the most reasonable interpretation seems to be that which regards verse 44 as stating the reason why he had gone up to Jerusalem and Judæa, and, in a secondary sense, why he was now coming back to Galilee, with a reputation that would be strong enough to overcome the local prejudice against him, many of the Galilæans having themselves been present at the feast when he gave such striking evidence of his power.

iv. 46-54. *Again at Cana—healing of the Capernaum nobleman's son.*

46. He goes to Cana as the scene of his former miracle, where he might find hearts prepared to receive him.

nobleman: or, 'king's officer' (marg.): probably some one attached to the court of Herod Antipas, who was popularly regarded as a king; perhaps Chuza, Herod's steward (Luke viii. 3), or Manaen, his foster-brother (Acts xiii. 1).

47. He took this action no doubt owing to what he had heard of the former miracle at Cana or of what had taken place at Jerusalem. It does not seem to have occurred to him that Jesus

Jesus therefore said unto him, Except ye see signs and 48
wonders, ye will in no wise believe. The nobleman 49
saith unto him, Sir, come down ere my child die. Jesus 50
saith unto him, Go thy way; thy son liveth. The man
believed the word that Jesus spake unto him, and he
went his way. And as he was now going down, his 51
servants met him, saying, that his son lived. So he 52
inquired of them the hour when he began to amend.
They said therefore unto him, Yesterday at the seventh
hour the fever left him. So the father knew that *it was* 53
at that hour in which Jesus said unto him, Thy son

might effect a cure from a distance (cf. 49); and although it was a journey of about 20 miles from Capernaum to Cana, he does not grudge to make it, neither does he hesitate to ask Jesus to come down to Capernaum.

48. A reflection on the religious tendencies of the Galilæans as represented by the petitioner (cf. ii. 23-25).

signs and wonders. The phrase occurs nowhere else in this Gospel, although it is not uncommon in the N. T., because the latter word describes miracles on their physical side, with which the Evangelist is not concerned.

49. The nobleman's anxiety for his son overpowers all other thoughts, and he repeats his prayer with even more pathos than before.

50. thy son liveth: a better answer than the petitioner had dreamt of.

believed the word. Rising to the height of faith to which Jesus was now calling him, he accepted his assurance, unsupported as yet by any evidence, and went back to Capernaum.

51-53. The nobleman spent a night at Cana or on the journey home, and next morning met his servants coming to inform him of his son's recovery. On inquiry he found that the turn of the fever had occurred at the very hour at which Jesus had announced it, the result being that he recognized the hand of God in what had taken place (whether as a miracle of knowledge or of will-power is immaterial) and became, as Christ had anticipated (48), a confirmed believer.

53. his whole house. The first of many cases in the N. T. of family religion resulting from the conversion of the head of the house (Acts xvi. 15, &c.).

54 liveth : and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

5 After these things there was a feast of the Jews ; and Jesus went up to Jerusalem.

54. This is stated to be the second of two miracles wrought by Jesus in Cana on two similar occasions, namely, on returning from Judæa into Galilee (cf. ii. 11).

An attempt has been made to identify this miracle with that recorded in Matt. viii. 5 ff., and Luke vii. 2 ff., but the difference between the two is well marked, not only in detail, but as regards the faith of the petitioner, which in the one case was censured as weak and defective (48), and in the other received the warmest commendation. Indeed, the identification has little to rest upon except the fact that in both cases the miracle was wrought from a distance. Of this, however, we appear to have another instance in Matt. xv. 22.

Fuller manifestation of Christ—leading to a spiritual crisis. Chaps. v—xii (inclusive).

We have here a continuous self-revelation by Jesus as the Christ, in word and deed, chiefly at Jerusalem on the occasion of the Jewish festivals. This revelation is the means of bringing out, on the one hand, the unbelief of the Jewish Sanhedrin and people amid the warnings and remonstrances of Jesus, and on the other hand it tends to the fuller development of faith in the minds of the disciples.

In chapters v. and vi. Jesus reveals himself as Life (1) at Jerusalem, to an inner circle of the Jews, in connexion with the healing of the impotent man, and (2) in Galilee, among the people, after the feeding of the five thousand.

At Jerusalem the miracle was wrought on a sabbath, which brought upon Jesus a charge of breaking God's law ; and this led to a full exposition of his relation to the Father, as the giver of life, along with an appeal to the Father's testimony, as expressed both in the works which He was enabling Jesus to perform, and in the Scriptures of the Old Testament.

In Galilee the miraculous supply of food led the multitude to indulge in selfish and worldly expectations, and to hail him as an earthly potentate, whereupon Jesus set forth his true relations to God's people, as the nourisher and sustainer of spiritual and eternal life by means of a heavenly food to be provided in his own person through his sacrificial death, and to be appropriated only by them that believed in him.

Now there is in Jerusalem by the sheep gate a pool, ² which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, ³ halt, withered. And a certain man was there, which ⁵ had been thirty and eight years in his infirmity. When ⁶ Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest

v. 1-18. *Healing of the sick man on the sabbath day, and consequent hostility of the Jews.*

1. Which of the Jewish feasts is here referred to we have no means of determining. Purim (in March), Passover (in April), Pentecost (in May), Tabernacles (in October), Dedication (in December), have each had their advocates. Perhaps the nearest approach to probability belongs to Purim (the commemoration of the deliverance of the Jews by Queen Esther), in view of the apparent reference to spring in iv. 35, and the approach of the Passover in vi. 4.

2. The pool has been recently identified by the agents of the Palestine Exploration Society. It was known to the crusaders, as is evident from the church they built over it, with a crypt after the pattern of the porches, and a representation of the angel troubling the waters on the wall of the crypt. The pool is 55 feet long, and was enclosed with porches for the convenience of those frequenting it, like the medicinal baths at Tiberias. We cannot infer from the present tense that the building was standing at the time this Gospel was written; the author merely describes what had been a familiar object to him when he used to dwell in Jerusalem.

by the sheep (gate). Cf. Neh. iii. 1, 32, xii. 39.

Bethesda. Both the form and the origin of the word are uncertain, but it is generally supposed to mean 'House of Mercy.'

3, 4. The last clause of 3 and the whole of 4 are generally regarded as early interpolations, embodying the Jewish traditions concerning the medicinal virtues of the water (cf. 7). It seems to have been an intermittent chalybeate spring. Eusebius describes the water in his time as 'marvellously red.'

5. The nature of the man's infirmity is not mentioned, but it rendered him practically helpless, and as it had continued for 38 years his case would be well known in Jerusalem.

6. As in the case of the other miracles recorded in this Gospel, the action of Christ was quite spontaneous, without any solicitation on the part of the sufferer.

Wouldest thou be made whole? A unique inquiry, which

- 7 thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth
8 down before me. Jesus saith unto him, Arise, take up
9 thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.
- 10 Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and
11 it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said
12 unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up *thy bed*,

was evidently designed to rouse the sufferer from the apathy and listlessness into which he had fallen as the result of his long illness, and to awaken within him some degree of hope and expectation.

7. Although not a direct reply, this statement was enough to explain his seeming indifference and to show how grateful he would be for restoration.

8. **Arise, take up thy bed, and walk:** a threefold call to exertion, marking distinct stages of progress (cf. Mark ii. 9). The word translated 'bed' is a peculiar one, borrowed from the Latin, and means 'pallet.'

9^a. There is no mention of any responsive faith on the part of the sufferer, but such faith is implied in the result, which was all that Christ desired, giving evidence of permanent recovery.

9^b, 10. For this application of the sabbath law they might plead Jer. xvii. 21 f., on which the Rabbis had based prohibitions of the strictest and narrowest character; e. g. 'If any man on the sabbath bring in or take out anything from a public to a private place, if thoughtlessly he hath done this, he shall sacrifice for his sin; but if wilfully, he shall be cut off and shall be stoned.' For a real offence see Neh. xiii. 15.

11. A very natural defence. He that gave the new strength might well give directions for its use.

12, 13. The very form of the question showed how entirely their thoughts were occupied with the infringement of their rule to the exclusion of the miracle of healing. They put the question for the purpose of dealing with the offender; but the man had not asked the name of his benefactor, and was unable to give them any information about him.

and walk? But he that was healed wist not who it was: ¹³ for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, ¹⁴ and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went ¹⁵ away, and told the Jews that it was Jesus which had made him whole. And for this cause did the Jews ¹⁶ persecute Jesus, because he did these things on the sabbath. But Jesus answered them, My Father worketh ¹⁷

14. findeth him. Though he had lost all trace of Jesus, the restored man was still the unconscious object of his care.

in the temple: where he may have gone to offer thanks.

sin no more: implying that his illness had been in some way due to his personal sin (cf. Mark ii. 5-12), and that he was in danger of continuing in the practice of that sin, such being the force of the pres. imperative in the original.

a worse thing. Jesus would have him know that worse consequences might come of his sin than even his 38 years of helpless misery (cf. Matt. xii. 45; 2 Pet. ii. 20).

15. Probably he gave the information in order to clear himself of responsibility for the breach of the sabbath law of which he had been guilty, believing that Jesus would be quite able to vindicate his authority.

16. His action, as might have been expected, led to serious consequences, sabbath-breaking being regarded as a capital offence, and no regard being paid to the motives which led to it. The words 'to slay him,' in A. V., are an interpolation borrowed from verse 18.

did the Jews persecute . . . did these things: imperfect tense (so 'brake,' in verse 18), implying that this was not the only instance of such a violation by Jesus of the letter of the law (cf. ix. 14; Matt. xii. 1-15).

17. My Father: cf. ii. 16, xx. 17. Jesus here claims for his conduct a far higher character than his accusers had ever dreamt of, as an act of positive obedience to the law of perpetual action in the Divine kingdom, illustrated by his work of mercy on the sabbath day, even as it was illustrated by the Father's continual work of providence and redemption since He had finished His work of creation and entered on a period of sabbath rest (cf. Gen. ii. 1-3 and Mark ii. 27, 28). In other words, he claims that such rest does not arise from inaction, but from action of the highest and most beneficent kind. With this may be compared a saying of

18 even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them.

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel.

20 For as the Father raiseth the dead and quickeneth them,

21 even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath

Philo (*Leg. Alleg.* i. 3), 'God never ceases working: for as to burn is the property of fire, and to be cold is the property of snow, so also to work is the property of God, and much the more, as He is the origin of action for all others.'

18. The defence was one which in the eyes of the Jews was a flagrant aggravation of the offender's guilt, convicting him not only of seeking to annul the sabbath law, but also of blasphemy in putting himself on an equality with God (cf. x. 33). The penalty for this was death, which they henceforth sought to inflict upon him (cf. vii. 1, 19, 25, viii. 37, xi. 53).

his own Father. Cf. 'his own son,' Rom. viii. 32.

v. 19-30. *Perfect harmony between the Father and His plenipotentiary, the Son.*

19. This is an expansion of the great thought in verse 17. Speaking of himself in the third person as **the Son**, Christ declares all his actions to be a faithful copy and reflection of the works of **the Father**, as these are made known to him clearly and unreservedly by the Father.

20. It is in virtue of the love the Father beareth towards him that this takes place, such harmony of action being a moral necessity arising from the personal relation between the Father and the Son, and being destined to shew itself in greater works than the miracle he has wrought among them—works which will cause them to marvel, if not to believe.

21, 22. In proof of the statement he has just made, he declares that the fellowship between the Father and the Son has led to

given all judgement unto the Son; that all may honour ²³
 the Son, even as they honour the Father. He that
 honoureth not the Son honoureth not the Father which
 sent him. Verily, verily, I say unto you, He that heareth ²⁴
 my word, and believeth him that sent me, hath eternal
 life, and cometh not into judgement, but hath passed
 out of death into life. Verily, verily, I say unto you, ²⁵
 The hour cometh, and now is, when the dead shall hear
 the voice of the Son of God; and they that hear shall
 live. For as the Father hath life in himself, even so ²⁶

the communication to the Son of the life-giving power which belongs essentially to God the Father (cf. Deut. xxxii. 39; 1 Sam. ii. 6; Tobit xiii. 2; Wisd. of Sol. xvi. 13; Rom. iv. 17). This power the Father hath committed to the Son, to be used by him to quicken men according to His will, in the exercise of the judgement which the Father has also committed to him.

23. In all this it is the purpose of the Father to invest the Son with every claim to honour which He Himself possesses—a thought which is twice expressed as a timely warning to the Jews who were accusing the speaker of blasphemy.

24. A development and application of the thought in the preceding verses. With the solemn introduction with which he so often prefaces new and weighty truths, Jesus announces the principle on which he administers the trust committed to him, that the life at his command is imparted to every one that believeth on him as the representative of the Father—life which carries with it the assurance of acceptance with God and is destined to endure unto eternity (cf. iii. 17, 18).

25. Here the same truth is expressed in a more concrete form, as if the world were 'a vast moral graveyard' (Watkins, *in loco*) from which Christ was calling dead souls to new spiritual life (cf. Matt. viii. 22; Rom. vi. 13; Eph. v. 14; Rev. iii. 1) by a summons that carried its own fulfilment with it in the case of all who gave ear to it, as the command to the sick man had done when he responded to the call (cf. viii. 47, xii. 47).

26, 27. The life-power is stated to be lodged in the Son (cf. 1 John i. 2), even as it is in the Father, as a gift from the Father to His incarnate Son (cf. Phil. ii. 6-11), with the accompanying right of judgement conferred upon him as a son of man, that is, in virtue of his humanity, by means of which he has qualified himself to be the Redeemer of the world and the sovereign Judge of men.

27 gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgement.

30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another

27. the Son of man: or, 'a son of man' (marg.). Cf. Rev. i. 13, xiv. 14.

28, 29. In these verses the life-giving and judicial functions which Jesus has claimed for himself are exhibited in their full and final issue in connexion with the Resurrection and the last Judgement, when all that are in their graves shall so far experience his life-giving power as to come forth at his word, some to abide in the eternal life which they have already found in him, others to reap the full consequences of the judgement which in their lives they have already incurred. As this resurrection is to be a universal one, including those who have never heard the name of Christ (cf. Dan. xii. 2; Acts xxiv. 15), the principle of separation which is here announced is not that of faith or unbelief, but of good or evil deeds, under which there will be found to be a spirit of loyalty or of disloyalty to the Incarnate Word (cf. iii. 22; Matt. vii. 21, xxv. 31-46; Rom. ii. 6-16).

28. the hour cometh. He does not add 'and now is' (25) because he is now referring to the Last Judgement.

30. I can of myself do nothing: 'I' emphatic. Christ here declares his perfect oneness with the Father in judging, as in giving life, and that not merely at the last day but here and now (cf. ix. 39). His judgements are dictated not by any human feeling or affection, but by the Divine voice which he implicitly follows; they are the expression not of his own will, but of the will of Him that sent him.

v. 31-47. *Jesus adduces Divine testimony in his favour.*

31. Jesus now turns more directly to his hearers and deals with an objection which they might make to his statements, that they were unsupported by evidence. It was an accepted rule

that beareth witness of me ; and I know that the witness which he witnesseth of me is true. Ye have sent unto 33 John, and he hath borne witness unto the truth. But 34 the witness which I receive is not from man : howbeit I say these things, that ye may be saved. He was the 35 lamp that burneth and shineth : and ye were willing to rejoice for a season in his light. But the witness which 36 I have is greater than *that of* John : for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne 37

of law, both among the Jews (cf. Deut. xix. 15) and Gentiles, that a party could not give evidence in his own favour ; and that is doubtless the reference here, though Jesus did not really admit the applicability of the maxim to himself (cf. viii. 14).

32. He had other evidence to adduce—the evidence of a witness whom he knew, from his own personal consciousness, to be true beyond question.

33. John. The witness on whom Jesus himself relied was God the Father ; but before explicitly saying so he cites the testimony of one to whom he knew the thoughts of his hearers would naturally turn, whose testimony to him as the Messiah had been strong and clear, and had been given, as he reminds them, in answer to their own inquiries (cf. i. 19 ff.).

34. that ye may be saved. The testimony of John was not the testimony which Jesus himself depended on, and it had been so far superseded by the actual manifestation of the Saviour's glory, yet it had still a certain significance and value for the Jewish people, and it was for this reason that Jesus now recalled it to their memory.

35. He had been as the lamp of Israel in his day and generation (cf. 2 Sam. xxi. 18 ; Eccclus. xlviii. 1), though shining with a borrowed light which was liable to gradual extinction. But instead of being guided by his illumination into the paths of righteousness and reformation, they had chosen rather to play around the light with the levity and foolishness of moths, courting their own destruction (cf. Luke vii. 24-35).

36. which I have: 'I' again emphatic. Jesus declares that for his part he has a greater than John for witness, even God the Father, who enables him to perform such works of power, and thereby testifies to the world that He hath sent him.

witness of me. Ye have neither heard his voice at any
 38 time, nor seen his form. And ye have not his word
 abiding in you: for whom he sent, him ye believe not.
 39 Ye search the scriptures, because ye think that in them
 ye have eternal life; and these are they which bear
 40 witness of me; and ye will not come to me, that ye
 41, 42 may have life. I receive not glory from men. But I
 know you, that ye have not the love of God in yourselves.

37. of me: perhaps referring to the testimony given at his baptism (Matt. iii. 16, 17), but more probably a transition to the testimony given in the Scriptures (38 f.).

his voice ... his form. To be taken figuratively as meaning that the Jews had been deaf and blind in a spiritual sense, and that they had failed to gain any true knowledge of God either from His works or from His word.

38. his word abiding in you. The revelation of God in His word is now expressly referred to. Jesus declares that however much they may honour God's word outwardly, they have no personal experience of it in their inner life (for a similar expression cf. 1 John ii. 14), a conclusive proof of which is afforded by the fact that they do not believe in him whom God hath sent.

39. Ye search the scriptures, because ye think: or, 'search the scriptures' (marg.). They revered the Scriptures and made a careful and minute study of them, believing that in the exact and laborious keeping of the law they would find eternal life: but the true function of Scripture was to bear witness of him who was to come, to prepare for him and lead to him, as the real source of spiritual life.

40. ye will not. Cf. Matt. xxiii. 37. By rejecting him as they were doing they failed to derive from Scripture the blessing which it was intended to convey—a result which was due, not to the insufficiency of Scripture for its purpose, but to a moral cause connected with their own perverse will.

41, 42. Their unbelief is now traced to its root. Jesus would have them understand that it was not wounded pride that made him so much concerned about their rejection of his claims, it was because he knew that their want of faith was owing to want of love for God.

42. I know you ... He read their hearts, and knew the love of God to be a mere outward profession with them, a matter of orthodox texts inscribed on their phylacteries (Deut. vi. 4-9, xi. 13-21), not of personal feeling and conviction.

I am come in my Father's name, and ye receive me 43
 not: if another shall come in his own name, him ye
 will receive. How can ye believe, which receive glory 44
 one of another, and the glory that *cometh* from the
 only God ye seek not? Think not that I will accuse 45
 you to the Father: there is one that accuseth you, *even*
 Moses, on whom ye have set your hope. For if ye be- 46
 lieved Moses, ye would believe me; for he wrote of
 me. But if ye believe not his writings, how shall ye 47
 believe my words?

43. If they had no sympathy with his teaching it was because they had no sympathy with the mind of God. But while they had no welcome for him, coming as he did in God's name, and bearing the Divine credentials, they would run after false Messiahs coming at their own instance and without any commission from the Father (cf. Matt. xxiv. 5, 23, 24). No less than sixty-four such Messiahs have been enumerated by Jewish historians.

44. How can ye believe? The 'ye' is emphatic. It was no wonder they should prefer a self-asserting, self-seeking hero of the world to the self-renouncing Son of God, when they had set up such false standards of honour, based not on faith in the Divine promises and devotion to the Divine glory, but on the love of social distinction and the worship of traditional authority (cf. xii. 43; Matt. vi. 1-18, xxiii. 5 ff.).

the only God: or, 'the only (one)' (marg.). Such language on the part of Jesus shewed how little ground there was for the charge of blasphemy which they had brought against him, as if he had been setting himself up as a rival to God.

45. In conclusion, Jesus shows them how utterly they mistake their relation to Moses and his law. In their attacks upon him they imagined that they were upholding the law, whereas they were really incurring its condemnation; and instead of being true disciples of Moses they were defeating the great object of his teaching, and would one day find Moses bearing witness against them,—which Christ himself would not be called upon to do.

46. me . . . me. It was of him that Moses wrote in the O. T.; it was to him that the promises (Gen. iii. 15; Deut. xviii. 15), the types and ceremonies and sacrifices were intended to direct the faith and hope of God's people, and if the Jews had understood Moses they would have been prepared to welcome and appreciate Moses' Lord.

47. my words. If their long education in Divine truth had

6 After these things Jesus went away to the other side
 2 of the sea of Galilee, which is *the sea* of Tiberias. And
 a great multitude followed him, because they beheld the
 3 signs which he did on them that were sick. And Jesus
 went up into the mountain, and there he sat with his

been in vain, if they had failed to profit by the teaching which they and their fathers had enjoyed for so many generations in the Scriptures of the O. T., how was it to be expected that they would be ready to accept the higher revelation now offered to them? Thus Jesus tells them in effect that their rejection of Him was not only an act of unbelief, but was also the fruit of a long course of unbelief.

vi. 1-15. *The feeding of the five thousand.* In this chapter we have the record of a critical moment in Christ's ministry in Galilee, after the outbreak of hostility against him in Jerusalem recorded in the last chapter. The connexion is resumed in vii. 1; and what is related in this chapter is to be regarded as an isolated episode, selected for special treatment by the Evangelist, although already recorded by the Synoptists, on account of the crisis to which it led in the faith of the Galilæans and, in another sense, of the twelve disciples. Including the walking on the lake which follows, it is the only incident in our Lord's life, previous to his last visit to Jerusalem, that is found in all the four Gospels; and it is the means of enabling us to assign to this period the greater part of the ministry in Galilee recorded in the Synoptics.

1. **After these things.** According to Matthew (xiv. 13) it was on hearing of the murder of John the Baptist that Jesus withdrew, with his disciples, to a desert place on the other side of the lake; but Mark (vi. 30) and Luke (ix. 10) connect his retirement more immediately with the return of the apostles from their missionary labours, after which (according to Mark) Jesus desired them to have a time of rest. Here the note of time is very vague, as in vii. 1, and we are not told where Jesus was before crossing the lake.

of Tiberias. Cf. xxi. 1. This addition is peculiar to this Gospel, and indicates the later date of its composition as well as its adaptation for Gentile readers. The city of Tiberias (on the western shore of the lake), mentioned in verse 23, and nowhere else in the N. T., was built by Herod Antipas in our Lord's lifetime, in honour of the Emperor Tiberius; after which the Sea of Galilee came to be called the Lake of Tiberias.

2. This verse describes a continuous state of things, all the verbs being in the imperfect tense.

3. **the mountain:** an expression not infrequent in the Gospels.

disciples. Now the passover, the feast of the Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may

Here it denotes the mountainous country close to the eastern shores of the lake. According to Luke (ix. 11) it was 'to a city called Bethsaida' that he 'withdrew apart,' by which we are evidently to understand Bethsaida Julias, a city in Gaulonitis on the north-east of the lake (a little above where it is entered by the Jordan), rebuilt by Philip the Tetrarch, and named by him in honour of the daughter of Augustus (Josephus, *Ant.* xviii. 2. 1), to be distinguished therefore from 'Bethsaida of Galilee' on the western side (probably near Capernaum), the native place of Andrew and Peter and Philip (i. 45, xii. 21: cf. Mark vi. 45).

4. was at hand. The reason for this observation is not quite clear. It has been suggested that Jesus, knowing that he would be unable to celebrate the passover at Jerusalem owing to the hostility of the Jews, regarded the common meal to which he was about to invite the crowd as in a sense a substitute for it. The discourse which follows certainly admits of being brought into close relation with the passover (1 Cor. v. 7), as it does still more directly with the Lord's Supper. But the mention of the feast in this verse was more probably intended to explain the concourse of people in the next verse, who were mostly pilgrims to Jerusalem, as distinguished from the multitude in verse 2, composed of those of whom many 'ran together on foot from all the cities' (Mark vi. 33) and were waiting for Jesus on the other side of the lake before he had arrived.

5, 6. According to the Synoptics it was only towards evening, after a day of teaching and healing, that the wants of the crowd were brought under the Lord's notice by his disciples and the miraculous feeding took place. Possibly the conversation with Philip, which John alone records, and which is a token of his independence as a narrator, may have taken place earlier in the day, the subject being resumed in the evening and discussed in terms suggested by the remark of Philip: or it may be that we have here the more exact report of one who was near to Jesus at the time, and who relates the occurrence as it struck the inner circle of the disciples. 'For the rest, the superiority in distinctness and precision is all on the side of St. John' (Sanday, *Authorship of the Fourth Gospel*, p. 121).

5. Whence . . . ? The question was put to Philip (cf. i. 43 ff.) to try him—not (as the writer takes care to inform us) that Jesus required any information or advice. Philip was apparently a man

6 eat? And this he said to prove him: for he himself
 7 knew what he would do. Philip answered him, Two
 hundred pennyworth of bread is not sufficient for them,
 8 that every one may take a little. One of his disciples,
 9 Andrew, Simon Peter's brother, saith unto him, There is
 a lad here, which hath five barley loaves, and two fishes:
 10 but what are these among so many? Jesus said, Make
 the people sit down. Now there was much grass in the
 place. So the men sat down, in number about five
 11 thousand. Jesus therefore took the loaves; and having
 given thanks, he distributed to them that were set down;

whose common sense was sometimes stronger than his faith (cf. xiv. 8), and he needed to be taught that the highest results were not always attained on mere business principles.

7. On these principles he calculates that at the lowest estimate 200 pennyworth of bread (about £7, a penny being a day's wage (Matt. xx. 2), or about 9d. of our money) would not be sufficient to provide a very moderate meal for such a crowd. He may have named this sum because it was perhaps all the disciples possessed in their common purse, or simply to shew that it was out of the question to think of such an undertaking.

8, 9. Andrew's suggestion is made in a similar spirit, emphasizing the smallness of the resources as Philip had done. He belonged to the same town as Andrew (i. 41), and seems to have had much in common with him (cf. xii. 22; Mark iii. 18).

9. barley loaves. The quality of the loaves is mentioned only by John. Barley bread was coarse and cheap (Ezek. xiii. 19).

two fishes. The lake abounded with fish, and they were often eaten with bread to give it a relish.

10. Make the people sit down. The command would test the faith of the crowd, and at the same time facilitate an orderly distribution (cf. Mark vi. 40).

much grass. This, like the 'green grass' of Mark vi. 39, is in accordance with the verdure of spring on the eve of the passover (verse 4), especially in the uncultivated country ('desert place,' Matt. xiv. 13).

five thousand: 'besides women and children' (Matt. xiv. 21).

11. The giving of thanks, which is a prominent feature in the miracle (23), was usual on the part of the head of a house before a meal (cf. Luke xxiv. 30). The same expression is used

likewise also of the fishes as much as they would. And ¹² when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve ¹³ baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. When ¹⁴ therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

Jesus therefore perceiving that they were about to ¹⁵

at xi. 41 in connexion with the raising of Lazarus, and may imply a reference here (as there) to the gift of supernatural power of which Christ was about to avail himself. The manner of the distribution of the food (by the hands of the disciples) is more fully described by the Synoptists.

as much as they would: instead of 'a little,' as contemplated by Philip (verse 7).

12. Gather up . . . : a command peculiar to this Gospel, although the fact itself is recorded in all. Here, therefore, as at Cana, unmistakable evidence remained of the reality of the miracle, which was witnessed by so many and recorded by all the four Evangelists.

13. twelve baskets: probably the property of the twelve disciples, a basket being the usual travelling wallet of a Jew. This was a different kind of basket (smaller but firmer) than that mentioned in connexion with the feeding of the four thousand (Matt. xv. 37; Mark viii. 4), and the distinction is observed in the subsequent reference to the two miracles in Matt. xvi. 9, 10. Here the baskets were filled with bread only, but fishes are mentioned in Mark vi. 43.

14. the prophet . . . : doubtless 'the prophet like unto me' predicted by Moses (Deut. xviii. 15-19: cf. i. 21, 25, vii. 40; Matt. xi. 3). The confident opinion thus expressed by the multitude arose from the resemblance between the miracle they had seen and Moses' feeding of the Israelites in the wilderness.

15. The character of their faith is seen in their desire to carry off Jesus to the capital and proclaim him king at the approaching feast, hailing the miracle as 'the beginning of that reign of earthly abundance, which the prophets were thought to have foretold' (Lightfoot, *Hor. Heb.* 552). Cf. verse 26. This part of the narrative is not found in the Synoptics, and is characteristic of John as the historian of faith. It supplies the needed explanation

come and take him by force, to make him king, withdrew again into the mountain himself alone.

16 And when evening came, his disciples went down unto
17 the sea; and they entered into a boat, and were going
over the sea unto Capernaum. And it was now dark,
18 and Jesus had not yet come to them. And the sea was
19 rising by reason of a great wind that blew. When there-
fore they had rowed about five and twenty or thirty
furlongs, they behold Jesus walking on the sea, and
20 drawing nigh unto the boat: and they were afraid. But

of the constraint which Jesus put on his disciples to take ship and leave the place (Matt. xiv. 22; Mark vi. 45), lest they should be carried away by the dangerous enthusiasm of the crowd—enthusiasm due in some measure, perhaps, to the indignation recently excited among them by the murder of the Baptist (cf. Matt. xiv. 13).

withdrew again into the mountain: for prayer (as Matthew and Mark tell us), having previously come down towards the shore to perform the miracle.

vi. 16-21. *Jesus walking on the Sea of Galilee.*

16. evening. By this we are probably to understand the second evening, between sunset and darkness, the miracle having been performed when 'the day was now far spent' (Mark vi. 35).

17. not yet come. It would appear that the disciples had been expecting Jesus to come to them in the ship; and it has been suggested that they may have put in at Bethsaida, near Capernaum, as he had directed (Mark vi. 45), and that it may have been afterwards that the trying experience described in verse 19 befell them, lasting till about the fourth watch of the night, or between 3 and 6 a.m. (Matt. xiv. 25; Mark vi. 48).

19. five and twenty or thirty furlongs. The lake is about forty stadia wide, i.e. four and a half miles. The measure in the Greek (stadium) is rather less than a furlong, and by the time they had rowed the distance here mentioned they would be in 'the midst of the sea' (Matt. xiv. 24).

on the sea. The Greek might also mean 'by the sea,' but the terror of the disciples would be unaccountable unless they thought there was something supernatural in the occurrence (cf. Job ix. 8, where the same Greek words are used in the LXX); and it is represented in this light by Matthew and Mark, the former of whom introduces an additional feature of the miracle in the walking of Peter on the sea (Matt. xiv. 28-31).

he saith unto them, It is I ; be not afraid. They were 21
willing therefore to receive him into the boat : and
straightway the boat was at the land whither they were
going.

On the morrow the multitude which stood on the 22
other side of the sea saw that there was none other boat
there, save one, and that Jesus entered not with his
disciples into the boat, but *that* his disciples went away
alone (howbeit there came boats from Tiberias nigh unto 23
the place where they ate the bread after the Lord had
given thanks) : when the multitude therefore saw that 24
Jesus was not there, neither his disciples, they themselves
got into the boats, and came to Capernaum, seeking
Jesus. And when they found him on the other side of 25
the sea, they said unto him, Rabbi, when camest thou

21. The language of this verse would leave it uncertain whether Jesus actually joined the disciples in the boat ; but there is no ambiguity on this point in Matthew and Mark, who also tell us that on his doing so the wind ceased.

straightway. This gives the impression that there was something miraculous in the remainder of the voyage, but there is no indication of that in Matthew or Mark. The words, however, may mean nothing more than that the vessel went straight to its destination, and that the remaining mile or two seemed as nothing to the astonished and rejoicing disciples.

vi. 22-25. *The multitude seek Jesus and find him in Capernaum.*

22. **On the morrow the multitude . . .** They had noticed the previous evening that there was no other boat in the neighbourhood but the one, and when they saw the disciples embark in it without their Master, they had expected them to return for him, or that he would again appear in the neighbourhood. But next morning, finding no trace either of him or of them, they got into the boats from Tiberias which had put in during the night owing to the violence of the storm (cf. Matt. xiv. 24, 'the wind was contrary'), and came over to Capernaum.

25. **when camest thou hither ?** The people from the other side were astonished to find Jesus in Capernaum before them. They felt as if they might have spared themselves the trouble of remaining all night on the other side, away from home.

26 hither? Jesus answered them and said, Verily, verily,
 I say unto you, Ye seek me, not because ye saw signs,
 27 but because ye ate of the loaves, and were filled. Work
 not for the meat which perisheth, but for the meat which
 abideth unto eternal life, which the Son of man shall
 give unto you: for him the Father, *even* God, hath
 28 sealed. They said therefore unto him, What must we
 29 do, that we may work the works of God? Jesus answered
 and said unto them, This is the work of God,

vi. 26-59. *Jesus' discourse concerning himself as the Bread of Life.*

26. In reply to the inquiry of the multitude Jesus does not satisfy their curiosity, but addresses himself to their conscience, declaring to them in solemn terms the real motive which induced them to seek him so persistently, namely, a sordid love for the material benefits he had recently bestowed upon them, and a hope of future benefits of a similar kind—not any interest in the higher aspect of his miracles as signs of spiritual blessing.

27. He bids them direct their efforts not to the procuring of mere bodily food, which perishes in the using and is soon followed by renewed hunger, but to the appropriation of a spiritual nourishment which has in it no elements of decay, and sustains undying life—that food of the soul which he will bestow upon them, as he has already done the food of the body, through the commission given to him by the Father.

the Son of man. This name denoted an aspect of his being which had little in common with the national expectations of the Jews, but was in thorough harmony with the teaching which he was about to give regarding his incarnation as the Bread of Life.

sealed. This expression points to his miracles as the Divine authentication of his mission. Some see in it an allusion to the custom which bakers had of stamping their bread with their name; according to others, it refers to the seal which a master might give his steward when authorizing him to provide a feast.

28, 29. Their question was so far good, but its form betrayed their tendency to externalism in religion. This tendency Jesus seeks to correct, representing their duty to God not as **works**, but as **the work** (cf. xvii. 4), and giving a definition of it which shewed that its essence lay in faith—continuous and strenuous faith (as the form of expression implies in the original), directed

that ye believe on him whom he hath sent. They said 30
therefore unto him, What then doest thou for a sign,
that we may see, and believe thee? what workest thou?
Our fathers ate the manna in the wilderness; as it is 31
written, He gave them bread out of heaven to eat.
Jesus therefore said unto them, Verily, verily, I say unto 32
you, It was not Moses that gave you the bread out of
heaven; but my Father giveth you the true bread out
of heaven. For the bread of God is that which cometh 33
down out of heaven, and giveth life unto the world.
They said therefore unto him, Lord, evermore give us 34
this bread. Jesus said unto them, I am the bread of 35
life: he that cometh to me shall not hunger, and he that

to him whom God had sent. This has been well described as
'the Christian answer to the Jewish question.'

30, 31. They understand who is thus referred to as God's
ambassador, but they do not consider the miracle which Jesus
has so lately wrought as a sufficient authentication of the high
claim he is now advancing, and they ask for a more convincing
sign (cf. 1 Cor. i. 22). There was a prevailing expectation that
the Messiah would feed God's people with food from heaven,
as Moses had done (Exod. xvi. 4, 15; Ps. xxviii. 4), whereas the
food of which they had so recently partaken was of the same
nature as they partook of daily.

32, 33. Jesus here claims even the manna of the desert as the
gift of his Father, not of Moses; but he at the same time tells his
hearers of a higher gift, the true, ideal bread (cf. on i. 9), which
comes from heaven and gives life to men in a spiritual sense.

33. unto the world, which would otherwise be dead: in con-
trast to 'our fathers' (31).

34. There is no sign here of any higher spiritual level being
reached. The question shews nothing but a desire for miraculous
gifts which would richly supply the wants of nature. Cf. the
similar request of the Samaritan woman (iv. 15).

35. the bread of life: cf. 'the water of life,' Rev. xxi. 6.
This is an announcement to which he has been gradually leading
up, and which he repeats again and again in slightly varying
form (48, 51, 58). The parallel clauses which follow have
virtually the same meaning, the coming to Jesus being equivalent
to believing in him, and corresponding, in a spiritual sense, to

36 believeth on me shall never thirst. But I said unto you,
 37 that ye have seen me, and yet believe not. All that
 which the Father giveth me shall come unto me; and
 38 him that cometh to me I will in no wise cast out. For
 I am come down from heaven, not to do mine own will,
 39 but the will of him that sent me. And this is the will
 of him that sent me, that of all that which he hath given
 me I should lose nothing, but should raise it up at the
 40 last day. For this is the will of my Father, that every
 one that beholdeth the Son, and believeth on him,
 should have eternal life; and I will raise him up at the
 last day.

the seeking after him on the part of the multitude. If there is a difference, the coming probably refers to faith on its active, the believing on its, passive side; while the satisfaction of the hunger relates to strength of will, and the relief of the thirst to peace of heart.

36. I said unto you. It is not clear what saying of his Jesus here refers to. The nearest approach to such a saying is in verse 26; but the words may not have been recorded.

37. come unto me: *lit.* 'reach me' (cf. verse 44). In spite of their unbelief Jesus feels assured that God's purpose in sending him into the world will be accomplished. All of humanity that God intends for him will find its way to him, and he will be ready to welcome every one that comes to him.

38. He has no ends of his own to serve, no passion or caprice to gratify; his whole object in coming down from heaven (cf. a similar expression in verse 33) is to do the will of Him that sent him.

39. This will can only be accomplished through the complete salvation of all of the human race that the Father has assigned to him.

40. It is the will of the Father that every one that beholdeth the Son (fixing the eyes of the soul upon him, as it were) and believeth on him (in contrast to verse 36) shall have eternal life—life that may be in some degree possessed even now (cf. iii. 15, xvii. 3), and shall attain its full and final consummation in that victory over death which Christ shall confer upon his own, when he shall raise them up at the last day; a definite promise which he repeats again and again in the discourse (cf. v. 29, xi. 24, xii. 48).

The Jews therefore murmured concerning him, be- 41
 cause he said, I am the bread which came down out of 42
 heaven. And they said, Is not this Jesus, the son of 42
 Joseph, whose father and mother we know? how doth 43
 he now say, I am come down out of heaven? Jesus 43
 answered and said unto them, Murmur not among your-
 selves. No man can come to me, except the Father 44
 which sent me draw him: and I will raise him up in the
 last day. It is written in the prophets, And they shall 45
 all be taught of God. Every one that hath heard from
 the Father, and hath learned, cometh unto me. Not 46

41, 42. The Jews: not necessarily a deputation from the Sanhedrin, but their local representatives—rulers of synagogues and others—who were acquainted with the family history of Jesus, so far as it was known to the public, and had heard of nothing miraculous about his origin to support such a transcendent claim. The mystery of his birth was too sacred a matter for Joseph and Mary to divulge till his life and death and resurrection had prepared men's hearts to receive it. For the same reason Jesus makes no allusion to it here, as it would only have put another stumbling-block in the way of his hearers. Nor does the Evangelist himself make any comment on it, so familiar were his readers with the story of Christ's superhuman birth.

43, 44. Jesus rebukes his hearers for their murmuring, and tells them in effect that the cause of their unbelief lay in themselves, in their own want of spiritual fitness to receive Divine truth (cf. his reply to Nicodemus, iii. 3 ff.). The Father, he declares, has not only sent the Son into the world, but prepares the hearts of men to receive him; and apart from the Father's influence no man can rise to the level of the truth he has come to reveal, or find in him the satisfaction of his spiritual wants. In other words, a previous Divine teaching is necessary before men will come to him in faith.

45. in the prophets: that is, in the prophetic division of the O. T. (see Isa. liv. 13, which may have formed part of the Scripture Lesson for the day in the synagogue at Capernaum, verse 59), where such Divine instruction is predicted as a mark of the Messianic community.

and hath learned. In this preparation there is a human as well as a Divine element. The drawing by the Father is not

that any man hath seen the Father, save he which is
 47 from God, he hath seen the Father. Verily, verily,
 48 I say unto you, He that believeth hath eternal life. I
 49 am the bread of life. Your fathers did eat the manna in
 50 the wilderness, and they died. This is the bread which
 cometh down out of heaven, that a man may eat thereof,
 51 and not die. I am the living bread which came down
 out of heaven: if any man eat of this bread, he shall
 live for ever: yea and the bread which I will give is my
 flesh, for the life of the world.
 52 The Jews therefore strove one with another, saying,

mechanical or compulsory (cf. xii. 32): it operates on men's free will and requires their co-operation.

46. save he which is from God. Cf. i. 18, which may be founded on this declaration; also i. 1, vii. 29, and Matt. xi. 27. Learning of the Father and being taught of God does not admit to the direct knowledge or vision of God: that is the exclusive prerogative of the Son.

47-51. With renewed solemnity, and still more directly than before, Jesus declares faith in himself to be the secret of everlasting life. Resuming his allegorical teaching regarding himself as the Bread of Life, he contrasts the lifeless manna, which could only yield their fathers a temporary benefit and had no power to save them from death, with his own life-giving power as the living bread—the living source in his own person (and not merely the means of bestowing an outward gift as Moses had been) of a Divine nourishment that would save the soul from death by imparting to it a principle of spiritual and eternal life. This was implied in what he had already said (verse 35), but he now introduces a fresh thought (verse 51) by declaring that the bread he will give is his flesh, which he will give for the life of the world (and not merely of the Jewish people).

48. I: emphatic, as it is repeatedly in verse 51.

51. my flesh. The word 'flesh,' which is applied to Christ's person only here and in i. 14, and Luke xxiv. 39, denotes human nature on its earthly and material side. Here it refers not merely to the Incarnation, but to the sacrifice which Jesus was to offer in his own body on the cross, and to the new life which that sacrifice would be the means of conferring upon the world.

52. strove. There was a difference of opinion among them, some no doubt treating the statement as absurd, but others trying

How can this man give us his flesh to eat? Jesus there- 53
fore said unto them, Verily, verily, I say unto you,
Except ye eat the flesh of the Son of man and drink his
blood, ye have not life in yourselves. He that eateth 54
my flesh and drinketh my blood hath eternal life; and
I will raise him up at the last day. For my flesh is 55
meat indeed, and my blood is drink indeed. He that 56

to interpret it in a figurative sense as best they could. Although Jesus had not expressly stated that he would give them his flesh to eat, it was certainly implied in what he said. Hence their question, in form so like that of Nicodemus (iii. 4, 9).

53. Jesus accepts the construction they have put upon his words and develops it still further with a solemnity befitting its importance. By requiring his hearers not only to eat the flesh of the Son of Man but also to drink his blood, Jesus puts the statement in a still more startling form, especially to a Jewish mind; for not only was it suggestive of a violent death, but it seemed to be in a glaring opposition to the law of Moses, which strictly forbade the eating of blood. 'For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls' (Lev. xvii. 10-14). These words give us a key to our Saviour's meaning here. The approach of the passover had brought home to Jesus the thought of his own appointed death as 'the Lamb of God which taketh away the sin of the world' (i. 29); and it is in this sacrificial sense that we are to interpret his language here. To go further than this, however, and apply the passage exclusively to the sacrament of the Lord's Supper is not warranted by anything in the discourse or its circumstances, though it is quite true that in the Lord's Supper we have the symbolic representation of the eating and drinking which is here described. In both cases the central idea is that of close and intimate union with Christ through faith in his atoning death (as symbolized by the blood) admitting to fellowship in his life (as symbolized by the flesh).

the Son of man: an appropriate expression in this connexion, as designating Christ's humanity in its representative aspect.

54. The same truth is here repeated in a positive, and at the same time a more general, form, with the significant addition already referred to (verse 40), which shews that the effects of the relationship are not to be merely of a moral and spiritual kind.

55. **meat indeed, . . . drink indeed:** rather, 'true food,' 'true drink.' His hearers must not think he is drawing on his imagination, or using a mere figure of speech. There is real nourishment

eateth my flesh and drinketh my blood abideth in me,
 57 and I in him. As the living Father sent me, and I live
 because of the Father; so he that eateth me, he also
 58 shall live because of me. This is the bread which came
 down out of heaven: not as the fathers did eat, and
 59 died: he that eateth this bread shall live for ever.
 These things said he in the synagogue, as he taught in
 Capernaum.

60 Many therefore of his disciples, when they heard *this*,

to be derived from his flesh and blood—nourishment in the highest and truest sense.

56. The virtue of his flesh and blood lies in the union they establish between those who appropriate them and himself—a close and subtle union as when food is eaten and assimilated for the support of the bodily life. This idea of mutual indwelling is characteristic of John's writings. Cf. Gal. ii. 20.

57. As ... so. The union effected is as real and as momentous as that between the Father and the Incarnate Son, and is indeed its counterpart, Jesus Christ being the appointed medium through which men are brought into communion with the highest source of life (cf. v. 26). As the Father is the cause of life to the Incarnate Son, so is the Son the source of life to them that appropriate him in all the fullness of his sacrificial grace.

58. This is the bread. It is in this sense, he tells them, that he can speak of himself as the bread that has come down (historical tense) from heaven; this is the fulfilment of the hopes inspired by the ancient gift of manna—a fulfilment not in the letter but in the spirit, not for time but for eternity. Thus the discourse comes round to the point from which it started (30 ff.)

59. in the synagogue, ... in Capernaum. Another token of historical reality. If Tell Hûm be accepted as the site of Capernaum, we have in its ruins fragments of the very synagogue in which the discourse was uttered (cf. Luke vii. 5), including the lintel of a door on which may still be seen the sculptured image of the pot of manna, of which a description is given in the Second Quarterly Statement of the Palestine Exploration Fund for 1869.

vi. 60-71. *Different effects of the discourse. Peter's confession.*

60. his disciples: to be taken in a wide sense as a general designation for those who were attracted by his ministry and frequented his company,—in accordance with what the Synoptics tell us of his Galilæan ministry (cf. verses 66 f.).

said, This is a hard saying; who can hear it? But 61
 Jesus knowing in himself that his disciples murmured at
 this, said unto them, Doth this cause you to stumble?
What then if ye should behold the Son of man as- 62
 cending where he was before? It is the spirit that 63
 quickeneth; the flesh profiteth nothing: the words that

a hard saying: or, 'discourse.' It was hard to receive because it was offensive to their pride and made too great a demand upon their faith.

61. knowing in himself. He may have heard them murmuring, but their words were not required to make him acquainted with their thoughts.

62. ascending. The connexion with what precedes is somewhat vague, and the verse breaks off abruptly. Some see here the indication of an event that would remove the stumbling-block out of the way of the hearers, others find in it the hint of a still greater trial that awaits their faith. Both are included if we take the words to refer not merely to Christ's ascension, but also to the death by which it was to be preceded (sometimes spoken of as a going to the Father, xiii. 1). While his death upon the cross was to prove the greatest of all stumbling-blocks to those who had hoped to find in him a temporal Messiah (1 Cor. i. 23; John xii. 34; Matt. xvi. 22), the Resurrection and Ascension to which it was to lead would bring the explanation and fulfilment of what he had been saying. It would not be so hard to conceive of him as the bread that had come down from heaven when he was believed to have ascended up to heaven in his glorified humanity, to send down the Holy Spirit into the hearts of his followers and thus unite them with himself in a sense they could not understand as yet (cf. vii. 39, xvi. 7).

where he was before: implying Christ's pre-existence (cf. viii. 58, xvii. 5).

63. In accordance with the foregoing interpretation this verse must not be limited to the nature and efficacy of Christ's sacrifice, or to the communication of its benefits in the Lord's Supper, but be taken as the expression of a general truth regarding Christ's relation to his Church. There is nothing magical (he tells them in effect) in the influence he exerts upon his followers, for it is through words, appealing to the heart and mind, that the eternal life he has come to bestow and the spiritual forces on which that life depends are communicated to his hearers.

quickeneth: or, 'giveth life,' with which cf. 1 Cor. xv. 45, where Christ is called a 'life-giving Spirit.'

- 64 I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who
 65 it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.
 66 Upon this many of his disciples went back, and walked
 67 no more with him. Jesus said therefore unto the
 68 twelve, Would ye also go away? Simon Peter answered

spirit . . . flesh: for the contrast between these two cf. iii. 6; 2 Cor. v. 16; 1 Pet. iii. 18.

64. In spite of his life-giving words there were some that believed not. This was no surprise to Jesus, however, for he could read their hearts from the first (cf. i. 48, ii. 24, 25), and foresaw not only the unbelief of some, but even the treachery of Judas.

65. It was because of this knowledge that he had just been referring to the need of the Father's influence to enable men to come to him in a spiritual sense, as distinguished from the outward fellowship of Judas.

66. walked. Cf. vii. 1, xi. 54. The discourse marked a crisis in the Galilæan ministry, repelling from Jesus those whose interest in him was merely selfish and worldly, while purging the faith and hopes of those whose hearts still clung to him. The former ceased to accompany him in his ministry, and relapsed into their old ways.

67. the twelve. The use of this expression without any explanation, although there is no previous reference to the apostles in this Gospel, unless indirectly in verse 13 (like the allusion to the Ascension in verse 62 (cf. xx. 17), which is not recorded in this Gospel), affords an illustration of the way in which John takes for granted the evangelic history which had become the common property of the church. For the appointment of the Twelve see Luke vi. 13; Mark iii. 14.

68, 69. The appeal brings out an enthusiastic expression of faith which is at once a comfort to Jesus himself and a stimulus to the disciples. Here, as elsewhere in this Gospel and in the Synoptics, Peter is the spokesman. The language of his confession here (especially in R. V.) is so different from that in Matt. xvi. 16, both in itself and in its occasion and circumstances, that it is unreasonable to identify them.

him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that 69 thou art the Holy One of God. Jesus answered them, 70 Did not I choose you the twelve, and one of you is a devil? Now he spake of Judas *the son* of Simon 71 Iscariot, for he it was that should betray him, *being* one of the twelve.

And after these things Jesus walked in Galilee: for 7

68. to whom shall we go? They knew of no other prophet to be compared with Jesus, the life-giving power of whose words they had already experienced (cf. verse 63).

69. we have believed and know: 'we' emphatic. Whatever might be the doubt or unbelief of others, they were thoroughly convinced (cf. 1 John iv. 16) that he was none other than the Christ, **the Holy One of God** (cf. x. 36; Mark i. 24; Luke iv. 34).

70, 71. Peter had spoken for the Twelve, but Jesus knew how far otherwise it was with one of them. Partly as a warning to Judas (whom he does not name, however), partly to prevent the other disciples from thinking, at a future time, that he had been blind to what was going on in the heart of the traitor, he speaks out plainly on the subject, recognizing the fact that he had himself admitted the destined traitor to the inner circle of his followers, but rather finding in that fact and the consequent abuse of his privileges the deepest element of guilt, so that he applies to him the strongest term of denunciation (cf. viii. 44, xiii. 2; Matt. xvi. 23). That Jesus foresaw his apostasy when he called Judas to be one of his chosen followers is scarcely credible. Rather may we suppose that he saw at that time the possibilities both of good and evil in him, and was only gradually led to the conclusion, as Judas yielded himself more and more to worldly designs, that it was through him he was to be given over to the Gentiles. The part played by Judas in the terrible tragedy is only one of the darkest features in the mystery of evil.

71. Iscariot: a Heb. term, applied to Judas' father in this Gospel only (cf. xiii. 26), and equivalent to 'man of Kerioth' (a town in Judæa, Joshua xv. 25), the traitor being the only disciple that belonged to the southern province.

Private visit to Jerusalem during the Feast of Tabernacles after prolonged stay in Galilee. vii. 1-52.

vii. 1-13. *Controversy with his brethren and conjectures of the people in Jerusalem.*

1. Notwithstanding the reaction against his teaching in Galilee,

he would not walk in Judæa, because the Jews sought
 2 to kill him. Now the feast of the Jews, the feast of
 3 tabernacles, was at hand. His brethren therefore said
 unto him, Depart hence, and go into Judæa, that thy
 disciples also may behold thy works which thou doest.
 4 For no man doeth anything in secret, and himself
 seeketh to be known openly. If thou doest these
 5 things, manifest thyself to the world. For even his
 6 brethren did not believe on him. Jesus therefore saith
 unto them, My time is not yet come; but your time is

Jesus still continues to carry on his ministry there owing to the designs formed against him in Jerusalem (verse 19: cf. v. 18), which made his life unsafe in any part of Judæa. For this reason he did not go up to the passover mentioned at vi. 4, and thus his present stay in Galilee extended over a period of about six months, between the passover in April and the feast of tabernacles in October (verse 2), embracing the history recorded in Matt. xv—xviii.

2. of tabernacles. This festival commemorated the life of the Israelites after their deliverance from Egypt, when they dwelt safely in tents, and was at the same time a celebration of the ingathering of the harvest. It lasted seven days (Lev. xxiii. 34 ff.; Deut. xvi. 13-15) and was one of the three great occasions (Passover and Pentecost being the two others) when every male had to appear before God in Jerusalem (Exod. xxiii. 14-17). Josephus calls it 'the holiest and greatest.'

3. his brethren: or rather, 'brothers' (see note to ii. 12). They were still in a state of unbelief regarding his Messiahship (5), although they were aware of the miracles he had been performing. They wished him to make a more bold and public assertion of his claims, with a view to national recognition (4); and for this purpose they urge him to attend the feast, the more so as he had absented himself from the previous passover.

thy disciples: to be taken in a general sense, as referring to those favourable to his cause, who would be assembling at Jerusalem from all parts of the country. His recent ministry in Galilee, it is implied, had been comparatively quiet and unobtrusive.

6-8. Jesus declines to accompany them in such a spirit and for such a purpose. He tells them that he and they occupy quite different standpoints—that they are in sympathy with the spirit

always ready. The world cannot hate you ; but me it 7
 hateth, because I testify of it, that its works are evil. 8
 Go ye up unto the feast : I go not up yet unto this 8
 feast ; because my time is not yet fulfilled. And having 9
 said these things unto them, he abode *still* in Galilee.

But when his brethren were gone up unto the feast, 10
 then went he also up, not publicly, but as it were in
 secret. The Jews therefore sought him at the feast, and 11
 said, Where is he ? And there was much murmuring 12
 among the multitudes concerning him : some said, He
 is a good man ; others said, Not so, but he leadeth the
 multitude astray. Howbeit no man spake openly of 13
 him for fear of the Jews.

of the times and can go up at any time to take part in the national celebrations, but that he has incurred the enmity of the world by his fearless witness to the truth (cf viii. 26), bringing the evil deeds of the world to light, and must therefore be circumspect in his plans and movements. He bids them go up by themselves to the feast as his time is not yet fulfilled, giving them no indication that he is about to follow them later, the 'yet' in the middle clause of verse 8 being probably an interpolation to reconcile the statement with what follows.

8. this feast. 'This' is emphatic, and indicates that he is looking forward to a decisive issue at a future feast, namely, the ensuing passover, which would be a much more suitable occasion for the sacrifice he has to offer, and when there would be no want of publicity on his part (xii. 12 ff.).

10. then went he. In order to reconcile this with what he had said to his brethren some assume a change of mind on the part of Jesus. But no hint of such a thing is given in the text, and the true explanation is to be found in the essential difference between the public appearance which they had urged him to make (verse 4) and the private visit which he actually made, apart from them and apart from the ordinary caravan of pilgrims that went up to the solemn convocation at the beginning of the feast. For a parallel incident, where his mother was concerned, cf. ii. 4 ff.

in secret: the very feature in his ministry which they had desired to remove (4 f.).

11-13. Jesus had by this time become an object of national

- 14 But when it was now the midst of the feast Jesus
 15 went up into the temple, and taught. The Jews there-
 fore marvelled, saying, How knoweth this man letters,
 16 having never learned? Jesus therefore answered them,
 and said, My teaching is not mine, but his that sent me.
 17 If any man willeth to do his will, he shall know of the
 teaching, whether it be of God, or *whether* I speak from

interest, and his absence from the feast gave rise to speculation among his enemies, the leading Jews, while there was suppressed excitement (**murmuring**) among the other sections of the community, who keenly canvassed his claims, some praising him for his goodness, others condemning him as an impostor who was leading the people astray (cf. verse 47; Matt. xxvii. 63; Luke xxiii. 5), but all of them expressing themselves with caution.

13. for fear of the Jews: that is, the Jewish authorities, who had not yet come to a final judgement concerning him.

vii. 14-36. *Controversy with various classes, leading to hostile action of the Sanhedrin.*

14. the midst of the feast. This would be about the fourth day, not improbably the sabbath. Jesus comes forth from his retirement so far as to teach in the temple, but without proclaiming himself as the Messiah (cf. xviii. 20).

15. marvelled. It was doubtless his skill in the handling of Scripture that excited the astonishment of the hierarchy.

letters: an expression for Rabbinical scholarship in general (cf. Acts xxvi. 24).

having never learned: that is, in any of the schools or colleges in which the Rabbis were trained (cf. Acts iv. 13), though he no doubt received the usual instruction as a child in connexion with the synagogue (cf. Luke ii. 40).

16. Jesus tells them the secret of his wisdom. Though not derived from the schools, yet neither has it been originated by himself, but comes from above, being the endowment given him by the Father to qualify him for his mission.

17. His teaching being of Divine origin will commend itself as such to those who are already in practical sympathy with the Divine will, as otherwise revealed, whether in the O. T. or in the natural conscience (v. 46, xviii. 37: cf. Rom. i. 20 ff., ii. 14 f.). In other words, it is by a moral criterion that Christianity is to be judged, which can only be applied to it by those who act up to the light of conscience they already possess, and which finds outward confirmation in the self-devoted character of Christ him-

myself. He that speaketh from himself seeketh his own 18 glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you 19 doeth the law? Why seek ye to kill me? The multitude 20 answered, Thou hast a devil: who seeketh to kill thee? Jesus answered and said unto them, I did one work, and 21 ye all marvel. For this cause hath Moses given you 22 circumcision (not that it is of Moses, but of the fathers);

self, light and life in the highest sense being inseparable (cf. iii. 19-21).

18. from himself: that is, without a Divine message, and under no sense of responsibility. Being self-centred he seeks his own glory, while the disinterested teacher of Divine truth finds his honour and satisfaction in being a faithful representative of Him that sent him. Regarding the opposition between truth and unrighteousness cf. verse 12, last clause; v. 30; Rom. i. 18, ii. 8; 1 Cor. xiii. 6.

19. Jesus had previously (v. 41-44) drawn a similar contrast between himself and the religious teachers in Jerusalem, and he now resumes the tone of warning in which he then addressed them, the connecting link being the unrighteousness mentioned in verse 18. Of this unrighteousness their seeking to kill him for his work of healing on the sabbath was a glaring instance, and he boldly arraigns them as being themselves transgressors of the law which they professed to guard.

20. The imputation of murder seems monstrous to the multitude, who were not aware of their leaders' designs, and they attribute the suspicion to the influence of an evil spirit—in other words, to insanity (cf. viii. 48, x. 20; Matt. xii. 18).

21. one work. Cf. v. 1 ff. Jesus reminds them how astonished they had been at the miracle he had wrought during his previous visit to Jerusalem, as if it had been a violation of the sabbath law.

22. In order to prove that his conduct on the occasion referred to was in keeping with the law, he recalls the significant fact that circumcision was a duty practised even on the sabbath (i. e. when the eighth day appointed for it fell on the sabbath), the practice being enjoined by Moses not as a new institution, but as going back to the days of the patriarchs (cf. Gen. xvii. 10; Lev. xii. 3). If the parenthesis be treated strictly as a parenthesis, and the opening words, 'for this cause,' are connected not with it but with the general argument, the meaning will be that Moses had

- 23 and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath?
- 24 Judge not according to appearance, but judge righteous judgement.
- 25 Some therefore of them of Jerusalem said, Is not
- 26 this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that
- 27 the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the
- 28 Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye

a similar object in view in allowing the sabbath law to be superseded by circumcision to that which Jesus had in healing the man on the sabbath.

23. If the observance of the sabbath thus gave way, under the law of Moses, to the interests of health in the case of a single member of the body, how unreasonable was it for them to be embittered against him for restoring soundness to a whole diseased body on the sabbath.

24. As a fitting lesson Jesus urges them to look beneath the surface of things, and to learn from this instance not to be guided in their judgements by mechanical rules but by just principles.

25. of Jerusalem, and therefore not so familiar with the appearance of Jesus as the Galilæans.

26. They are surprised at the boldness (cf. their own timidity, verse 13) with which Jesus has spoken to the authorities with apparent impunity, and it occurs to them as possible that the rulers may now be convinced in their own minds that he is what he claims to be—the Christ.

27. Their acquaintance with his origin and family history (cf. Matt. xiii. 55) compels them to dismiss the idea in view of the fact that the coming of the Messiah is to be shrouded in mystery—an idea probably borrowed from the recent Apocalyptic literature, and such passages of the O. T. as Isa. liii. 2, 8; Dan. vii. 13; Mic. v. 2.

28. cried. He makes the declaration in a loud and impressive tone (such as he sometimes employed, verse 37, xii. 44) befitting the importance of the subject. It is quite true that they know him and his outward origin, but it is equally certain (the **and** connecting

both know me, and know whence I am ; and I am not come of myself, but he that sent me is true, whom ye know not. I know him ; because I am from him, and ²⁹ he sent me. They sought therefore to take him : and ³⁰ no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him ; ³¹ and they said, When the Christ shall come, will he do more signs than those which this man hath done ? The ³² Pharisees heard the multitude murmuring these things concerning him ; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a ³³

the two facts is equivalent to *and yet*, as often in John's writings) that he is not self-appointed, but represents one who is a reality and no mere imagination—such being the force of the Greek word here translated **true**.

29. They know not Him that sent him any more than they know himself; but that does not shake his own conviction, as he is conscious of deriving his being from Him and holds a direct commission from Him (cf. viii. 14).

30. The effect of these strong assertions was to confirm them in their hostile purpose, which, however, was not actually carried out, because the Divine plan of his life was not yet fully accomplished, a thought which is also found in viii. 20 and elsewhere.

31. Faith is developed side by side with unbelief, the former among the multitude (of pilgrims) as the latter among inhabitants of Jerusalem.

believed on him : definitely as being what he professed to be—the Messiah.

will he do . . . In the original the form of the question implies a negative answer, viz. that no greater miracles could be expected.

32. We have here the first overt action taken by the Sanhedrin against Jesus at the instance of the Pharisees, whose jealousy was excited by the signs, indistinct as they were (**murmuring**), of the favour in which Jesus was held by the multitude.

the chief priests : including not only those who had held the office of high priest, but also members of their families who had seats in the Sanhedrin.

officers : legal functionaries, who were evidently to wait for a favourable opportunity for arresting him, which apparently did not occur.

little while am I with you, and I go unto him that sent
 34 me. Ye shall seek me, and shall not find me: and
 35 where I am, ye cannot come. The Jews therefore said
 among themselves, Whither will this man go that we
 shall not find him? will he go unto the Dispersion
 36 among the Greeks, and teach the Greeks? What is
 this word that he said, Ye shall seek me, and shall not
 find me: and where I am, ye cannot come?

33, 34. Jesus sees in this action of the authorities the beginning of the end, and utters a timely warning.

33. Yet a little while: in six months he was to be put to death in Jerusalem (cf. viii. 21, xiii. 33).

I go. There are three Greek words translated 'go' or 'go away' in this connexion, with different shades of meaning, the one here used meaning to 'withdraw,' a second to 'go for a purpose,' and the third to 'depart' or 'go away,' all three being used in xvi. 7-10.

34. Ye shall seek me . . . not find me. Rueful memories of his rejected ministry and neglected warnings would mingle with the distresses that were to overtake them a generation afterwards (cf. Luke xvii. 22, xix. 41-44). Or perhaps the words are rather a prediction of their futile running after false Christs.

where I am . . .: the present used in a future sense, or referring to their incapacity for sharing his communion with the Father.

35. the Dispersion. This expression, first used in Deuteronomy xxviii. 25, came to be the usual description of the Jews scattered among the Greek-speaking nations or Gentiles, chiefly in Babylonia, Egypt, and Syria (cf. Acts xv. 21; James i. 1; 1 Pet. i. 1), otherwise called 'the Captivity.' The suspicion occurs to the metropolitan Jews that Jesus, finding himself rejected at head quarters, may have it in view to leave the country and use those Jewish settlements as centres for propagating his views among the Gentiles, an idea probably suggested by some of his utterances with regard to the Gentiles (cf. Matt. viii. 11; Luke iv. 25-27). Such a literal interpretation of his words affords a striking illustration of their want of spiritual mindedness. The idea they ascribed to him of preaching to the Gentiles no doubt seemed to them absurd, yet it was the very course the gospel took after Christ's death, as the author of this Gospel was well aware, writing as a Jewish Christian presiding over the Gentile Church at Ephesus. For a similar unconscious prophecy cf. xi. 49-52.

36. The mysterious words cling to their memory.

Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet *given*; because Jesus was not yet glorified.

vii. 37-52. *Renewed controversy on the last day of the feast.*

37. the last day. It is the eighth day that is here referred to, properly an addition to the feast, which was kept as a sabbath, with a holy convocation, to commemorate the entrance into the promised land (Lev. xxiii. 36; Num. xxix. 35; Neh. viii. 18).

If any man thirst . . . The language here employed was probably suggested by the libations of water drawn from the Pool of Siloam each morning of the feast (while Isa. xii. 3 was sung), and carried in a golden vessel by a procession of priests who poured it over the altar at the morning sacrifice. If it was discontinued on the eighth day, as seems probable, in token of their having come into 'a land of springs of water,' the proclamation of Jesus in the temple would be none the less impressive as the offer of satisfaction for the soul whose thirst no Jewish ritual could quench.

38. Not only would those who believed in him find satisfaction for their own wants, but they would also become a source of life and refreshment to others.

the scripture hath said: referring, apparently, not to any one particular passage, but rather to a combination of passages, e. g. Isa. lviii. 11; Zech. xiv. 8. Cf. Exod. xvii. 6, recording the gushing of the water from the rock in the wilderness, which the libations are supposed to have commemorated, and which was regarded as the prophecy of better things to come (Ezek. xlvi. 1, 12; Joel iii. 18), and in this sense is represented as a type of Christ by Paul (1 Cor. x. 4).

39. The Evangelist himself interprets the words for us as having reference to the gift of the Spirit after Christ's death, resurrection, and ascension. It was morally and spiritually impossible for the Spirit to come into the possession of Christ's followers while Jesus was still with them in the body. There was a necessity, both Divine and human, that the Spirit should first achieve his perfect work in the Saviour's own conquest over sin and death, consummated in his ascension to God's right hand (xvi. 7; Acts ii. 32 f.), and resulting in the mighty impulse which

40 *Some* of the multitude therefore, when they heard these
 41 words, said, This is of a truth the prophet. Others said,
 This is the Christ. But some said, What, doth the
 42 Christ come out of Galilee? Hath not the scripture said
 that the Christ cometh of the seed of David, and from
 43 Bethlehem, the village where David was? So there
 44 arose a division in the multitude because of him. And
 some of them would have taken him; but no man laid
 hands on him.

45 The officers therefore came to the chief priests and
 Pharisees; and they said unto them, Why did ye not
 46 bring him? The officers answered, Never man so spake.

the disciples experienced on the day of Pentecost, when they became fountains of new life to those who heard them.

glorified. A frequent expression in this Gospel, sometimes with immediate reference to his death (xii. 23 ff., xiii. 31) as the way by which he was to return to his glory with the Father (xvii. 1, 5).

40. This is of a truth . . . Such was the impression made upon them by what they had heard from Jesus during the feast.

the prophet: referring to the promise in Deut. xviii. 15. See i. 21 and vi. 14.

41, 42. While some go further, pronouncing him to be the Christ himself, others adduce his Galilæan birth as proof to the contrary—an objection which the Evangelist who records it does not think it worth while to meet, so well known was it to his readers that Jesus had really been born in Bethlehem, the village of David (1 Sam. xvi).

42. the scripture. Cf. Isa. xi. 1; Jer. xxiii. 5; Mic. v. 2.

43. There was dissension among them, due to Christ, 'but only as vapours are due to the rising sun' (Calvin).

44. So great was the hostility of some that they would have seized him if they could, taking the law into their own hands; but apparently there were too many in his favour to admit of this.

45, 46. Even the officers were overawed, and they came back without having accomplished their errand. Their reply to the Sanhedrin was a surprising testimony to the power of Christ's words, considering the indisposition of men in such a position to give way to sentiment in the discharge of their duty.

The Pharisees therefore answered them, Are ye also led 47
 astray? Hath any of the rulers believed on him, or of 48
 the Pharisees? But this multitude which knoweth not 49
 the law are accursed. Nicodemus saith unto them (he 50
 that came to him before, being one of them), Doth our 51
 law judge a man, except it first hear from himself and
 know what he doeth? They answered and said unto 52
 him Art thou also of Galilee? Search, and see that
 out of Galilee ariseth no prophet.

[And they went every man unto his own house : 53

47-49. Such weakness was not expected of them, as the Pharisees, the most zealous members of the court, remind them; they ought to be guided by the opinion of their superiors and not of the unlearned multitude.

49. which knoweth not the law : being unacquainted with the Rabbinical expositions of it. The scornful terms in which the Pharisees thus speak of the common people, as if they had no right to form an opinion on religious questions, was quite in keeping with the usual attitude of the learned classes among the Jews towards the ignorant and uneducated, whom they characterized as 'people of the earth.'

50, 51. They receive an unexpected answer from one of their own class, Nicodemus, both a ruler and a Pharisee (cf. iii. 1 ff.), who reminds them that their own law (for ignorance of which they so utterly despised the people) should lead them to give Jesus fairer treatment—referring doubtless to Deut. i. 16 f., xix. 15.

51. hear from himself : or rather, 'hear what he has to say.'

52. They evade the point raised by Nicodemus and fly into personalities. It is not with them a case for inquiry with a view to justice being done to the claims of Jesus (Deut. xviii. 19-22), but a matter of self-preservation on their part as the ecclesiastical authorities in opposition to the pretensions of one whom they regard as a Galilæan upstart. This local jealousy comes out in their answer to Nicodemus, whom they accuse of being influenced by Galilæan sympathies, telling him to search the Scriptures and he would see that Galilee was not the country of the prophets—a statement which was by no means absolutely correct, as it is evident from 2 Kings xiv. 25 that Jonah at all events belonged to Galilee.

vii. 53—viii. 11. *The case of the woman taken in adultery.*

53. The position of this verse forms a glaring instance of bad

8 ² but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught ³ them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the ⁴ midst, they say unto him, Master, this woman hath been ⁵ taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest ⁶ thou of her? And this they said, tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

division into chapters, as it belongs properly to the interpolated passage at the head of the next chapter (verses 1-11). That passage has no place in the oldest MSS., and bears internal evidence of having been composed by some other writer than the author of this Gospel. The style is more in harmony with the Synoptics; and in all probability it embodies a genuine apostolic tradition, although not originally part of this Gospel.

1. the mount of Olives: nowhere else mentioned in this Gospel.

2. The circumstances referred to seem to fit in best with what occurred after the triumphal entry into Jerusalem (Matt. xxi, xxii; Luke xx, xxi).

3. the scribes and the Pharisees. This is the ordinary description of the enemies of Jesus in the Synoptics (corresponding to 'the Jews' in this Gospel), but there is no other mention of the scribes by John. Their action here was informal—before the case had been considered by the regular court.

4-6. The punishment referred to—death by stoning—was only prescribed in a certain specified case of adultery (Deut. xxii. 22-24); but perhaps in other cases the same method of inflicting the death penalty was adopted, although not expressly enjoined. By their question, put with a show of deference (**Master**), they thought to put Jesus in a dilemma similar to that which they intended by their question about the tribute money (Matt. xxii. 17). If he upheld the severe sentence of the law his teaching would seem to be at variance with the civil power, which alone had the right of inflicting death (cf. xviii. 31, xix. 7), and would never sanction it as the punishment of such a common offence as adultery then was. If, on the other hand, he recommended a more lenient course (as they probably expected him to do), he would be open to the charge of setting himself in opposition to

But when they continued asking him, he lifted up him- 7
 self, and said unto them, He that is without sin among
 you, let him first cast a stone at her. And again he 8
 stooped down, and with his finger wrote on the ground.
 And they, when they heard it, went out one by one, 9
 beginning from the eldest, *even* unto the last: and Jesus
 was left alone, and the woman, where she was, in the
 midst. And Jesus lifted up himself, and said unto her, 10
 Woman, where are they? did no man condemn thee?
 And she said, No man, Lord. And Jesus said, Neither 11
 do I condemn thee: go thy way; from henceforth sin
 no more.]

the law, instead of being its fulfiller, as the Messiah was destined to be. The action of Jesus in stooping down and writing for a while upon the ground (imperfect tense) was equivalent to saying that he did not wish to hear them on the subject; the attitude being also partly due perhaps to a sense of shame, both on account of the accusers and the accused.

7. As they did not take the hint but pressed for an answer, he uttered the heart-searching words recorded in this verse, by which the question was lifted out of the region of legal technicalities and made a matter of inmost conscience for each of them, illustrating his fitness to be the spiritual judge of all, although declining to be the legal judge of any (cf. Luke xii. 31 ff.). The challenge, if confined to the particular sin in question (Luke vii. 37), must refer to unchastity in thought and feeling as well as in act (cf. Matt. v. 28). To cast the first stone was the part of the witness (Deut. xvii. 7).

8. By his renewed silence, as he stooped down again and wrote, Jesus gave time for his appeal to operate on the hearts and consciences of his hearers.

9. The result was a striking testimony to the impressiveness of his words and bearing. The seniors were naturally the first to move. Jesus was left **alone** as regards the group of leaders who had gathered round him, but there was still the outer circle of spectators (verse 2), with **the woman standing in the midst**.

10, 11. Jesus recalls his absent thoughts, as it were, and asks the woman what has become of her accusers, who have silently withdrawn. The question is put by way of preface to his own last word to her, in which he does not grant forgiveness, as he

- 12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.
- 13 The Pharisees therefore said unto him, Thou bearest
- 14 witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or

was wont to do in cases of penitence and faith (Matt. ix. 2; Luke vii. 48, 50), but contents himself with a negative expression, intimating that even he (the sinless one) will not pass the dreaded sentence on her. But his command, **henceforth sin no more**, while a condemnation of her sin, was at the same time an encouragement to her to do better in the time to come (cf. v. 14).

Jesus the light of the world and the guide to truth.

viii. 12—x. 21.

viii. 12-20. *He proclaims himself as such in the treasury of the temple.*

12. Again: referring back to chapter vii, and connecting what follows with the discourse on the last day of the feast (vii. 37 ff.).

the light of the world. This figure of speech, like that in vii. 37, is supposed to be borrowed from the ritual of the feast, which included an illumination of the temple and city on one or more evenings by means of great golden candelabra in the Court of the Women (close to which was 'the treasury,' verse 20), in commemoration, it is supposed, of the pillar of fire which guided the Israelites in the desert. Such a light Jesus claims to be to them that follow him (whether Jews or Gentiles: cf. Isa. xlii. 6, xlix. 6; Matt. v. 14; 1 John i. 5), dispelling the darkness of ignorance and unbelief, and imparting to the soul that inner light which reveals to it things unseen and eternal, and guides it on its heavenward way.

13. of thyself: a merely formal objection, characteristic of the Pharisees, and singularly out of place in considering such a claim as was here made, it being the property of light to bear witness of itself by the mere act of shining. Cf. on v. 31.

14. Jesus repels the objection on the ground that he can speak with a knowledge of his origin and destiny which is peculiar to himself, placing his testimony on a higher plane than that of other men.

whither I go. Ye judge after the flesh; I judge no 15
 man. Yea and if I judge, my judgement is true; for 16
 I am not alone, but I and the Father that sent me.
 Yea and in your law it is written, that the witness of 17
 two men is true. I am he that beareth witness of my- 18
 self, and the Father that sent me beareth witness of me.
 They said therefore unto him, Where is thy Father? 19
 Jesus answered, Ye know neither me, nor my Father: if
 ye knew me, ye would know my Father also. These 20
 words spake he in the treasury, as he taught in the

15. after the flesh. They were judging him by his outward appearance, as if he were a man like themselves (cf. vii. 24).

I judge no man. Judicial action was not the object for which he had come into the world (cf. on iii. 17-19, xii. 47 f.).

16. Yea and if I judge. In anything he might say relating to their character and destiny, he was not expressing his own opinion as a man, but was guided by the mind of the Father that sent him, with whom he was always in communion.

17. your law. This expression which Jesus uses here and at x. 34 (cf. 'your father Abraham,' verse 56; 'your Father' and 'your God,' xx. 17) indicates that Christ felt himself to stand in a different relation to the law from his hearers. The form is specially appropriate, because in appealing to the law he was taking the objectors on their own ground.

two men. Cf. Deut. xvii. 6, xix. 15. The word 'men' is not in the O. T. passage, but is of course implied.

18. I am he . . . better 'I am one,' as in A. V. *A fortiori* even the requirement of their own law was satisfied, since it was content with the testimony of two men, whereas he was supported by the testimony of the Father that sent him.

19. Where is thy Father? This question was scarcely put seriously but rather in a spirit of flippant unbelief, and shewed how incapable they were of profiting by the teaching of Jesus. If they had had more reverence and insight they would have seen in him the reflection of the Father. The question, both in form and spirit, was quite different from the request of Philip (xiv. 8).

20. in the treasury. A place for the reception of offerings, which were put into trumpet-shaped receptacles of brass, thirteen in number (cf. Mark xii. 41 ff.; Luke xxi. 1 ff.), in close proximity to the chamber in which the Sanhedrin met.

temple: and no man took him; because his hour was not yet come.

- 21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I
22 go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come?
23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this
24 world. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *he*, ye shall

because his hour was not yet come. Cf. vii. 30. Although Jesus had thus asserted his claims in public, within earshot of his enemies, yet now, as before, he remains unmolested, and for the same reason—because it was so ordered by Providence.

viii. 21-30. *The Jews warned against the consequences of their unbelief.*

21. again: a repetition of the statement in vii. 34; Jesus feels that his ministry is drawing to a close, and that he may not have another such opportunity of addressing his audience.

ye . . . shall die in your sin: a more solemn warning than before ('ye shall not find me').

whither I go, ye cannot come. Their seeking for him would have a fatal issue because 'under false motives with false ends.' With the latter part of the verse contrast xiii. 33, xiv. 6.

22. Here, as in vii. 35, it is **the Jews** that answer; but this time they put a still worse construction on his words, suggesting that he might be contemplating a voluntary departure out of the world by a self-inflicted death, which would put him effectually beyond their reach.

23. Jesus now tells them plainly that he and they are separated by a wider gulf than that between earth and Hades, that it is no outward separation he refers to, but an essential difference of nature and origin (cf. iii. 6, 31).

24. Hence the necessity for the solemn warning he had given them, since it was only by faith in him that they could escape from the region of sin and death into that of holiness and life.

your sins: instead of the collective 'sin' of verse 21, as if to denote its varied manifestations.

I am (he): this expression, also found in verses 28 and 58 (cf. xiii. 19), contains a veiled reference to his Messiahship, to which we find O. T. parallels in Deut. xxxii. 39 and Isa. xliii. 10. The

die in your sins. They said therefore unto him, Who ²⁵
 art thou? Jesus said unto them, Even that which I have
 also spoken unto you from the beginning. I have many ²⁶
 things to speak and to judge concerning you : howbeit
 he that sent me is true ; and the things which I heard
 from him, these speak I unto the world. They perceived ²⁷
 not that he spake to them of the Father. Jesus there- ²⁸
 fore said, When ye have lifted up the Son of man, then
 shall ye know that I am *he*, and *that* I do nothing of
 myself, but as the Father taught me, I speak these

reference to 'I am that I am' in Exod. iii. 14 can scarcely be maintained.

25. Who art thou? A question occasioned by the vagueness of the expression used by Christ, though unceremonious in its form, and perhaps also put for a sinister purpose. But the reply they receive is equally indefinite. The meaning of the Greek is doubtful. According to the translation in the text Jesus tells them they are to gather their knowledge of him from his teaching. He has often experienced their misunderstandings, and he will still have occasion in the future to expose their worldliness and unbelief. But in all that he can be called upon to say regarding them he will have the assurance that he is delivering the message of the God of truth, whose spokesman he is unto the world. Another rendering (R. V. marg.). is '(How is it) that I even speak to you at all?'

27. They fail to apprehend his allusion to the Father (cf. verse 19), who had no place in their Messianic expectations, and had, apparently, not been expressly mentioned by that name on this occasion.

28. The time is coming, Jesus tells them with calm assurance, when they shall understand his mission better, in the light of the approaching consummation in which they are themselves to take such a tragic part—a circumstance now indicated for the first time (cf. Acts ii. 37, iii. 15).

lifted up: referring primarily to his death upon the cross as the precursor of his resurrection and ascension (cf. iii. 14, vi. 62, xii. 32-34).

nothing of myself: here Jesus asserts, even more strongly than before, his union with Him that sent him, now expressly applying to Him the name of **the Father**, and including works (cf. verse 29) as well as words in the things which he does by the will of the Father.

29 things. And he that sent me is with me ; he hath not left me alone ; for I do always the things that are pleasing to him. As he spake these things, many believed on him.

31 Jesus therefore said to those Jews which had believed him, If ye abide in my word, *then* are ye truly my disciples ; and ye shall know the truth, and the truth shall 32 make you free. They answered unto him, We be 33 Abraham's seed, and have never yet been in bondage to

29. He further declares that the Father has not only sent him, but is ever present with him in his mission (cf. xvi. 32), and that he owes this unbroken communion with Him to his constant obedience to the Divine will (cf. xv. 10).

30. **many believed on him.** A striking proof of his spotless character, after the claim he had just made (46), especially in the case of those among them who belonged to the hierarchical section of the community and were most strongly prejudiced against him (31). But what follows shows that so far as these were concerned the faith evoked was superficial and unstable.

viii. 31-59. *True freedom and spiritual sonship.*

31. Perhaps the pilgrims had by this time departed from Jerusalem, hence Jesus addresses himself to those of the citizens who had shewn a disposition to accept his teaching. To these would-be disciples Jesus now applies a test which is to have the same sifting effect on them as had already been produced among his followers in Galilee.

believed him: not implying so much self-surrender as 'believed on him' (30), which is John's usual expression to describe a living, personal faith.

If ye abide . . . No mere outward profession will do, nor any temporary impression, however strong, but a humble and patient continuance in the study and practice of his word ; this alone will make them truly his disciples (cf. v. 38 ; 1 John ii. 14).

32. By this means they will attain to the knowledge of truth in the highest and fullest sense (cf. i. 17, v. 33, xvii. 17), and with truth will come that freedom which consists in deliverance from error. It was a saying of the Stoics that 'the wise man alone is free.' Epictetus (*Diss.* i. 19) says : 'No man hath power over me. I have been set free by God, I have come to know His commandments, henceforth no man can lead me captive.'

33. **never yet.** Though the nation had often been in political subjection, and was so at that moment, yet slavery in a personal

any man : how sayest thou, Ye shall be made free ?
 Jesus answered them, Verily, verily, I say unto you, 34
 Every one that committeth sin is the bondservant of sin.
 And the bondservant abideth not in the house for ever : 35
 the son abideth for ever. If therefore the Son shall 36
 make you free, ye shall be free indeed. I know that ye 37
 are Abraham's seed ; yet ye seek to kill me, because my

or social sense was something to which the Jews addressed were practically strangers. They interpret Christ's words in a social rather than a political sense, with which his 'word' (31) could scarcely be supposed to have any connexion. Their pride of ancestry, which gave rise to such sayings as 'all Israelites are the children of kings,' is deeply offended, and instead of hailing the prospect of emancipation they feel insulted by the offer made to them.

34. Jesus reminds them that there is such a thing as an inward bondage of the spirit, resulting from the habitual practice of sin. In a few MSS. the words of **sin** are omitted after **the bondservant**, probably to bring the statement more into harmony with verse 35, where the relation of a slave is set in opposition to that of a son. But there is a close connexion between slavery to sin (which is the leading thought in Rom. vi. 16-18 and 2 Pet. ii. 19) and the legal bondage which Paul so often contrasts with the relation of a son (Rom. viii. 14, 15 ; Gal. iv. 1-7).

35, 36. They imagine that their Jewish birth gives them an inalienable right to the blessings of the theocracy, but Jesus warns them that their bondage to sin has deprived them of their position as sons, and rendered them liable to removal as slaves (cf. Gen. xxi. 10 ; Gal. iv. 21-31). Hence their only means of securing a permanent place in God's kingdom is to come under the emancipating influence of the Son, who abideth in the house for ever, and who, because he is the truth (cf. 32 and xiv. 6), can make them free in the fullest sense, as contrasted with their own delusive sense of liberty (cf. 33 and Rom. viii. 2).

37. Jesus admits their descent from Abraham, but accuses them of conduct altogether at variance with their boasted lineage. The statement that they are seeking to kill him seems out of harmony with verse 31 ; but perhaps he is referring to their former attitude (vii. 19), to which they are now disposed to revert in their displeasure at his present teaching (**because my word hath not free course** (or 'finds no room') **in you**, cf. 31). At all events the charge was applicable, if not to them individually, to the leading representatives of the community with which they were so proud to be connected, and from which he desires to detach them.

38 word hath not free course in you. I speak the things
 which I have seen with *my* Father : and ye also do the
 39 things which ye heard from *your* father. They answered
 and said unto him, Our father is Abraham. Jesus saith
 unto them, If ye were Abraham's children, ye would do
 40 the works of Abraham. But now ye seek to kill me,
 a man that hath told you the truth, which I heard from
 41 God : this did not Abraham. Ye do the works of your
 father. They said unto him, We were not born of

38. There is a wide gulf between him and them (cf. verse 23); for he acts according to his Divine nature, doing the things which he hath seen with the Father ('the appeal to this vision of God is peculiar to John,' cf. iii. 32, vi. 46 . . .), while they derive their inspiration and guidance from a very different quarter, following the instincts of their evil nature. If the translation in the margin be adopted ('I speak the things which I have seen with the Father : do ye also therefore the things which ye heard from the Father'), then 'the Father' in both cases must be God; but this does not agree so well with what follows in 41, 44.

39, 40. Stung by the suggestion conveyed in Christ's words they reassert their descent from Abraham—this time more in the sense of a personal relationship than in verse 33—to which Jesus replies by pointing out how little resemblance there was between their conduct and that of Abraham. So far from doing the works of Abraham (cf. Gen. xiv, xviii) they were trying to kill one who was not only entitled to justice as a man, but had special claims to reverence as a messenger from God, faithfully making known to them God's truth.

41. Ye do the works of your father: that is, 'the devil' (verse 44), in a moral and spiritual sense (cf. vi. 70), like that of verse 39, 'If ye were Abraham's children.'

We were not born of fornication; we have one Father, (even) God: asserting the purity of their descent in a spiritual, as they had already done in a natural, sense. They confidently claim (the 'we' is emphatic) to be the children of God without any idolatrous mixture (cf. Exod. xxxiv. 16, &c.). According to Meyer (*in loco*) and others, they deny the possibility of Sarah's having been guilty of adultery, and claim God as their Father, with reference to the Divine promise fulfilled in Isaac's birth (Rom. iv. 19; Gal. iv. 23). But as Jesus had already admitted them to be in a literal sense 'Abraham's seed' (verse 37), there was no need for them to assert their legitimacy in that sense.



NAZARETH FROM THE EAST

Photo Frith

fornication ; we have one Father, *even* God. Jesus said ⁴² unto them, If God were your Father, ye would love me : for I came forth and am come from God ; for neither have I come of myself, but he sent me. Why do ye not ⁴³ understand my speech ? *Even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts ⁴⁴ of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father thereof. But because I say the truth, ye believe me not. ⁴⁵ Which of you convicteth me of sin ? If I say truth, ⁴⁶

42. Jesus here employs an argument analogous to that in verse 39 by which he met their assertion that Abraham was their father. In both cases he applies a moral test. In doing so he claims, as he does elsewhere, to be the Father's representative, related to Him by prehistoric ties, and sent by Him into the world. If they loved the Father they would love him because he came forth from the Father to do the Father's will (cf. xiii. 3, xvi. 28).

43. They misunderstood his language (**my speech**, cf. Matt. xxvi. 73) because they had no sympathy with his thought (**my word**, *logos*).

44. The devil is now expressly named as their father. Their homicidal tendency was an evidence of the affinity, for this had been a characteristic of the devil from the beginning of human history (cf. Wisd. of Sol. ii. 23 f; 1 John iii. 12-15).

stood not (or rather, 'standeth not') **in the truth . . .** another characteristic of him. Truth was not congenial to him, nor was there any love of truth in him. The spoken falsehood was the expression of his habitual mood—he originated as well as uttered lies¹.

45. Their rejection of Jesus was natural, because he spoke the truth. If he had come speaking lies they would have had more sympathy with him, for, as children of the devil, they are false (as well as murderous) in their dispositions.

46. Which of you convicteth me of sin ? He asks this question because they would have been justified in regarding his words with suspicion if his character had been open to reproach.

¹ Another but inferior rendering is given in the R. V. marg., viz. 'when (one) speaketh a lie, he speaketh of his own : for his father also is a liar.'

47 why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear *them* not, be-
 48 cause ye are not of God. The Jews answered and said unto him, Say we not well that thou art a Samaritan, 49 and hast a devil? Jesus answered, I have not a devil; 50 but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh 51 and judgeth. Verily, verily, I say unto you, If a man 52 keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a devil. Abra-

If I say truth . . . assuming that they acquiesced in his claim to be free from sin (cf. verse 29, vii. 18, xiv. 30). If free from sin, he argues, then free from falsehood, and worthy of trust¹.

47. the words of God, which Christ identifies in the argument with his own words.

because ye are not of God: the negative side of the truth stated in verse 44, and not excluding the free-will which has its part to play in determining men's relations to God. This was the true explanation of their unbelief (cf. verse 43); it was owing to their essential want of sympathy with God.

48. They retort that Jesus is no true Israelite, but a Samaritan or heretic, possessed by an evil spirit—a saying which appears to have been current among them (cf. vii. 20 and x. 20). But the word in the Aramaic here translated 'Samaritan' may have been Shomroni, or son of Shomron, who was, according to a Kabbalistic tradition, the father of Ashmedai, the prince of the demons, and therefore identical with Samael or Satan.

49. Jesus repels the imputation, and declares that his governing motive, in all that he has said, has been to honour the Father, the result being that he himself has been dishonoured by them.

50. Such dishonour does not concern him, as he is not seeking his own glory (cf. v. 41): yet there is one who is concerned and who will call them to account for any want of reverence shewn to him.

51. In contrast to the judgement which may thus be incurred, Jesus gives a promise of eternal life.

keep: in the sense of preserving, a common expression in John's writings (e.g. xiv. 15-23; 1 John ii. 3 ff.; Rev. ii. 26, &c.).

¹ The apparent contradiction in Mark x. 18 may be explained by the distinction between absolute goodness and that which is conditioned by human growth and temptation.

ham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou

never see death. Cf. v. 24; Luke ii. 26; Heb. xi. 5.

52. The Jews interpret the promise literally, and confute it by reference to the experience of Abraham and the prophets, who enjoyed no such exemption from death. They regard the claim as preposterous, and are confirmed in the idea that the speaker is out of his right mind.

53. For a parallel cf. iv. 12.

54, 55. If I glorify myself: the 'I' is emphatic. Jesus repudiates the charge of self-glorification, and attributes the glory, of which he is conscious, to the will of his Father whom they profess to worship as their God. He declares that truth compels him to speak as he has done of God and of his relations to God, because he knows Him directly and by intuition, whereas they have not even the acquired knowledge of Him which was within their reach (a distinction implied in the Greek). Knowing the Father, he is faithful to the charge committed to him—using the same expression (**keep his word**) as he had employed in verse 51, when speaking of his disciples being faithful to himself.

56. Incredible as it might seem to them, Abraham himself, whom they were so proud to call their father (verse 39), had placed his hopes on him whom they despised. He had rejoiced in the prospect of Christ's manifestation (cf. Gen. xv. 5, 6, xxii. 17, 18; Heb. xi. 13; for the expression 'my day' cf. Luke xvii. 22), and he had even now seen it in its historical reality—an affirmation which implies that Abraham was still in conscious existence, contrary to their supposition in verse 52 (cf. Mark xii. 26; Matt. xviii. 4).

57. not yet fifty years old: a strange misapprehension, as if Jesus had claimed to be, in a literal sense, Abraham's contemporary.

58 seen Abraham? Jesus said unto them, Verily, verily,
59 I say unto you, Before Abraham was, I am. They took
up stones therefore to cast at him: but Jesus hid him-
self, and went out of the temple.

9 And as he passed by, he saw a man blind from his
2 birth. And his disciples asked him, saying, Rabbi, who
did sin, this man, or his parents, that he should be born

From the expression it has been inferred that Jesus was then approaching fifty years of age, a view which Irenæus attributes to 'the Gospel' and the elders who had conferred with 'John, the Lord's disciple' (ii. 22. 5). But more probably fifty is mentioned as the age of full maturity (Num. iv. 3, 39, viii. 25); and the expression was equivalent to saying that Jesus was still a comparatively young man.

58. Their incredulity leads Jesus to make a solemn and explicit avowal of the relation in which he stands to Abraham, as the eternal **I am** to a created being ('was born,' marg.), affording clear evidence of his pre-existence. No merely ideal existence (Wendt, Beyschlag, &c.) would justify such language (cf. vi. 62, xvii. 5, 24).

59. The claim was unmistakable. If it was false it amounted to absolute blasphemy; hence the action of the Jews in taking up stones to put him to death. An instance of stoning in the temple is given by Josephus (*Ant.* xvii. 9. 3), and as building was still going on stones would be lying about. But in the confusion of the crowd Jesus made his way out of the temple unperceived.

ix. 1-12. *Jesus opens the eyes of a man born blind.*

1. **as he passed by.** The time of this occurrence is uncertain, whether immediately after what has just been related, perhaps while Jesus was passing through the gate of the temple (cf. verse 8; Acts iii. 2), or, more probably, on a subsequent occasion during the same visit to Jerusalem.

he saw. His attention was directed to the man, the case being probably well known, before the disciples put their question.

2. **Rabbi.** A common term of address for Jewish teachers, more frequently applied to the Saviour in this Gospel than in any other.

who did sin . . . The connexion between sin and suffering was an elementary principle with the Jews (as evident from the Book of Job and the Talmud) as well as with the Gentiles (Acts xxviii. 4). Its application to the lives of individuals, without evidence of special sin, is condemned by our Lord not only

blind? Jesus answered, Neither did this man sin, nor 3 his parents: but that the works of God should be made manifest in him. We must work the works of him that 4 sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of 5

here but by his teaching in Luke xiii. 1-5, and in effect by his own vicarious sufferings (Isa. liii)—though he himself, knowing the secrets of men's lives, takes the principle for granted in v. 14 (cf. ix. 2). In this instance the question was complicated by the fact that the man had been born blind, forming an ethical or theological puzzle, such as the Rabbis were fond of discussing. Two alternative solutions presented themselves—either that the calamity was due to the sin of the man's parents, on a principle of transmission clearly recognized in Exod. xx. 5, and frequently illustrated in common life, or that it was due to sin committed by the man himself. In the latter case it might be either (1) punishment by anticipation, against which our sense of justice revolts; or (2) on account of natal sin (Gen. xxv. 22; Ps. li. 5; Luke i. 41, 44), which seems also to be far-fetched; or (3) for sin committed in a previous state of existence, the idea of transmigration of souls being not unknown among the Jews about this time, as we may gather from the teaching of the Essenes and Kabbalists (referred to by Philo and Josephus), as well as from Wisd. of Sol. viii. 20, 'Being good, I came into a body undefiled.' But probably the disciples were speaking generally, and had no very precise conception of the various possibilities involved in the first part of their question.

3. In reply Jesus denies that the blindness has been caused by any particular sin on the part either of the sufferer or his parents, and bids the disciples consider rather the purpose for which God has permitted such evil to afflict a man's life, namely, to afford opportunity for the manifestation of Divine power and mercy.

4. The opportunity is one which must not be neglected, for his time (and theirs) for doing God's work is limited, and the night of death, which will bring his earthly ministry to a close, is fast approaching—a thought impressed upon him perhaps by his recent experience of Jewish hate (viii. 59).

5. **the light of the world.** Cf. viii. 12, xi. 9. A metaphor suggested by the nature of the miracle he was about to perform, signifying that he could not only give (spiritual) light objectively by his teaching, but could also give the power of beholding the light to those whose eyes were sealed. If it was still the last day

6 the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his
 7 eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He
 8 went away therefore, and washed, and came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and
 9 begged? Others said, It is he: others said, No, but he

of the feast (vii. 37) and the shades of evening were beginning to fall, it would give the language additional significance.

6, 7. The mode of cure was probably intended to aid the faith of the sufferer, and at the same time to shew that the supernatural agency invoked by Jesus was in essential harmony with the healing power that operates in common life—just as he made a certain use of food in the miraculous feeding of the multitude. That saliva was believed to have a curative power in cases of blindness is evident from the writings of Tacitus and Suetonius as well as of Jewish Rabbis. It is employed in another instance where Jesus made the blind to see (Mark viii. 22-26), and also in the cure of a deaf man (Mark vii. 33); but in all the other four cases of healing the blind, Jesus contents himself with a touch (Matt. ix. 27-31, xx. 29-34). The application of the clay in this instance, and the command to go and wash in the Pool of Siloam (cf. 2 Kings v. 10, and note on vii. 37), would excite expectation on the part of the sufferer. The Evangelist even sees a significance in the name Siloam, derived from a Hebrew root meaning 'sent'—a word which Jesus often applies to himself in his redemptive work (e.g. v. 36, 37, xvii. 3), once even connecting it (in a quotation from Isaiah) with the 'recovering of sight to the blind' (Luke iv. 17, 18). The pool itself can still be identified in the Kidron Valley, at the opening of the Tyropoeon, a little to the south-east of Jerusalem. It is referred to in the O. T. in Neh. iii. 15, and also in Isa. viii. 6, where a symbolic character is given to it in contrast to the mighty Euphrates.

7. went away therefore . . . The man obeyed the injunction laid upon him, and as soon as he had washed away the clay from his eyes, there was disclosed to him a world of beauty of which he could have previously had no conception.

8. The neighbours: implying that the man went home.

9. others said, No . . . The change produced by the opening of the eyes was so great that some thought it was only a case of strong resemblance. But the question was settled by the man's own statement.

is like him. He said, I am *he*. They said therefore 10
unto him, How then were thine eyes opened? He 11
answered, The man that is called Jesus made clay, and
anointed mine eyes, and said unto me, Go to Siloam,
and wash: so I went away and washed, and I received
sight. And they said unto him, Where is he? He saith, 12
I know not.

They bring to the Pharisees him that aforetime was 13
blind. Now it was the sabbath on the day when Jesus 14
made the clay, and opened his eyes. Again therefore the 15
Pharisees also asked him how he received his sight. And
he said unto them, He put clay upon mine eyes, and

10, 11. They are naturally desirous to know how the wonderful cure has been effected. The man describes the process to the best of his ability, and refers to his benefactor as **the man that is called Jesus**—one of many tokens of freshness and originality in the narrative.

11. received sight: *lit.* 'saw again' (so in verse 15), the usual formula for the recovery of sight, although not strictly applicable here, where the power of vision was conferred for the first time, which was a unique occurrence (cf. verse 32).

12. The man is ignorant of Jesus' whereabouts. He had no previous knowledge of him, and his subsequent testimony is therefore all the more valuable.

ix. 13-34. The man (and his parents) examined and excommunicated by the Pharisees.

13. the Pharisees: an influential section, perhaps a committee, of the Sanhedrin, who could take it upon them to excommunicate an offender (cf. verse 34).

14. the sabbath. The Sanhedrin itself did not meet on the sabbath. Those who brought the man before them appear to have done so in the interests of sabbath observance, hence this statement, and perhaps also the inquiry in verse 12 (cf. v. 10 ff.). The making of the clay was a servile act; and the putting of spittle on the eyes for medicinal purposes was also contrary to the law, which permitted remedial measures on the sabbath only when life or limb was in danger. The latter act is indeed expressly prohibited in a Rabbinical treatise.

15. Again: referring to the previous inquiry by the neighbours and others in verse 10. The man's answer is curt (compared

16 I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among
17 them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes?
18 And he said, He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and
19 had received his sight, until they called the parents of him that had received his sight, and asked them, saying,

with verse 11), as if he suspected an evil design; and he leaves out some circumstances that might furnish material for an accusation against his benefactor (cf. verses 6, 7).

16. Some of the Pharisees cannot get over the fact that the miracle was wrought on the sabbath, which seems to them to preclude the possibility of its being a work of God; but others, less under the influence of legal prejudice, are impressed by the beneficent nature of the work, which is such as they cannot attribute to an evil power (cf. iii. 2).

a division among them: similar to that among the people mentioned in vii. 43.

17. In their difficulty they refer the question to the person principally concerned.

What sayest thou: the 'thou' is emphatic.

a prophet: in the sense of being God's representative and mouthpiece (cf. iv. 19, vi. 14); as Aaron was to be Moses' prophet (Exod. vii. 1), which is the earliest use of the word in the O. T. The prediction of events is implied only in a secondary and occasional sense. In connexion with the use of the word here it is interesting to find that Maimonides mentions, as a common belief, that a prophet had authority even over the sabbath law.

18. The conclusion drawn by the man on whom the miracle had been wrought was not one which **the Jews** (i.e. the party most hostile to Jesus, cf. verse 22) could admit. They would therefore, if possible, discredit the genuineness of the miracle, and make it out to be a case of fraudulent collusion between Jesus and the man who has avowed his belief in him. With this view they summon the man's parents to give evidence.

19. asked them. The inquiry relates to three points: the identity of the man, the fact of his being born blind (of which they insinuate a doubt by the expression **ye say**, the 'ye' being emphatic), and the explanation of his now being able to see.

Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. So they called a second time the man that was blind, and said unto him, Give glory to

20. On the first two points the parents answer unhesitatingly in the affirmative.

21. As regards the third point they decline to give any opinion, as they have no personal knowledge of the matter, either with respect to the means of the cure or the person who has wrought it. On the latter point especially (which they perceive to be the chief question at issue) they are emphatic in their denial—we **know not**, the pronoun being emphatic. In very plain terms they refer the inquirers to their son, who, they declare, is quite able to speak for himself.

22. feared the Jews. They were afraid of being involved in a discussion of the claims of Jesus, which might lead to their excommunication (xii. 42, xvi. 2), the Jews having conspired (cf. Luke xxii. 5; Acts xxiii. 20, where the same word is used in an evil sense) to take this means of punishing any who should acknowledge Jesus as the Christ.

put out of the synagogue. The Rabbis at a later date distinguished between several degrees of excommunication, for a limited or unlimited period; but generally speaking it meant exclusion from the social and religious privileges of God's people, the excommunicated person being treated as a spiritual leper so long as he was under the ban (cf. Reynolds, *in loco*).

24. As they can make nothing of the parents they summon the son again into their presence; and in order to extract from him a testimony against Jesus they speak as if they had discovered an evil plot.

Give glory to God: similar to Joshua's command to guilty Achan (Joshua vii. 19), and referring not to the glory of the miracle but to the homage to be paid to God by the confession of the truth (cf. 1 Sam. vi. 5; Jer. xiii. 16).

25 God : we know that this man is a sinner. He therefore answered, Whether he be a sinner, I know not : one thing
 26 I know, that, whereas I was blind, now I see. They said therefore unto him, What did he to thee? how opened
 27 he thine eyes? He answered them, I told you even now, and ye did not hear : wherefore would ye hear it again?
 28 would ye also become his disciples? And they reviled him, and said, Thou art his disciple ; but we are disciples
 29 of Moses. We know that God hath spoken unto Moses :
 30 but as for this man, we know not whence he is. The

we know (pronoun emphatic) **that this man is a sinner** : instead of being a prophet, as the man had alleged (cf. verses 16, 17).

25. The man here shews something of his parents' caution. It is not his business to challenge the Pharisees' decision about the character of Jesus, though he may have his own opinion ; but the genuineness of the change which has been wrought upon him he can, and will, declare. This **one thing** (cf. Mark x. 21 ; Luke x. 42) he can affirm with absolute certainty.

26. In their embarrassment they try to draw from him a fresh recital of the facts, which may convict him of inaccuracy or inconsistency of statement.

27. The man is tired of being cross-examined, and the feebleness and indecision of the questioners have begun to undermine his respect for their authority. He refers them to his former statement, which they had not accepted ('ye did not hear'), and asks what purpose is to be served by going into the matter again : was their earnestness due to the fact that they were themselves disposed to become disciples of Jesus? There may have been some of them in this position (such as Nicodemus and Joseph of Arimathæa) ; but to those who were now pressing the inquiry in order to discredit the miracle and its worker the question could only seem to be ironical.

28. reviled him. They fiercely resent the question, and assail the man with reproaches, accusing him of being indeed a disciple of Jesus (whom they contemptuously designate **this man**) ; whereas they were disciples of Moses, feeling it their duty as such to enforce the sabbath law.

29. Moses' title to authority was beyond question. But as for this man, they had no guarantee that he was entrusted with a Divine mission.

whence he is. Cf. vii. 27 (where it is alleged against Jesus'

man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and finding

claim to be the Messiah, that they do know 'whence he is'), viii. 14 and xix. 9.

30-33. Their passionate abuse rouses the man's indignation, and their profession of ignorance regarding the source whence Jesus derived his wonder-working power gives him an opening of which he promptly takes advantage. Taunting them with their weakness in having no explanation to give of such a marvellous occurrence, he argues in a plain but effective way that if Jesus were an evil-doer, as they allege, he could have performed no such miracle.

31. heareth not sinners. This is a general principle, implied in such passages as Pss. lxvi. 18, cix. 7; Job xxviii. 8, 9, xxxv. 13; Prov. xv. 29; Isa. i. 11-15.

32. Since the world began (*lit.* 'from of old') **it was never heard.** The words express a belief generally held at that time, though modern science has shewn that a cure may sometimes be effected even in such cases.

34. Thou . . . thou . . . us. In their pride of office they will not listen to argument, and feel grossly insulted by the man's attempt to reason with them as the authorized expounders of the law. Casting in his teeth the life-long calamity from which he has suffered, as if it were a conclusive proof that the curse of God had rested on him for his sins, they expel him from their midst. That this expulsion amounted to excommunication can scarcely be doubted in the light of verse 35 and the subsequent teaching.

out: emphatic in the original, being expressed both in the verb and the adverb. So also in the following verse.

ix. 35—x. 21. *Jesus reveals himself to the man as the Son of God, and rebukes the Pharisees by the allegories of the Good Shepherd and the True Fold.*

35. Jesus heard: probably as a matter of common report.

finding him: as a shepherd a lost sheep, taking compassion

36 him, he said, Dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may
 37 believe on him? Jesus said unto him, Thou hast both
 38 seen him, and he it is that speaketh with thee. And he
 39 said, Lord, I believe. And he worshipped him. And Jesus said, For judgement came I into this world, that

on his forlorn state (probably abandoned by his parents as well as by the rulers) and knowing that he was suffering for his boldness in confessing the truth.

Dost thou believe? ('thou' emphatic in contrast with the unbelieving Jews). Jesus puts the question because he desires to lead him to a higher faith.

the Son of God: one of the theocratic titles of the Messiah (cf. i. 49), and so understood by the man.

The reading, 'the Son of man,' which is found in some ancient MSS. was probably due to the frequency with which this expression is used by our Lord. The reading in the text seems to have been accepted by Tertullian c. 190 A. D.

36. who is he? an appeal which shewed the man's faith in Jesus, and at the same time his need for further teaching.

Lord: perhaps better translated 'Sir,' as in iv. 11, 19, &c.; but in verse 38 it attains its higher meaning.

37. seen him: referring to the new gift of sight by which, now for the first time, perhaps, the man beheld the features of his benefactor, his previous recognition of him being due to the impression made upon him by his voice, or to the fact that he had been pointed out to him by others.

he it is: a declaration as plain as that given to the woman of Samaria (iv. 26).

38. I believe: a sincere profession of faith, though the speaker's conception of the Son of God must have been very inadequate as yet.

worshipped (him): a word only used by John in the sense of Divine worship (iv. 20-24, xii. 20, and many times in Revelation), though elsewhere used of reverence paid to man (Matt. xviii. 26). This was the final step in a gradual advance of faith (verses 11, 17, 33), and illustrates the promise in vii. 17. It may be compared with the confession of Thomas (xx. 28), and contrasted with the attempt to stone Jesus just before the working of the miracle (viii. 59).

39. We have here our Lord's reflection on what had taken place—his comment, expressed in terms of the miracle, on the illumination, spiritual as well as physical, of the man now prostrate at his feet, as contrasted with the darkening effects of unbelief

they which see not may see; and that they which see may become blind. Those of the Pharisees which were with him heard these things, and said unto him, Are we also blind? Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

on the minds of the rulers and Pharisees who had hardened their hearts against him.

For judgement: not the act of judging, but its result, as determined by men's attitude to Christ. This manifestation of latent character was one of the ends, although not the supreme or ultimate end, of his coming into the world (cf. iii. 17-20).

which see not . . . which see: in a subjective sense, being equivalent to (1) 'those who feel and acknowledge their ignorance' ('babes,' Matt. xi. 25: cf. Matt. ix. 12 f.), like the blind man, who said, 'And who is he, Lord, that I may believe on him?' (verse 36); and (2) those who delude themselves with the idea that they have no further need of light ('the wise and understanding,' Matt. xi. 25: cf. Matt. ix. 12 f.), like the Pharisees, who said, 'We know' (verses 24, 29), and 'Dost thou teach us?' (34). The correlatives of these two clauses, viz. **may see, may become blind**, are to be taken in an objective sense as referring to spiritual realities (cf. Isa. vi. 10).

40. Are we also blind? The question was put by some of the Pharisees who had followed him, doubtless to watch his behaviour with respect to the man whom they had cast out. It was put proudly and superciliously, as if the bare suggestion of such a thing were enough to condemn it.

41. If ye were blind . . . Jesus takes up their word, but in the subjective sense, in which he had spoken of those 'that see not,' and tells them that if they were 'blind,' in the sense of being conscious of blindness, they should **have no sin**; that is, they would not be guilty of shutting their eyes to the light of Divine truth.

ye say, We see. Living as they were doing, in spiritual pride and self-deception, they were taking the guilt of their ignorance on themselves, and instead of using the light they already had in the O.T. as a means of guiding them into the fuller light of the gospel, they were condemning themselves to perpetual exclusion from the fellowship of him who had come to be the light of the world.

The same twofold truth was to be illustrated on a far wider scale in the attitude of Jews and Gentiles to the gospel.

10 Verily, verily, I say unto you, He that entereth not by
 the door into the fold of the sheep, but climbeth up some
 2 other way, the same is a thief and a robber. But he that
 3 entereth in by the door is the shepherd of the sheep. To
 him the porter openeth ; and the sheep hear his voice :
 and he calleth his own sheep by name, and leadeth them
 4 out. When he hath put forth all his own, he goeth before
 them, and the sheep follow him : for they know his voice.
 5 And a stranger will they not follow, but will flee from him :

x. 1-21. There is a close connexion between this passage and the preceding narrative, hence the allusion in verse 21 to the miracle recorded in the ninth chapter. It was for the consolation of the man whom the Pharisees had cast out, as well as for the instruction of the latter, that Jesus claimed to be the true Shepherd of the flock of God, contrasting with his own self-sacrificing care for his followers the selfishness and rapacity of those who had usurped authority in God's kingdom. It has been suggested that the pastoral form of the discourse may have been due to the sight of a sheep-fold, with shepherds and their flocks ; but in any case the image of the shepherd in a spiritual sense was familiar to every reader of the O. T. (See on verse 11.)

1. Verily, verily. Here, as elsewhere, this expression does not introduce a new subject, but gives fresh emphasis to an important thought implied in what has been already said.

the fold: a walled enclosure open to the sky, with a solid door, which was closely barred at night by the door-keeper, and opened by him in the morning, when the shepherds came to claim their sheep, which they had left in the fold the previous evening, in order to lead them out to pasture (verses 2, 3).

a thief and a robber: a comprehensive phrase, describing one who is capable of deceit (like Judas) as well as of violence (like Barabbas).

3. by name. In the East the shepherd has an intimate knowledge of the individual members of his flock, and the sheep frequently answer to their names, as dogs and horses do among ourselves.

4, 5. know his voice. And a stranger . . . It is told of a Scottish traveller that, meeting under the walls of Jerusalem a shepherd bringing home his flock, he changed clothes with him, and, thus disguised, began to call the sheep. They remained motionless. Then the true shepherd raised his voice, and they all hastened towards him, in spite of his strange

for they know not the voice of strangers. This parable 6
spake Jesus unto them : but they understood not what
things they were which he spake unto them.

Jesus therefore said unto them again, Verily, verily, 7
I say unto you, I am the door of the sheep. All that 8
came before me are thieves and robbers : but the sheep
did not hear them. I am the door : by me if any man 9

garments. A recent writer says : The shepherd 'depends upon the sheep to follow, and they in turn expect him never to leave them. They run after him if he appears to be escaping from them, and are terrified when he is out of sight, or any stranger appears instead of him. He calls them from time to time to let them know that he is at hand. The sheep listen and continue grazing, but if any one else tries to produce the same peculiar cries and guttural sounds, they look around with a startled air and begin to scatter' (Mackie's *Bible Manners and Customs*, chap. iii.) : cf. Thomson's *The Land and the Book*, i. 301.

6. This parable : or, 'proverb' (marg.). It may be best described as an allegory, not being like the parable in the Synoptic Gospels, a story framed for the purpose of conveying religious truth, but a presentation of natural relationships which illustrate in an imperfect form the spiritual relations between Christ and his Church. A similar discourse is found in chap. xv. (concerning the True Vine), and the two form the nearest approach to parables that are to be found in this Gospel.

7. Up to this point no clue had been given to the meaning of the allegory, but seeing that his words were not understood by the hearers, Jesus proceeds to explain them by translating the natural into the spiritual, first of all announcing as a truth of solemn import that he is the door of the sheep (not of the fold), thereby setting aside the authority of the Pharisees and other self-constituted guardians of the flock, who refused to accept his mediation (cf. xiv. 6).

8. These are the **thieves and robbers** whom the sheep did not hear—the Jewish hierarchy, and especially the Pharisees, who had in a sense forestalled Jesus as the Messiah, blocking up the way by their presumptuous enforcement of the traditions of men as if they had Divine authority, laying heavy burdens on the people's consciences, but gaining no such hold over their hearts as the true Shepherd would do. Their characteristics are described in Matt. vii. 15, xxiii. 13, 14 ; Luke xi. 39, 49-52.

9. any man. It might be supposed from the connexion with what precedes and what follows that it is the shepherds that are

enter in, he shall be saved, and shall go in and go out,
 10 and shall find pasture. The thief cometh not, but that
 he may steal, and kill, and destroy: I came that they
 11 may have life, and may have *it* abundantly. I am the
 good shepherd: the good shepherd layeth down his life

here referred to. Doubtless they are included, and the primary reference may be to them, as it is only through Christ (by faith in him as the one Mediator between God and man, and through the reception of his Spirit) that any man can fulfil aright the pastoral office. But what is here asserted is true of all Christ's followers, whether they be office-bearers or simple members of his flock (Num. xxvii. 15-21). In Christ they find safety and deliverance, freedom of action, and their daily pasture.

go in and go out. Cf. Deut. xxviii. 6; Ps. cxxi. 8; Jer. xxxvii. 4.

10. Jesus here institutes a comparison between the false shepherd (**the thief**), whose object is selfish, cruel, and destructive (cf. Jer. xxiii. 1, 2; Ezek. xxxiv. 1-6; Zech. xi. 4, 5), and himself, who had come into the world to give plenitude of life to his people (cf. vi. 50, 51; and Ps. xxiii).

11. I am the good shepherd. The latter part of verse 10 forms a natural transition to the course of thought in this and the following verses. Jesus here appropriates to himself a metaphor, which in the O. T. is frequently applied to God and to His chosen servants (Pss. xxiii, lxxx. 1; Isa. xl. 11; Ezek. xxxiv. 11-16). In the literature of Greece also, the name of shepherd is often applied to kings and leaders (as in Homer), and the rich significance of the emblem is brought out by Plato (*Repub.* Bk. I, &c.) as well as by other writers. The figure has impressed itself deeply on the mind of Christendom, and is conspicuous in the art and literature of the church, from the days when it was drawn in rude outline on the vaulted roof of the Roman catacombs, or found a place in the writings of the early church Fathers. It is still the emblem of the Christian ministry, from the office of the diocesan bishop, with his pastoral staff, down to that of the humblest village preacher, who is known as pastor. Two characteristics of the 'good' (ideal) shepherd are now mentioned, the first in 11-13, that he **layeth down his life** (a phrase used by John only, e.g. xiii. 37, but cf. Matt. xx. 28) for his sheep, a function which Jesus repeatedly ascribes to himself (verses 15, 17 f.), in contrast with 'the hireling,' who has but a casual interest in the flock, as it is the property of another, and whose only motive in caring for it is a selfish love of gain. When danger threatens, as often happens in the East (Gen. xxxi. 39 f.; 1 Sam.

for the sheep. He that is a hireling, and not a shepherd, ¹² whose own the sheep are not, beholdeth the wolf coming, ¹³ and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them*: *he fleeth* because he is a hire- ¹³ ling, and careth not for the sheep. I am the good ¹⁴ shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the ¹⁵ Father; and I lay down my life for the sheep. And ¹⁶ other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth ¹⁷

xvii. 34-37), the hireling deserts the sheep entrusted to him, leaving them to fall a prey to wolves or robbers.

12. the wolf: representing such natural enemies of Christ's Church as are described in Matt. vii. 15, x. 16; Luke x. 3; Acts xx. 29. Cf. Gal. vi. 12; Phil. iii. 18.

14. The second characteristic (prefaced by the same declaration, cf. 11) consists in the mutual knowledge of the shepherd and his sheep. Regarding the sheep's knowledge of his master, see above; of the shepherd's knowledge of his individual sheep the following is a notable illustration:—"One day a missionary, meeting a shepherd on one of the wildest parts of the Lebanon, asked him various questions about his sheep, and among others if he counted them every night. On answering that he did not, he was asked how he knew if they were all there or not. His reply was, "Master, if you were to put a cloth over my eyes, and bring me any sheep and only let me put my hands on its face, I could tell in a moment if it was mine or not."¹

15. To emphasize the sacredness and depth of this intimacy between himself and his followers, Jesus declares it to be a counterpart of his own communion with the Father, a thought which makes its appearance again and again during his farewell meeting with his disciples (xiv. 20, xv. 10, xvii. 8, 21).

16. The mention of his sacrificial death at the close of verse 15 suggests a wider range of thought. Cf. xii. 32.

other sheep: Gentiles, unconnected with the Jewish fold.

must bring: or, 'lead' (marg.) into full communion with himself, because it is the Father's will (cf. i. 4, 9, xi. 52; Acts x. 35, xiv. 17, xvii. 27, xviii. 10).

¹ *Bible Manners and Customs*, p. 35.

the Father love me, because I lay down my life, that
 18 I may take it again. No one taketh it away from me,
 but I lay it down of myself, I have power to lay it down,
 and I have power to take it again. This commandment
 received I from my Father.

hear my voice. Cf. verses 3, 4, 8; Acts xxviii. 28.

one flock, one shepherd. The bond of union is to be inward and spiritual, arising out of a relationship to Christ himself; it has no reference to any outward organization, as the 'one fold and one shepherd' of the A. V. might lead us to suppose. The Greek word here translated 'flock' is quite different from the word at the beginning of the verse, which is translated 'fold' both here and in the A. V.; and in every other passage where it occurs it is rendered 'flock,' as it ought to be. The mistake of the A. V., which originated with the 'ovile' of the Vulgate, has done much to foster the idea, so dear to the Church of Rome, that there is only one visible communion recognized by Christ, whereas the passage says nothing whatever about the ecclesiastical arrangements of Christ's followers, and leaves room for any number of denominations in his Church.

17. Therefore: on account of his fulfilling the part of shepherd to the human race; more especially **because I lay down my life**, which denotes the leading feature in the shepherd's character.

that I may take it again. This clause expresses the purpose for which he lays down his life, and is included in the reason why the Father loves him, pointing, as it does, to the further prosecution and ultimate completion of the work he has undertaken as the Incarnate Son of God.

18. The Father loves him because his death is perfectly voluntary (the 'I' is emphatic here as in verse 17), instead of being the unavoidable and unforeseen result of the hostile forces leagued against him (cf. Matt. xxvi. 53), or being something forced upon him by the Father.

No one taketh it away: or, 'took' (marg.), as if referring to the decrees of God in eternity.

I have power (or, 'right' (marg.), cf. xix. 10 f.) **to lay it down, and . . . take it again.** Not only is he within his right as the Incarnate Son in so doing, but he has a commission from the Father to do these very things, both alike being involved in the Divine plan of redemption which he is charged to accomplish. Hence in this as in all things he is dependent on the Father, in accordance with his former declaration, 'I can do nothing of

There arose a division again among the Jews because 19
of these words. And many of them said, He hath 20
a devil, and is mad; why hear ye him? Others said, 21
These are not the sayings of one possessed with a devil.
Can a devil open the eyes of the blind?

And it was the feast of the dedication at Jerusalem: 22

myself' (v. 30); and for the same reason he claims nothing here with regard to his resurrection that is at variance with the teaching of those passages (e.g. Acts ii. 24; Heb. xiii. 20; 1 Pet. iii. 19) which attribute his resurrection to the agency of the Father. He will take his life again because it will be given him by the Father.

19. a division again. Cf. vii. 43, ix. 16. Some of them (probably Pharisees, ix. 40) were coming to the light; cf. xi. 45.

20. He hath a devil, and is mad: not a new way of accounting for his strange utterances (vii. 20, viii. 48).

21. Others feel and confess that his language is very different from the ravings of a lunatic, and recall the signal miracle he has wrought in opening the eyes of the blind as something beyond the power of a man possessed by a demon, with which we may contrast the depraved reasoning in Matt. xii. 24. But beyond this negative testimony in favour of Jesus they do not go.

x. 22-39. The Feast of Dedication. *The Jews seek to stone Jesus because he claims to be one with the Father.* This festival took place about two months after the Feast of Tabernacles (vii. 2). In the interval many commentators place the incidents recorded in Luke x.—xiii. 22, connecting the mission of the Seventy, which is there recorded, with the ingathering of the Gentiles referred to in x. 16 (seventy being the traditional number of the Gentile nations, and seventy oxen being offered in sacrifice for them at the Feast of Tabernacles), as distinguished from the mission of the twelve apostles to the twelve tribes of Israel. Others suppose Jesus to have passed the two months in Jerusalem, and account for the silence of the narrative by the supposition that he found no suitable opportunity for renewing his discussion with the Jews till another feast came round. But Westcott adopts a rendering of verse 22 ('Then took place . . .') which would leave no interval between the following narrative and what precedes, and would thus assign to the Feast of Dedication all that has been previously recorded in ix.—x. 21.

On this occasion Christ comes to still closer quarters than before with his nationalist hearers. They press him for a more definite statement of his position as regards the Messiahship, impelled, perhaps, by the historical associations of the feast, and

23 it was winter; and Jesus was walking in the temple in
 24 Solomon's porch. The Jews therefore came round about
 him, and said unto him, How long dost thou hold us in
 25 suspense? If thou art the Christ, tell us plainly. Jesus
 answered them, I told you, and ye believe not: the works

excited by the brilliancy of its illuminations (see below). But he declines to respond to their appeal in any other sense than that in which he has already spoken to them, and emphasizes anew his relation to the Father, the works which he has done in the Father's name, and the eternal salvation which he has to bestow upon his followers. So strong is his testimony to his oneness with the Father that they are about to stone him as guilty of blasphemy, whereupon he begins to reason with them from their own Scriptures, and succeeds in calming their excitement so far that they would have been content with his arrest for trial before the Sanhedrin. But even this is denied them, as he withdraws himself out of their power.

22. the dedication: rather, 'renewal,' being the annual commemoration of the purifying and re-consecrating of the temple by Judas Maccabeus (164 B.C.) after its pollution by Antiochus Epiphanes (1 Macc. i. iv. 52-59). It was celebrated for eight days about the middle of December. The houses were illuminated, whence it was sometimes called 'the feast of lights.'

at Jerusalem: but not there only. The mention of the city seems to indicate that Jesus had left it since the Feast of Tabernacles and had only now returned to it.

23. Solomon's porch. Cf. Acts iii. 11, v. 12. Josephus (*Ant.* xx. 9. 7) speaks of an eastern cloister that had been the work of Solomon, but no trace of it can now be found, unless it be part of the substructure. Jesus was walking in the porch as affording a convenient shelter from the cold of winter. The note of time and place marks an eye-witness.

24. round about him. They surrounded him, so eager and urgent were they for a plain declaration that would put an end to their uncertainty with regard to the nature of his claims, although on a former occasion they had said, 'Thou bearest witness of thyself; thy witness is not true' (viii. 13).

If thou art the Christ. The 'thou' is emphatic, as though it were a surprising claim for him to make. But their conception of the Messiah was very different from his, hence his unwillingness to accept the title at their hands. For a similar inquiry and his solemn answer to it cf. Luke xxii. 67.

25. I told you. He refers not merely to the rare occasions on which he had explicitly claimed to be the Messiah (as in conversa-

that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of the Father's hand. I and the Father are one.

tion with the woman of Samaria and the man born blind), but rather to the general tenor of his teaching regarding his relation to the Father and to them that believed in him, which no lower office would have justified. This teaching they rejected though it was authenticated by his miracles.

26. not of my sheep. It was not the want of teaching on his part but the absence of the disciple spirit in them that was the cause of their ignorance of his Messianic character. There is an evident allusion here and in the following verses to the shepherd allegory in the earlier part of the chapter, with special reference to the blessings he has to bestow on them that believe on him.

27, 28. The mutual relations of the shepherd and the sheep are stated in a twofold form: the sheep **hear** and **follow**, while Christ as the shepherd says of himself **I know them**, and **I give unto them eternal life**, the security of the gift, both inwardly and outwardly, being emphasized in the remainder of the verse. But the security promised is not absolute, it depends of necessity on man's free-will, which determines at every moment his relation to the Saviour. Here, as elsewhere in this Gospel (v. 24, xvii. 3), eternal life is represented as beginning in time ('I give'), although lasting through eternity.

29, 30. Here again Christ reverts to his own relation to the Father as the ground and guarantee of his saving power. His oneness with the Father is implied in his substitution of **my Father's hand** for 'my hand' (verse 28), the hand being the means of affording guidance, protection, and support.

29. greater than all: greater even than the Son, that is, relatively, in the scheme of redemption, as the sovereign is greater than his ambassador. Cf. xiv. 28. But there is an alternative reading (R. V. marg.), 'That which my Father hath given unto me is greater than all,' to which we have a parallel in 1 John v. 4, 'whatsoever is begotten of God overcometh the world.'

30. one. The Greek word is neuter, and is to be interpreted by the context. Oneness in power and will is certainly implied, a 'dynamic fellowship,' and such fellowship between the Father

31, 32 The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God

and the Son implies unity of essence. For the oneness of the Father and the Son cf. verse 38, xiv. 11; Rev. xx. 6, xxii. 3.

31-33. The Jews understood the words just uttered to be a claim to essential unity with God (33), which, on the part of a mere man, could only be regarded as blasphemy, and they were about to inflict on him the prescribed penalty (Lev. xxiv. 16), as they had tried to do once before (viii. 59, hence 'again'), when Jesus, desirous to combat their prejudices and sting their reason into exercise, puts to them, with indignant irony, the question in the text. But they blindly adhere to the charge of blasphemy which had already taken possession of their minds.

31. took up stones: in the sense of bearing rather than grasping with the hand (as the Greek implies), the stones being large and brought from outside the cloister.

32. Many good works: those recorded are but a few of them, selected for special reasons.

from the Father: they were so far a revelation of the Father (cf. 37, 38, and v. 20).

for which of those works: rather, what is there about those works to justify your attitude towards me.

33. thou, being a man, makest thyself God. They assume the very thing in question. In reality He, being God, had become man (Phil. ii. 5-8).

34-35. Jesus defends himself by a two-fold argument, the one formal, based on the phraseology of the O. T., the other material, relating to the character of his own ministry.

34. your law: the same expression occurs in viii. 17. Here, as in xii. 34 and xv. 25, the word is used in the wide sense in which the name was applied to the O. T. generally.

I said, Ye are gods. The passage of Scripture referred to is Ps. lxxxii. 6 (cf. Exod. xxii. 28), where the Jewish rulers are called 'gods' in the theocratic sense as Jehovah's representatives, deriving their authority from His word.

35. the word of God: namely, that embodied in the Psalm, on which their consecration to the office rested.

came (and the scripture cannot be broken), say ye of 36
him, whom the Father sanctified and sent into the world,
Thou blasphemest; because I said, I am *the* Son of God? 37
If I do not the works of my Father, believe me not. 37
But if I do them, though ye believe not me, believe the 38
works: that ye may know and understand that the

cannot be broken: 'annulled,' a view of the O. T. and a mode of arguing from it which only a Jewish writer could have adopted. But the immediate reference of the scripture is not to the O. T. as a whole, but to the individual passage which has just been quoted.

36. say ye. The 'ye' is emphatic, in contrast with the Scripture.

him, whom the Father sanctified and sent into the world. Cf. Jer. i. 5. An argument *a fortiori*, as such a personal relation to the Father implied much more of the spirit and character of God than any call to authority among the people of God.

Son of God: in itself not so great a claim as that conceded in the O. T. expression, 'ye are gods;' hence it strengthens the argument. The expression is without the article, describing an essential relation rather than designating an individual. It supplies a key for the interpretation of verse 30. The argument is not merely verbal or nominal, but is based on the principle of a real communion between God and man, which was adumbrated in the divinely called judges and rulers of Israel, and finally realized in Christ.

37, 38. He is willing that the same kind of test should be applied to himself as he recommended in the case of other teachers and prophets, 'By their fruits ye shall know them.'

37. the works of my Father: his 'signs,' which were a manifestation of the Father's power and love. Cf. 'the works of God' and 'the works of him that sent me' in ix. 3, 4.

38. though ye believe not me: which would be a still better faith—intuitive perception of the Divine in Christ himself (cf. xx. 29) without any intermediate evidence.

believe the works: accept the testimony in my favour which they afford.

that ye may know and understand that the Father is in me, and I in the Father: a definite and growing conviction of his union and fellowship with God, to which they may attain by giving fair consideration to his works (cf. xiv. 10, 11). This clause (like verse 36) helps to explain verse 30.

39 Father is in me, and I in the Father. They sought again to take him : and he went forth out of their hand.
 40 And he went away again beyond Jordan into the place where John was at the first baptizing ; and there
 41 he abode. And many came unto him ; and they said, John indeed did no sign : but all things whatsoever John
 42 spake of this man were true. And many believed on him there.

39. sought again : refers back to vii. 30, 44, unless 'again' be omitted as in some authorities. The impulse to stone him on the spot had passed away, and they were now only anxious to arrest him, that he might be brought before the Sanhedrin.

went forth : same Greek word in the original as that translated 'went out' in viii. 59, where a similar incident is related. Neither here nor there do we find any indication of a miracle. In such an excited and divided crowd his escape can be accounted for in many other ways. Westcott contrasts **their hand** with 'my hand' (verse 29)—the one so impotent to capture, the other so mighty to save.

x. 40-42. *Jesus retires to a place beyond Jordan, where many believe on him.* As Jesus knew his hour was not yet come he withdrew to a place of safety, selecting for this purpose the scene of the Baptist's early ministry beyond Jordan, where he had been himself baptized. There the influence of the Baptist's teaching still survived, and partly owing to the testimony which he had borne in favour of Jesus as the Christ, partly to the impression made by the miracles which Jesus now performed, a large addition was made to the number of his disciples.

40. where John was at the first : that is, 'Bethany beyond Jordan' (i. 28 : cf. iii. 23).

there he abode. About four months were to elapse (from December to April) before his death, but it appears that part of this time was spent in Ephraim, after the raising of Lazarus (xi. 54), and his stay in Peræa seems to have been short (cf. xi. 7 f.).

41. did no sign. This is in harmony with what we learn elsewhere of John's ministry, and it illustrates the fact that miracles were not attributed as a matter of course to every Jewish prophet of our Lord's day. The life of Elijah, John's prototype, was full of the miraculous. Why then were no miracles ascribed to John, as they were to Christ and his apostles? Was it not because none were wrought by him?

42. many believed on him there : a contrast to the unbelief

Now a certain man was sick, Lazarus of Bethany, of 11

which had now come to a head in Jerusalem. They would remember the testimony of the Baptist and see its fulfilment in Jesus, perhaps also recalling the Father's testimony to him at his baptism.

Chap. xi. We have here an account of the seventh and concluding miracle recorded in this Gospel. Like the first, it is intimately connected with family life (cf. ii. 11 and xi. 15), and it so manifests the Divine glory as to strengthen the faith of the disciples (ii. 11, xi. 4, 15, 40). Alike in its intrinsic importance, and in the effect it produced on the policy of the Sanhedrin, the raising of Lazarus may be regarded as the culmination of the Saviour's ministry. At first sight its absence from the Synoptic Gospels seems almost inexplicable. But we are less surprised at this when we remember (1) that the occurrence was not one which came within the cycle of events recorded in those Gospels, and (2) that they relate other miracles of a similar nature which are not contained in the fourth Gospel (Mark v. 32 ff.; Luke vii. 11 ff.). It is also to be borne in mind that in the preaching of the gospel the significance of this miracle was completely overshadowed by that of Christ's own resurrection from the dead; and it is easy to conceive how even such a notable event as this might have no place in the fragmentary evangelic record or tradition represented in the Synoptic Gospels (cf. their omission of the appearing of the risen Saviour to 'above five hundred brethren at once,' 1 Cor. xv. 6), and how it might be left to John to introduce it into his Gospel, for the purpose of completing his sketch of Christ's ministry in Judæa, and to explain the more immediate causes which led to the final catastrophe. In particular, the hostility of the Jewish authorities, which this miracle did so much to intensify, may have rendered it advisable for some time not to give the episode a place in the teaching of the catechists, lest it should involve Lazarus and his sisters in continued persecution (cf. xii. 10). In keeping with this is the fact that there is no mention of any member of the family by name either in Matthew or Mark, and although Luke introduces the names of the two sisters into his narrative he does not give the name of the village in which they resided (Luke x. 38). We have something of a parallel to this in the suppression, by the Synoptists, of the name of the man who struck off the ear of the high priest's servant, and whom the fourth Gospel identifies as the apostle Peter (xviii. 10).

Attempts have been made to explain away the miracle by resolving the narrative into a legend or an allegory. But neither supposition gives a reasonable explanation of the facts to be accounted for. The narrative is so vivid and circumstantial in its

12 the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and

character, and fits in so closely with the whole structure of the Gospel of which it forms an integral part, that it cannot be regarded with any justice as a mythical or legendary growth. As little can it be held to be an allegory or poetic fiction invented by the writer of the Gospel to illustrate his doctrine of the Logos. For there are features in the narrative which do not lend themselves to such a speculative purpose, and even where the story might be turned into an allegory, nothing is said to indicate that such a use is to be made of it, and the reader is left with the impression that the author is endeavouring to give a detailed account of matters of fact which he feels to be in themselves of great and absorbing interest.

With regard to the suggestion which has been recently revived, that the genesis of the miracle may be found in the parable of the Rich Man and Lazarus (Luke xvi. 19-31), the theory has little or nothing to rest upon, except the coincidence in the matter of the name (Lazarus) and the allusion (in the parable) to the effect which might be produced if one were to return from the other world and bear testimony to what he had seen there. At first sight this seems to indicate a connexion between the two passages. But the apparent connexion disappears on a closer examination. Not only is there a striking absence in this Gospel of any such testimony on the part of the risen Lazarus as that referred to, but the effect of the miracle upon the Jews, as recorded in the Gospel (xi. 45, xii. 11), would be a contradiction of the assertion made by our Lord in Luke xvi. 31 'neither will they be persuaded, if one rise from the dead.' On the whole it may be confidently affirmed that, apart from the initial difficulty of believing in the possibility of a miracle, the historical interpretation of the narrative is less open to objections than any other.

xi. 1-16. *The preparation for the miracle.* News of the illness of his friend Lazarus reaches Jesus in Peræa. He receives the message calmly with the confident assurance that the illness is not to have a fatal issue. After remaining two days longer where he was he proposes to return to Judæa, but his disciples remonstrate with him on account of the persecution to which he has been there so recently subjected. He disregards the objection, however, and assures them that his life is safe so long as God has work for him to do. Then he tells them that his object in going to Judæa is to awaken Lazarus out of sleep—an expression which they interpret in a literal sense, as if the sufferer were in a fair way of recovery and there were therefore no occasion to incur

wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, 3 behold, he whom thou lovest is sick. But when Jesus 4 heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be

danger on his account. This leads Jesus to declare plainly that Lazarus is dead—a result which he gives his hearers to understand would not have occurred if he had been present, but which shall yet be overruled for the strengthening of their faith. He invites them to accompany him to where Lazarus lay, a request which calls forth from Thomas an answer in which affectionate loyalty to Jesus is mingled with a despondency and fear that were equally characteristic of the speaker.

1. Lazarus: Greek form of Heb. Eleazar, 'God is my help.' All attempts to identify this Lazarus with the person of the same name in the parable (Luke xvi. 20), or with the rich young man of Matt. xix. 16, are futile. He was probably the youngest member of the family, hence not mentioned by Luke in the episode he records (x. 38-42).

Bethany: a village on the south-eastern slope of Olivet, nearly two miles from Jerusalem (verse 18), now called el-'Azariyeh, after the Arabic name of Lazarus.

Mary and her sister Martha: already probably well known to the readers of this Gospel through Luke's narrative.

2. which anointed. The anointing referred to had not yet been related by John (cf. xii. 1 ff.), but it was already a well-known tradition in the church, in accordance with the Saviour's prophecy (Matt. xxvi. 13). For this reason, apparently, Mary is mentioned before Martha (verse 1), although the latter was probably the elder of the two (cf. verses 5, 19). There is no good ground for identifying the Mary here referred to with the 'woman which was a sinner' (Luke vii. 37), or with Mary Magdalene, 'out of whom went seven devils' (Luke viii. 2).

3. whom thou lovest: denoting (in the original) a warmer feeling than 'loved' in verse 5, which rather expresses esteem founded on reason and reflection (cf. xxi. 15, 17). The sisters feel that it is enough to acquaint him with their distress without expressly appealing for his sympathy.

4. he said: in the hearing of the messenger as well as of the disciples; in both cases to encourage hope.

not unto death: death was not to be the final issue.

for the glory of God: *lit.* 'on behalf of the glory of God,' as if the sufferings of Lazarus were in a sense sacrificial (cf. ix. 3).

glorified: more immediately through the manifestation of his

5 glorified thereby. Now Jesus loved Martha, and her
 6 sister, and Lazarus. When therefore he heard that he
 was sick, he abode at that time two days in the place
 7 where he was. Then after this he saith to the disciples,
 8 Let us go into Judæa again. The disciples say unto him,
 Rabbi, the Jews were but now seeking to stone thee;
 9 and goest thou thither again? Jesus answered, Are
 there not twelve hours in the day? If a man walk in the
 day, he stumbleth not, because he seeth the light of this
 10 world. But if a man walk in the night, he stumbleth,
 11 because the light is not in him. These things spake he:
 and after this he saith unto them, Our friend Lazarus is
 fallen asleep; but I go, that I may awake him out of

Divine power over death in the raising of Lazarus, but also through that event as a link in the chain of circumstances which was to lead to the Saviour's own death and resurrection (cf. xii. 23, xvii. 1, &c.).

6. therefore. Verses 6 and 7 must be read together to see the force of the conjunction.

he abode . . . two days: in accordance with the Father's will—how revealed, we cannot tell (cf. ii. 4). Probably he had still duties to fulfil in Peræa.

7. Judæa: a name more suggestive of the persecution which awaited him than Bethany would have been.

8. Rabbi. Cf. the higher title of 'Lord,' 'the Lord' (verses 2, 3), which superseded the earlier.

but now. Cf. x. 31. It would seem from this that the stay in Peræa had been brief.

9, 10. The language passes from the natural to the spiritual. Cf. **the light of this world** (9), that is, the sun, and **the light is not in him** (10). Jesus was conscious that he had not yet finished the work which the Father had given him to do, and felt assured that until then death could not overtake him. Cf. Luke xxii. 53, 'this is your hour, and the power of darkness.' But to seek to prolong his life at the expense of duty by following counsels of his own would be to bring spiritual darkness on himself. In ix. 4f. we have the corresponding truth that the time is limited and must be diligently used.

11. Our friend. In Christ friendship survives death.

asleep: a common metaphor for death not only in the N. T.

sleep. The disciples therefore said unto him, Lord, if ¹² he is fallen asleep, he will recover. Now Jesus had ¹³ spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto ¹⁴ them plainly, Lazarus is dead. And I am glad for your ¹⁵ sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas therefore, who ¹⁶ is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

(Matt. ix. 24, xxvii. 52; Acts vii. 60; 1 Cor. xv. 6; 1 Thess. iv. 13), but also in Rabbinical and classical literature. But what was before a fancy was turned by Christ's resurrection into a well-grounded conviction with a fuller meaning, for death among the heathen was generally conceived of as a sleep from which there was no awaking. The Greek word here employed is the same as is represented in the Eng. 'cemetery' = sleeping-place.

12. will recover: *lit.* (as in marg.) 'he will be saved,' illustrating the analogy between health of body and salvation of soul, which is also seen in the Lat. 'salvus' and the Eng. 'holy.'

13. taking rest in sleep. The misunderstanding was natural enough, especially after hearing Jesus express himself as in verse 4, and has many parallels in the Gospel narrative. Such rest (the word is from the same root as that translated 'fallen asleep' in verse 11) would have been a good sign of the patient's health, and would have obviated any necessity for such a dangerous visit to the neighbourhood of Jerusalem.

14. is dead: a token of superhuman knowledge, for no such announcement had been made by the messenger.

15. glad for your sakes . . . Though a grievous blow to the sisters at the time, the death of Lazarus was to be a means of affording to the disciples a signal evidence of their Master's power over death, and was thus to strengthen their faith when they were on the eve of a great trial.

nevertheless. He breaks off his reflections.

unto him: as if Lazarus still existed, although under the power of death for a time.

16. Thomas . . . Didymus. So in xx. 24 and xxi. 2. The two names are the Heb. and Gr. equivalents for 'twin.' The Gr. 'Didymus,' which is used in this Gospel only, would naturally be more familiar to readers in Asia Minor.

die with him. Cf. this despondent view of the future with Jesus' 'to the intent that ye may believe' (15). In xiv. 5 and

17 So when Jesus came, he found that he had been in
 18 the tomb four days already. Now Bethany was nigh
 19 unto Jerusalem, about fifteen furlongs off; and many
 of the Jews had come to Martha and Mary, to console
 20 them concerning their brother. Martha therefore, when
 she heard that Jesus was coming, went and met him:

xx. 25 we find indications of a similar tendency in this disciple. It has been suggested that Peter's silence on this critical occasion may have been due to his absence from the company of the disciples, and that this fact may account for the omission of the miracle from Mark's Gospel, which, according to tradition, embodied Peter's teaching, and is believed to have been the original form of the evangelic record.

xi. 17-32. *Circumstances of the miracle.* Jesus reaches the neighbourhood of Bethany and finds that Lazarus has been already dead four days. Martha hears of his approach and goes forth to meet him, leaving the house full of mourners. Her first words express the feeling that had been uppermost in the sisters' hearts, 'Lord, if thou hadst been here, my brother had not died.' Jesus takes advantage of the opportunity afforded by her mingled faith and sorrow to fix her hopes upon himself as 'the resurrection and the life,' Saviour both of the living and the dead. With Mary he has a similar interview on the same spot, to which her sister calls her at his request. We know nothing of the conversation in the latter case, except the words of wistful grief which came to Mary's lips, as they had done to her sister's, when she came into the Master's presence; but the attitude which she assumed towards him, casting herself down at his feet, expressed the intense devotion which was characteristic of her (Luke x. 39).

17. four days. In the East the burial takes place on the day of death. If the death of Lazarus took place about the time that the news of his illness reached Jesus, two of the four days would remain after the departure from Peræa for the journey to Bethany, a distance of about twenty-five miles.

18. nigh unto Jerusalem: to account for the presence of the Jews mentioned in the next verse.

19. many of the Jews... From this we may infer that the family held a good position in the community (cf. xii. 3). Deep mourning usually lasted seven days, during which visits of condolence were received (cf. Gen. xxxviii. 35; 1 Sam. xxxi. 13; 2 Sam. xii. 17; Job ii. 13).

20. went and met him: active and eager, as usual. The

but Mary still sat in the house. Martha therefore said ²¹ unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever ²² thou shalt ask of God, God will give thee. Jesus saith ²³ unto her, Thy brother shall rise again. Martha saith unto ²⁴ him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, ²⁵ and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me ²⁶ shall never die. Believest thou this? She saith unto ²⁷

news would reach Martha first, as the head of the house, moving about in the discharge of domestic duty.

still sat in the house: probably in an inner chamber, absorbed in her grief, sitting on the floor, on a low stool, as prescribed for mourners, the chairs and couches being reversed when the body was carried out of the house.

21. if thou hadst been here: not spoken in reproach, but out of the fullness of a sorrowing yet believing heart.

22. even now. She has still a vague hope of succour, fostered, perhaps, by the report of what Jesus had said when he heard of the sickness (verse 4).

23. shall rise again: a great promise, but too general in its terms to produce much immediate effect upon the mourner.

24. in the resurrection. The belief in a future resurrection was not uncommon among devout Jews of our Lord's day, fostered by the prophecy in Dan. xii. 2, and by similar teaching in more recent Apocalyptic literature, and expressly confirmed by our Saviour himself (vi. 39). But Martha speaks as if it were a very remote prospect, which could not console her in her present grief.

25. I am the resurrection, and the life. He asserts the presence in himself of a life-giving power, of which Martha had not dreamt (22). He thus brings the distant near, and gives the promise of another life a personal interest and a personal security.

yet shall he live: Even in death his life is hid with Christ in God, and shall one day be manifested through the resurrection power embodied in the Saviour.

26. never die: because he has within him a spirit of eternal life, derived from fellowship with Christ, over which death can have no power. In this connexion, Westcott quotes the verses of Euripides, 'Who knoweth if to live be truly death, and death

him, Yea, Lord : I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world.
 28 And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and
 29 calleth thee. And she, when she heard it, arose quickly,
 30 and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met
 31 him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing
 32 that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst

be reckoned life by those below?'; and also the last words of Edward the Confessor, 'Weep not, I shall not die but live; and as I leave the land of the dying, I trust to see the blessings of the Lord in the land of the living.'

27. the Christ, the Son of God. She has attained to a full conviction that he is the Messiah, and she will put no limit to his powers. She is ready, therefore, to believe whatever he tells her regarding the mysteries of his kingdom.

28. secretly: not wishing Mary's interview with Jesus to be disturbed by the intrusion of the strangers, and fearing, perhaps, that some of his enemies were among them.

calleth thee. Doubtless this was the fact, though there is no mention of such a message in the brief account of Martha's conversation with Jesus. He wished Mary (as well as Martha) to be a witness of the miracle, and desired to prepare her for it, that she might realize its spiritual significance.

29. arose quickly: under the impulse of her devotion.

30. where Martha met him: at some little distance from the village, as he did not wish the mourners to throng him.

31. to weep there: in the sense of giving audible expression to her grief. The word 'weep,' here and in verse 33, is different from that in verse 35, which means to shed tears. Although the mourners were not told where Mary was going, when she rose and left the house, the strong feeling apparent in her movements led them to suppose that she was about to indulge her sorrow at her brother's tomb, and they follow her in token of sympathy.

32. Apparently Mary was so overpowered by her emotions

been here, my brother had not died. When Jesus there- 33
fore saw her weeping, and the Jews *also* weeping which
came with her, he groaned in the spirit, and was troubled,
and said, Where have ye laid him? They say unto him, 34
Lord, come and see. Jesus wept. The Jews therefore 35, 36

(33) that conversation was impossible in the few moments that elapsed before she was joined by the company of mourners.

xi. 33-44. *The miracle achieved.*

The moment had now come for the act of sovereign power to which the Saviour had been looking forward ever since he became conscious that Lazarus was dead. In the performance of the miracle there is manifest, along with the deepest and tenderest sympathy with human grief, an absolute assurance of the victory he was about to win over death, which had been communicated to him in answer to prayer, and was now openly proclaimed by him for the glory of the Father, whose will he was executing. In contrast with this assurance is the ignorance of the mourners, whose words betray how little they realized what was about to take place.

33. weeping . . . weeping: or rather, 'wailing,' as in margin. **groaned in the spirit.** The Greek word here translated 'groaned' (repeated, verse 38) occurs also in Matt. ix. 30 and Mark i. 43, xiv. 5. In the two former of these passages it is translated 'strictly charged,' in the third, 'murmured against,' the common idea in all three cases being apparently that of strong feeling, either in deprecation of something apprehended or in condemnation of what has been already done. The most probable interpretation here is that which connects the expression with the Saviour's profound antagonism to death as the work of Satan and the fruit of sin. Deeply moved by the sight of so much suffering, it costs him a struggle to brace his spirit for the dread encounter with the Prince of Darkness. Or it may be that he was moved with indignation at the hypocrisy of the weeping and wailing on the part of **the Jews** who are mentioned both here and in 36-38.

was troubled: *lit.*, as in marg., 'troubled himself,' referring to a visible shudder that seems to have passed over him.

34. Where have ye laid him? Christ's superhuman knowledge did not embrace every detail. But this is the only instance in the Gospel of his asking for information.

35. Jesus wept: 'shed tears.' Cf. Luke xix. 41, where a different word is used in the original to describe his weeping over Jerusalem. It is a striking proof of his humanity (as well as of

37 said, Behold how he loved him ! But some of them said,
 Could not this man, which opened the eyes of him that
 was blind, have caused that this man also should not
 38 die? Jesus therefore again groaning in himself cometh
 to the tomb. Now it was a cave, and a stone lay against
 39 it. Jesus saith, Take ye away the stone. Martha, the
 sister of him that was dead, saith unto him, Lord, by
 this time he stinketh : for he hath been *dead* four days.

freedom from dogmatic prejudice on the part of the author of this 'spiritual' Gospel in recording the incident), that even when he was about to restore Lazarus to life, Christ was touched with sympathy for the grief of those around him. His knowledge of the future did not make him indifferent to the present. 'It is not with a heart of stone that the dead are raised' (Hengstenberg).

36. Behold how he loved him : a touch of nature on the part of the speakers, who represent the better portion of the Jews. The love here spoken of is that of the heart rather than the mind (see note on verse 3).

37. But some of them. They cannot refrain from hostile criticism, even on such a sad occasion. They fancy they can detect an inconsistency between his apparent grief and his claim to the exercise of superhuman power. In this connexion they naturally think of the healing of the man born blind, as that miracle had recently taken place in their own community and had given rise to so much controversy. They were not thinking of the possibility of raising Lazarus from the dead; and any reference to such miracles in Galilee would have been out of place in Jerusalem, even if they had been aware of their occurrence. They mean to insinuate that Jesus was to blame in allowing his friend's illness to terminate fatally, if he was really possessed of supernatural power.

38. groaning in himself. Cf. on verse 33.

a cave : a family burial-place. It might be either natural (Gen. xxiii. 9) or artificial (Matt. xxvii. 60).

39. Take ye away the stone : from the mouth of the cave. He will only call his superhuman power into exercise when it becomes indispensable.

by this time . . . The remark is prompted by the sisterly affection of the ever-vigilant Martha, for fear of a painful exposure.

four days. There is an ancient Jewish saying: 'For three days the spirit hovers about the tomb, if perchance it may return to the body. But when it sees the fashion of the countenance

Jesus saith unto her, Said I not unto thee, that, if thou ⁴⁰ believedst, thou shouldest see the glory of God? So ⁴¹ they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always : but because ⁴² of the multitude which standeth around I said it, that they may believe that thou didst send me. And when ⁴³ he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand ⁴⁴ and foot with grave-clothes ; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

changed, it retires and abandons the body.' Rationalistic critics trace to this belief the statement in xi. 6 as designed to magnify the miracle.

40. Said I not? No such remark addressed to Martha is recorded, but it may be implied in verses 25, 26, read in the light of verse 4.

41. So they took away the stone: as it was now evident that Jesus had a great object in view. The stone covered the mouth of the cave, which was perhaps subterranean (Field, p. 96).

Father, I thank thee. He wishes to leave no room for doubt as to the source of his power over death.

heardest me. The prayer had been already offered, perhaps during the two days' waiting in Peræa.

42. I knew ('I' emphatic) **that thou hearest me always:** implying that his prayers were always in harmony with the will of God.

because of the multitude. It was a public acknowledgment for the benefit of his hearers.

thou didst send me. The 'thou' is emphatic.

43. with a loud voice: in a tone of victory, distinctly audible ; in contrast to the usual muttering of sorcerers.

44. bound hand and foot. Each member may have been swathed separately, as was the case with Egyptian mummies.

face. This word (in the original) is peculiar to John's writings (cf. vii. 24 and Rev. i. 16).

a napkin. Cf. xx. 7. This and other details, it has been pointed out, mark the author as an eye-witness.

The silence of the Evangelist regarding the experience of

45 Many therefore of the Jews, which came to Mary and
 46 beheld that which he did, believed on him. But some
 of them went away to the Pharisees, and told them the
 things which Jesus had done.

Lazarus while under the power of death for a time, contrasts with the loquacity of Apocryphal narratives on similar themes.

'Behold a man raised up by Christ!
 The rest remaineth unrevealed;
 He told it not; or something sealed
 The lips of that Evangelist.'

TENNYSON, *In Memoriam*.

xi. 45-57. *The consequences of the miracle.* The immediate effect of the miracle on those who beheld it was very remarkable. Without exception, apparently, the Jews who had come to condole with the sisters were led to believe on Jesus. But some of them, with the view perhaps of urging his claims to public recognition, went away to the Pharisees and reported to them what had taken place. The fear of a popular rising in favour of Jesus leads the Pharisees to unite their forces with the priestly or Sadducæan party; and at the instigation of Caiaphas, the high-priest, who expresses himself in the language of unconscious prophecy, although his thoughts were entirely confined to considerations of a selfish and worldly character, a resolution was formally adopted by the Sanhedrin in favour of putting Jesus to death, as the surest means of saving the Jewish community from the danger that threatened it. The news of this leads Jesus to retire to a place of safety near the wilderness, to await the hour appointed for him by the Father.

At the approach of the passover multitudes of pilgrims come up to Jerusalem from all parts of the country, and one of their chief topics of conversation, as they meet one another in the temple, is the question whether Jesus will appear at the feast notwithstanding the proceedings which have been taken by the Sanhedrin to secure his apprehension.

45. which came. The antecedent is not the Jews but many, implying that all those who had come to Mary had been thus impressed by the miracle.

46. But some of them. If these were (as seems probable) among those referred to in the previous verse, they must have gone to the Pharisees in good faith, hoping to influence them in favour of Jesus. But if so, they were mistaken in the character of those with whom they had to deal, zealous though they were in matters of religion.

The chief priests therefore and the Pharisees gathered 47
 a council, and said, What do we? for this man doeth 48
 many signs. If we let him thus alone, all men will believe 48
 on him: and the Romans will come and take away both
 our place and our nation. But a certain one of them, 49
 Caiaphas, being high priest that year, said unto them, Ye
 know nothing at all, nor do ye take account that it is 50
 expedient for you that one man should die for the
 people, and that the whole nation perish not. Now this 51

47. a council: a regular meeting of the Sanhedrin, convened by representatives both of the Pharisees and the high-priests or Sadducees.

What do we? As if they were guilty of remissness in not doing something to counteract the growing influence and popularity of Jesus.

doeth many signs. This admission should have been followed by a proposal to consider his claims as a prophet. But their minds are made up against him (hence **this man**—contemptuous) and they cannot entertain the possibility of his being the Messiah.

48. all men. Already the miracle had led to faith in the case of not a few, and it was to be expected that when it became generally known it would produce a deep impression on the whole community, and destroy their respect both for the Rabbinical teaching and the ceremonial worship on which the influence of the hierarchy rested.

take away both our place and our nation: that is, put an end to our position and privileges as a hierarchy under the Roman government (cf. Acts xix. 27).

49. that year: that memorable year when Jesus was crucified, cf. Matt. xxvi. 3; Luke iii. 2. Caiaphas held office from 18 to 37 A. D. His action upon this occasion illustrates his characteristic disregard of religion and morality, and shews with what adroitness he could hide self-interest under the cloak of patriotism.

50. it is expedient . . . a good principle, but basely applied, not in the interests of self-sacrifice, but to cover a violation of justice and truth. By making a victim of Jesus they may hope not only to avert the danger of a popular rising, but also to shew their zeal for the honour of Cæsar.

51. A function anciently attributed to the high-priest (cf. Exod. xxviii. 30; Num. xxvii. 21), who was believed to deliver oracles by means of the Urim and Thummim. Here Caiaphas' words

he said not of himself: but being high priest that year,
 52 he prophesied that Jesus should die for the nation; and
 not for the nation only, but that he might also gather
 together into one the children of God that are scattered
 53 abroad. So from that day forth they took counsel that
 they might put him to death.

54 Jesus therefore walked no more openly among the
 Jews, but departed thence into the country near to the
 wilderness, into a city called Ephraim; and there he
 55 tarried with the disciples. Now the passover of the Jews
 was at hand: and many went up to Jerusalem out of the
 56 country before the passover, to purify themselves. They
 sought therefore for Jesus, and spake one with another,

foretell the sacrificial death of Christ in a deeper sense than he
 was conscious of.

that year: the fatal year in which the Divine sacrifice was
 offered on the cross.

52. In this verse we have the Evangelist's expansion of the
 meaning latent in the words of Caiaphas.

the children of God . . . This does not imply that at that
 moment there were Gentiles scattered abroad who stood in a filial
 relation to God, but rather that they would one day attain to it
 through Christ crucified, who would gather them into the fellow-
 ship of his church (cf. i. 12 and x. 16).

53. The bold and unprincipled counsel of Caiaphas was
 accepted, and thenceforward it was the settled policy of the San-
 hedrin to put Jesus to death. Only an opportunity was wanted.

54. Ephraim: probably identical with the Ophrah of 1 Sam.
 xiii. 17 (cf. 2 Chron. xiii. 19) and the modern village, 'et-Taiyibeh,'
 situated on a conspicuous conical hill commanding a view of the
 valley of the Jordan and the Dead Sea, four miles north-east of
 Bethel and about fourteen from Jerusalem.

55. to purify themselves. Cf. Gen. xxxv. 2, 3; Exod. xix.
 10 f.; Num. ix. 10; 2 Chron. xxx. 17 f.; John xviii. 28; Acts
 xxi. 24. More or less time would be required according to
 the degree of ceremonial uncleanness in each case, but in no case
 more than a week. The mention of these preliminary visits to
 the temple betokens the Jewish nationality of the writer.

56. sought . . . spake . . . imperfect tense in both cases,
 denoting the continued interest (cf. vii. 10-13).

as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days before the passover came to

as they stood: in friendly groups.

57. the chief priests and the Pharisees. The priestly or Sadducæan party (Acts v. 17) henceforth take the lead in the persecution of Jesus, and afterwards of his disciples—provoked by the alleged resurrection first of Lazarus (cf. xii. 10), and then of Jesus himself.

had given commandment. There was no longer any secrecy about their intentions. Their proclamation virtually declared Jesus to be an outlaw.

Chap. xii. In this chapter we have the culmination of our Lord's public ministry, in the form of three separate incidents on the eve of his crucifixion, illustrating his relations to (1) his disciples, (2) the Jewish multitude, and (3) the world at large; followed by (a) a condemnation of Jewish unbelief and a statement of its causes by the Evangelist, and (b) a final declaration by the Lord himself with reference to the truth of his testimony and its derivation from the Father with whom its ultimate vindication would rest.

xii. 1-11. *The reception at Bethany.* On his way into Jerusalem Jesus stops at Bethany, where he is entertained to supper by some of the grateful and devoted followers who had seen his recent work of power among them and were undeterred by the proclamation of the Sanhedrin. Among the guests were Lazarus and his two sisters. Mary, with a presentiment, perhaps, that the end was not far off, renders to her Lord a memorable tribute of devout affection. In contrast with her generous love the Evangelist depicts the meanness and selfishness of Judas, whose hypocritical concern for the interests of the poor draws from Jesus a vindication of Mary's conduct and a justification of such offerings of devotion to the end of time.

1. six days before the passover: perhaps the Evangelist saw in this period a correspondence with the six days of creation. The Synoptics place it two days before the Crucifixion; but their object is to mark its connexion with the treachery of Judas, and in this, as in other respects, the fourth Gospel gives a more minute and accurate account of this incident than the Synoptics

Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there : and Martha served ; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, which should betray him,

(cf. Matt. xxvi. 6 ff.; Mark xiv. 3 ff.). In the light of their narratives (cf. especially Luke xviii. 35 ff.) we must conclude that Jesus had previously travelled from Ephraim to Bethany by way of Jericho. According to Matt. xxi. 17 and Mark xi. 11 Jesus paid a subsequent visit to Bethany after entering Jerusalem.

2. made him a supper : as a mark of honour, in the house of Simon the leper (as Matthew and Mark record), on the sabbath evening, if the Crucifixion took place on the Friday following (as this Gospel would lead us to believe).

Martha served. This is in keeping with what is recorded in Luke x. 38 ff., as is also the conduct of Mary (verse 3). It would seem as if the family were in some way related to the host.

sat at meat : his restored life had proved a reality.

3. Only in this Gospel is the name of Mary given to the woman who anointed Jesus. Matthew and Mark mention no name, while the narrative in Luke vii. 36 ff. refers to a different occasion, when the same means was taken to shew reverence to the Saviour. At the same time this Gospel omits the prediction of Matt. xxvi. 13 and Mark xiv. 9 regarding the fame which was to attend Mary, the doer of the act.

spikenard : two separate words in the original, one of which is of doubtful meaning, being possibly a local name (*Pistic*), or else signifying *genuine*, or, according to others, *drinkable*. Instead of mentioning that it was a pound in weight the Synoptics tell us that it was contained in an alabaster (sealed) flask. They also describe the ointment as poured on the head of Jesus, not on his feet. The latter was less usual, but for that reason it was a greater mark of honour (Luke vii. 46 : cf. Ps. xxiii. 5) and was probably what took place on this occasion.

filled with the odour : a reminiscence by one who was actually present.

4. which should betray him. Cf. vi. 71. The Evangelist sees here an indication of the traitor spirit, while Matthew (xxvi. 8) attributes the remark to 'the disciples' generally, and Mark (xiv. 4) still more vaguely to 'some.'

saith, Why was not this ointment sold for three hundred 5
 pence, and given to the poor? Now this he said, not 6
 because he cared for the poor; but because he was
 a thief, and having the bag took away what was put
 therein. Jesus therefore said, Suffer her to keep it 7
 against the day of my burying. For the poor ye have 8
 always with you; but me ye have not always.

The common people therefore of the Jews learned that 9
 he was there: and they came, not for Jesus' sake only,
 but that they might see Lazarus also, whom he had raised
 from the dead. But the chief priests took counsel that 10

5. three hundred pence: a year's income for a working-man,
 a penny being a day's wage.

given to the poor? The funds for this and other purposes
 were in the custody of Judas (xiii. 29: cf. Luke viii. 3).

6. he was a thief. Doubtless the Evangelist had personal
 knowledge of this fact.

the bag: or rather, 'box,' with an opening in it to receive
 money (2 Chron. xxiv. 8-10). See Field on Translation of N. T.

took away: same word as in xix. 28.

7. This is a difficult verse to translate. The R. V. gives an
 alternative rendering in the margin, 'Let her alone: it was that
 she might keep it.' In either case there is a contrast between
 keeping it for the Saviour's burial and selling it as Judas desired.

my burying. Jesus feels that his end is near, and regards the
 anointing as the consecration of his body for sacrifice and the
 embalming of his memory in the affections of his followers, being
 the precursor of the actual embalming of his dead body, recorded
 in xix. 40.

8. the poor ye have always with you. Cf. Deut. xv. 11.

me ye have not always: in a visible form. For the
 spiritual complement of this truth cf. Matt. xxviii. 20, 'Lo, I am
 with you alway.' The relief of the necessitous poor is a constant
 duty, but the occasional use of wealth for the expression of
 religious sentiment is also legitimate.

9. The news of Christ's arrival at Bethany soon spread to
 Jerusalem, where great interest had been recently shewn in his
 movements (xi. 55 f.). The interest was heightened by the
 reported raising of Lazarus from the dead; and, in consequence,
 many of the people of Jerusalem went out to the village to see
 both Lazarus and his benefactor.

10, 11. Though the visit to Bethany may have been prompted

- 11 they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.
- 12 On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,
- 13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that

by curiosity, it resulted in a great increase of faith, so much so that the priestly party, in their jealousy of Christ's influence and their antipathy to the idea of a resurrection (cf. Acts v. 17, xxiii. 8), formed a design to put Lazarus (as well as Jesus) to death in order to get rid of one whose very presence was a standing testimony to the power of Jesus and a refutation of their own tenets as a school of thought.

11. went away, and believed on Jesus: imperfect tense in both cases, describing a gradual secession from the party that had resolved on Christ's death.

xii. 12-19. *The triumphal entry into Jerusalem.* The distinctive feature of this narrative, as compared with the account of the same occurrence in the Synoptics, lies in the importance it assigns to the raising of Lazarus in exciting public feeling in Christ's favour, of which the nearest approach to any recognition in the Synoptics is in Luke xix. 37, where the acclamations of the 'multitude of the disciples' is attributed to 'the mighty works which they had seen.'

12. On the morrow: probably Palm Sunday, the previous day being the sabbath (see on verse 1).

a great multitude: (according to another reading, 'the common people,' marg.): consisting not of Jerusalemites, but of pilgrims to the feast (cf. xi. 55 f.).

13. the branches of the palm trees: referring apparently to trees well known at the time that grew on the roadside between Jerusalem and Bethany. Here, as elsewhere, palm branches are symbols of honour and rejoicing (cf. Lev. xxiii. 40; 1 Macc. xiii. 51; Rev. vii. 9).

Hosanna: a Hebrew expression, meaning 'Save now,' which had apparently become a form of ejaculatory welcome. It is here addressed to Jesus as the Messiah, in combination with a quotation from a Messianic psalm (cxviii. 26, perhaps also 25) which, with the five preceding psalms, formed the *Hallel* chanted at the pass-over and on other great occasions. The words **even the King of Israel** were added by the multitude.

cometh in the name of the Lord, even the King of Israel. And Jesus, having found a young ass, sat thereon; as ¹⁴ it is written, Fear not, daughter of Zion: behold, thy ¹⁵ King cometh, sitting on an ass's colt. These things ¹⁶ understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The multitude therefore that was with him ¹⁷ when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the ¹⁸

14, 15. On the eve of his sufferings Jesus accepts the homage which before he had refused (vi. 15). The details given by the Synoptics with regard to the finding of the ass are omitted by John, but are not inconsistent with his account.

14. a young ass. Cf. Eccus. xxxiii. 24. In contrast with the war-horse, and symbolizing the peaceful character of the Messiah's reign, which was to depend not on physical force but on moral and spiritual power. Its significance is clearly brought out by the prophet Zechariah (ix. 9, 'lowly, and riding upon an ass'), whose words are quoted by the Evangelist (cf. Matt. xxi. 5), not literally, nor yet fully, but so as to bring out their general tone and import.

15. Fear not. The substitution of this expression for 'Rejoice greatly' seems to tell of the dread which the Jewish crowd had often felt in those latter days at the sight of the Roman or other foreign conqueror.

16. Another instance of dullness of apprehension on the part of the disciples (cf. ii. 22, xx. 9). They did not understand the meaning of the scene enacted in their presence, not even of the part they had themselves taken in it (**that they had done these things unto him**), related by the Synoptics. Only when Christ's work was ended and he ascended to the Father was the veil taken from their eyes (cf. vii. 39).

17, 18. The immediate cause of the demonstration was the testimony borne by the Jews who had been present at the raising of Lazarus. Their testimony led many of the people of Jerusalem to go out and meet him on his way from Bethany. In contrast with their enthusiasm is the chagrin of the Pharisees (mentioned by John only, with his characteristic analysis), who feel as if their power were slipping from their grasp, and are driven to the conclusion that there is nothing for it but to adopt the relentless measure advocated by Caiaphàs (xi. 49 f.).

multitude went and met him, for that they heard that
 19 he had done this sign. The Pharisees therefore said
 among themselves, Behold how ye prevail nothing: lo,
 the world is gone after him.

20 Now there were certain Greeks among those that went
 21 up to worship at the feast: these therefore came to
 Philip, which was of Bethsaida of Galilee, and asked
 22 him, saying, Sir, we would see Jesus. Philip cometh

19. the world: a strong expression to denote the prevailing tendency. Cf. Fr. *tout le monde*.

xii. 20-36. *Greeks seeking Jesus. Last public utterance—concerning life and light.* The incidents here related, and the teaching to which they gave rise, seem to have taken place on the day before that on which Jesus celebrated the passover with his disciples. While they have no place in the detailed account of those last days given in the Synoptics, they are the only events belonging to the period between the triumphal entry and the Last Supper that are recorded by John. His object in relating them was to illustrate Jesus' sense of the necessity of his sufferings and death as a means of bringing mankind into fellowship with his glorified being—a sacrifice which, as he intimated, was to have its parallel in the life of service to which he called his followers; and also to shew how he was strengthened by a voice from heaven for the fate from which his human nature shrank—a voice which he bade the multitude regard as a warning to themselves. This warning he interprets in a few solemn words, after which he withdraws into a brief seclusion, from which he only emerges to be delivered into the hands of men.

20. Greeks: born Gentiles (as in vii. 35; Acts viii. 27, xvii. 4), to be distinguished from the 'Grecians' or 'Grecian Jews' (R. V.), of Acts vi. 1 and ix. 29, who were Jews speaking the Greek language and dispersed among the Gentiles. From the latter part of the verse it may be inferred that the Greeks here referred to were proselytes of the gate (cf. Exod. xx. 10), who had embraced the worship of the God of Israel.

21. Philip, which was of Bethsaida of Galilee. This disciple's name is Greek, and he may have had some previous acquaintance with the inquirers, if they belonged to Decapolis or some other Greek settlement in the neighbourhood.

Sir. Their reverence for the Master is shewn by their respectful mode of addressing the disciple.

would see Jesus. They desire a personal interview with him

and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat 24

(being Gentiles, they do not apply to him the Heb. title 'Christ,' though their hearts are turning to him as a Saviour), and were perhaps emboldened to make the request by his recent cleansing of the Court of the Gentiles, when he set his seal to the Divine promise, 'My house shall be called a house of prayer for all the nations' (Mark xi. 17). In all probability the incident took place within the precincts of the temple, where Jesus spent so much of his time after his triumphal entry into Jerusalem, exercising (as Godet says) a kind of Messianic sovereignty in his Father's house.

22. cometh and telleth Andrew. This caution is in harmony with the indications of Philip's character in vi. 17 and xiv. 8, 9. He and Andrew were fellow townsmen, and are several times associated in the Gospels (i. 44, vi. 7, 8; Mark iii. 18). It was also natural to turn to Andrew as he belonged to the inner circle of disciples (Mark xiii. 3), and was a man of a missionary spirit (i. 40-42). He also bore a Greek name, which probably implied a certain amount of Greek culture. Together the two men summon courage to convey to Jesus a request which was seemingly at variance with his declaration that he was 'not sent but to the lost sheep of the house of Israel' (Matt. xv. 24).

23. glorified. In this approach of the Greeks at the close of his ministry (corresponding to the homage of the Magi in his infancy), Jesus sees an earnest of the sovereignty which he is to exercise over the Gentile world; and this again reminds him of the cross on which he is to find a throne (32, 33: cf. x. 14-16). In his reply (23-26), which may have been uttered within hearing of the Greeks, and been intended for them as well as for the disciples, Jesus sets forth the great law of his kingdom which was about to find its highest fulfilment in his own person—the law of life through death, which was the very antithesis to the Greek philosophy of self-enjoyment and self-culture. The glorification of the Son of man was to depend upon his death (cf. 27, vii. 39, xiii. 31) in its atoning efficacy and its life-giving consequences, by which he was to draw all men unto him (32).

24. Verily, verily . . . so introduced because it is a truth that needs to be strongly impressed on the disciples. Jesus here assumes a certain harmony between the natural and the spiritual world, as he so often does in his parables, and points to the process of decay, which is the necessary condition of reproduction

fall into the earth and die, it abideth by itself alone ;
 25 but if it die, it beareth much fruit. He that loveth his
 life loseth it ; and he that hateth his life in this world
 26 shall keep it unto life eternal. If any man serve me,
 let him follow me ; and where I am, there shall also my

in the vegetable world, as an illustration of the law of self-sacrifice to which his own existence as the Son of man is subject. In the case of the grain of wheat, isolation and outward preservation are fatal to development ; the seed only germinates and becomes a source of new life and multiplied production when it is cast into the earth and loses its visible form and outward integuments (cf. 1 Cor. xv. 36).

25. This law of life through death, of self-realization through self-sacrifice, is here applied to human character and conduct. It is to be noted that the word 'life' in the last clause of the verse (**shall keep it unto life eternal**) is a different word in the original from that which is similarly translated in the two previous instances in the verse. In the latter it might be translated 'soul' (marg.), as it is in verse 27, denoting the natural life of man, with all its appetites, desires, and affections, which seek their gratification irrespective of the will of God. The loving of this life is another name for the spirit of selfishness which is unwilling to spend or be spent for any higher object than self-enjoyment and self-aggrandisement, while the hating of it denotes that spirit of self-sacrifice which counts nothing **in this world** too dear to be given up in obedience to the Divine will (cf. Luke xiv. 26). In the former case, life misses its object ; it is lost as regards its highest and most enduring potencies ; while in the other case, there results a self-perpetuating life which proves self-surrender to be in the highest sense self-preservation. For similar teaching on other occasions cf. Matt. x. 38 f., xvi. 24 f. ; Mark viii. 35 ; Luke ix. 23 f., xiv. 26 f., xvii. 33.

26. In this verse Christ applies the law to the life of his disciples, whose duty and destiny he connects in the closest manner with his own.

If any man serve me : that is, if he engage in my service.

let him follow me : let him be prepared to walk in the same path of duty and devotion, even unto death. The 'me' is emphatic in all three cases.

where I am : either to be understood as describing his present fellowship with the Father, or proleptically as referring to his return to the Father (cf. xiv. 3, xvii. 24). Best perhaps to be taken in both senses ; and so also with the following clause,

servant be: if any man serve me, him will the Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, *saying*,

him will the Father honour, that is, both here and hereafter, with the glorified Son of man (verse 23).

27, 28^a. There is here a foreshadowing of Gethsemane (cf. Luke xii. 50). The soul of Jesus, the seat of natural emotion, shrinks from the prospect of mortal suffering, and for a moment the voice of nature finds utterance. But only for a moment. For instantly, as the Saviour realizes that to draw back from the cross would be to defeat the very purpose for which he has lived with men hitherto, his spirit regains its wonted ascendancy and finds utterance in the sublime prayer in verse 28.

27. Father, save me from this hour. Cf. Matt. xxvi. 39. Many commentators take these words in an interrogative sense (hence '*or hour?*' R. V. marg.), as if they were an expansion of the preceding clause—which yields a better meaning.

for this cause. Some take these words in direct connexion with the following clause—a somewhat forced construction. In any case we have here a striking illustration of the perfect naturalness of the Saviour's character as depicted even in this Gospel, which is designed to set him forth as the Eternal Word, the Son of God. His feelings on this occasion are in harmony with the teaching of Heb. iv. 15, v. 7, 8. Not without a sore struggle does he win the victory.

28. Father, glorify thy name. Cf. Phil. ii. 6-11, where 'the glory of God the Father' is represented as the ultimate object of Christ's humiliation and exaltation (so in 1 Cor. xv. 28).

a voice out of heaven. An attempt has been made to put a naturalistic construction on this statement in the sense in which the voice of the Lord is mentioned in Ps. xxix. and Job xxxvii. 4. But the definite meaning assigned to this utterance by the Evangelist, as referring not only to the glorification of the Divine name in the future, which alone could have been suggested by the import of Christ's prayer, 'Father, glorify thy name,' but also in the past, leaves us no alternative but to class this utterance with the other articulate voices of a supernatural kind which are recorded in connexion with certain great crises in the life of Christ (at his Baptism, Matt. iii. 17, his Transfiguration, Matt. xvii. 5) and of Paul (Acts ix. 4, xxii. 7, xxvi. 14). Cf. 1 Kings xix. 12, 13. It accords with the general law of Divine revelation that the apprehension of the truth expressed by such a voice from heaven should depend

29 I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered : others said, An angel hath spoken
 30 to him. Jesus answered and said, This voice hath not
 31 come for my sake, but for your sakes. Now is the judgement of this world : now shall the prince of this
 32 world be cast out. And I, if I be lifted up from the

on the spiritual capacities of the hearers, so that to the unreceptive multitude it sounded like mere thunder, to others like the voice of an angel, while to Christ himself it conveyed a clear and definite assurance that, as God had manifested forth His glory in the life and ministry of His Son hitherto, He would do so in the future, especially by means of his destined sufferings and death. (Cf. Acts ix. 7 and xxii. 9.) In this connexion Godet compares the different impressions produced by human speech on a human being, on an animal trained by man, and on a wild beast. It may be regarded as an evidence of the writer's honesty and freedom from dogmatic prejudice that he gives such prominence to the popular impression that the sound was nothing but a peal of thunder, while at the same time the minuteness of his narrative bespeaks a personal knowledge of the facts.

30. The voice was not needed to convey to Jesus an assurance of the will of God. It was a testimony for the disciples and all who heard it, fitted to prepare them for the great trial of faith which now awaited them. Both the prayer and the answer had been uttered in their hearing. Cf. xi. 41, 42.

31. Now . . . now . . . Jesus had just received the pledge of a mighty revolution in the spiritual world by which the power of evil would be finally overthrown.

the judgement of this world. His violent death upon the cross would be the seal of the world's condemnation, and the gospel of reconciliation which was then to be preached would be a fresh trial of the hearers, resulting in their justification or in their deeper condemnation. Cf. iii. 18, 19, v. 27, xvi. 11.

the prince of this world : this expression occurs also in xiv. 30 and xvi. 11, with which cf. 2 Cor. iv. 4 ; Eph. ii. 2, vi. 12 ; and Col. ii. 14, 15. It was a title of Satan common among the Jewish Rabbis, who, however, identified 'this world' with the Gentiles in contrast to the Jews as the people of God. Christ's kingdom was not to be of this world (xviii. 36), but the world was to be brought into subjection to him and to form a province of his empire ; and in the next verse Jesus announces the secret and the method of his conquering power.



Drawing by David Roberts, R.A.

THE POOL OF BETHESDA

earth, will draw all men unto myself. But this he said, 33 signifying by what manner of death he should die. The 34 multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who

32, 33. The interpretation of verse 32 which the Evangelist gives in verse 33, as referring to death by crucifixion, is not the primary or principal sense of the words. Rather is it a secondary meaning, suggested by the form of expression ('lifted up,' cf. iii. 14, viii. 28), which the Evangelist fears may not be apprehended unless he calls attention to it, as he does not only here but also in xviii. 32, with which cf. xxi. 19. It is characteristic of John to view the Saviour's death not as an antithesis to his exaltation but as the decisive step towards it, and history has shewn that he was right in regarding the cross as his spiritual throne, where he was to receive the homage of mankind. But the words in their full sense denote a higher elevation than on the cross, even his exaltation to the right hand of the Father (cf. Acts ii. 33, v. 31), whence he was to send forth the Holy Spirit to draw the hearts of men towards him in faith and loving obedience.

32. And I. The 'I' is emphatic, in opposition to 'the prince of this world' (31) whom he is to dethrone.

will draw: same word as in vi. 44, denoting moral suasion, which respects the freedom of the human will and is not always to be judged by results.

all men: that is, Gentiles as well as Jews (cf. x. 16)—a harvest of souls, of which these Greeks were the firstfruits. The struggle for supremacy is still going on, although the victory of the Saviour is assured (cf. 1 Cor. xv. 24-28; 2 Cor. x. 3-6).

34. the law: that is, the Scriptures (see on x. 34) read in their hearing in the synagogue (Gal. iv. 21).

abideth for ever. Cf. Ps. cx. 4; Isa. ix. 7; Ezek. xxxvii. 25; Dan. vii. 14.

how sayest thou: 'thou,' in opposition to the Scriptures.

The Son of man must be lifted up. Christ had not used the expression 'the Son of man' on this occasion in speaking of his being lifted up, but he had done so previously (iii. 14), and in verse 23 he had spoken of the Son of man being glorified. Apart from this the title must have been familiar to many of his hearers as our Lord's favourite designation of himself.

who is this Son of man? It could not be the 'one like unto a son of man' of whom they read in Dan. vii. 13 f., 'his dominion is an everlasting dominion, which shall not pass away'; nor yet the 'Son of man' described in the Apocalyptic

35 is this Son of man? Jesus therefore said unto them,
 Yet a little while is the light among you. Walk while
 ye have the light, that darkness overtake you not: and
 he that walketh in the darkness knoweth not whither
 36 he goeth. While ye have the light, believe on the light,
 that ye may become sons of light.

literature, such as the *Book of Enoch*, with whose ideas and language many of them must have been more or less familiar.

The triumphal entry had led them to hail Jesus as the Messiah, but now they are perplexed and offended by the announcement that he is to leave this world, where they had fondly hoped he was about to set up a kingdom that should never be moved. It was an instance of their frequent oscillation between faith and unbelief, largely owing to their being wedded to traditional interpretations of Scripture which prejudiced them against the truth.

35. said unto them: not 'answered'—though it was virtually an answer in the form of a warning not to let their minds be taken up with critical questions in theology, but to prize the light of Divine truth, which through him was now seeking admission to their hearts and consciences.

the light: an expression which occurs four times in these two verses, and evidently refers to Christ himself (cf. viii. 12, 'I am the light of the world').

Walk: go forward in the path of truth and duty.

overtake you not. Cf. ix 4, xi. 9 f. The word is the same as occurs at i. 5, and 1 Thess. v. 4.

knoweth not whither he goeth. For a similar expression cf. 1 John ii. 11. In the next four chapters the word translated 'goeth' is used by Christ many times with reference to his own death, and here it may also be understood as pointing to the great hereafter. But it was a warning for the nation as well as for the individual, and it has been verified in the sad experience of the Jewish people ever since they rejected him who came to be 'the light of the world.' These last words (viii. 12) suggest a still wider application, with reference to the darkness which rests on the calling and destiny of the whole human race apart from the light of the gospel.

36. believe on the light: that is, on Jesus Christ and his teaching.

sons of light. The same expression is found in Luke xvi. 8; Eph. v. 8; 1 Thess. v. 5, and similar expressions in Matt. viii. 12, ix. 15, and Mark iii. 17. It is a Hebraism, expressive of a very close relationship. In this instance it describes the character of

These things spake Jesus, and he departed and hid himself from them. But though he had done so many 37 signs before them, yet they believed not on him: that 38 the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?

those who are animated with love and loyalty to the truth, and become themselves witnesses for the truth, shining 'as lights in the world' (Phil. ii. 15).

departed and hid himself: finding repose, perhaps, in the home at Bethany (Luke xxi. 37). 'This time it was no mere cloud which obscured the sun, but the sun himself had set' (Godet, *in loco*). His last words to the world were words of mingled encouragement and warning, both alike inspired by love.

xii. 37-43. *Jewish unbelief explained.* The Evangelist here records the results of Christ's ministry among the Jews. In spite of his miracles the people in general did not believe on him, and John accounts for it by the fact that their unbelief had been foretold by Isaiah, who had likewise predicted the judicial blindness and hardness of heart which their unbelief would bring upon them. In the case of many of the rulers there had been a conviction of the intellect, but the fear of losing position and honour had prevented them from making a public profession of their faith.

37. so many signs before them: that is, in their presence. John only relates seven miracles, but in a number of passages it is implied that many others were wrought (iii. 2, vii. 31, xi. 47, xx. 30). In general the Jews did not deny the reality of Christ's miracles, but they sometimes attributed them to the powers of darkness; and even when this was not the case, it was but a transient and superficial impression that was made upon them. Hence 'they believed not on him' (cf. i. 11, 12).

38. that the word of Isaiah . . . This form of expression, according to which the event takes place for the purpose of fulfilling the prophecy, is characteristic of the Jewish mind, which looked at everything from the standpoint of the Divine purpose (cf. Matt. i. 22), and it is found chiefly in this Gospel (xiii. 18, xv. 25, xvii. 12, xviii. 9, 32, xix. 24, 36), and in that of Matthew, in accordance with their Hebraic character. The words here quoted are from the Greek version of Isa. liii. 1. Primarily they had reference to the unbelief of the prophet's contemporaries, but they found their highest and ultimate fulfilment in the treatment given to the Saviour.

our report: our preaching; cf. Rom x. 16.

And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

41 These things said Isaiah, because he saw his glory; and

the arm of the Lord: the power of God (Luke i. 51; Isa. li. 9, lii. 10).

39. For this cause . . . for that: a double reference (as in viii. 47, x. 17), the former relating to what precedes, the latter to the more specific cause that follows.

could not believe: a moral impossibility—the effect predicted by the same prophet in the passage quoted in verse 40, found in Isa. vi. 9, 10, but not exactly in the same terms either in the Hebrew or the Greek. The passage is quoted by our Lord (Matt. xiii. 13-15) to explain his reason for speaking to the multitude in parables, and by Paul (Acts xxviii. 26, 27) to account for the unbelief of his Jewish hearers at Rome. It describes the effect produced by the abuse of religious privileges and failure to profit by the truth (cf. Mark vi. 52, viii. 17).

40. blinded their eyes: their perception of truth dulled.

hardened their heart: their moral sense blunted.

Lest. Here again the Divine purpose is in the forefront.

I should heal them. In the Hebrew (Isa. vi. 10) the words are 'be healed.' The turn of expression here points to Christ as the Healer and Saviour. There is no fatalism in the argument, as it all hinges on the use made of the freedom of the human will. It is only those who put themselves beyond the pale of Divine favour from whom favour is withheld (cf. Rom. ix-xi).

41. because he saw: not 'when he saw,' as in A. V. The reference is to what is related in the beginning of the chapter (Isa. vi). Isaiah's words are, 'I saw the Lord,' interpreted in the Targum as 'I saw the Lord's glory,' here identified with Christ and his glory. In all the theophanies of the O. T. Christ was the Mediator between the finite and the Infinite, the

he spake of him. Nevertheless even of the rulers many ⁴² believed on him; but because of the Pharisees they did not confess *it*, lest they should be put out of the synagogue: for they loved the glory of men more than ⁴³ the glory of God.

And Jesus cried and said, He that believeth on me, ⁴⁴ believeth not on me, but on him that sent me. And ⁴⁵

visible and the Invisible (i. 1, 18). It is his pre-incarnate glory that is here referred to (Phil. ii. 6).

42. even of the rulers: a surprising fact, yet there are previous indications of it in iii. 1 f., and vii. 26.

because of the Pharisees. The latter dominated the Sanhedrin, and had been Christ's bitterest opponents.

did not confess: with the exception of Joseph of Arimathæa and Nicodemus, who gave signal evidence of their reverence for Christ at a time when to most men his cause seemed to be irretrievably lost (cf. vii. 50 f., xix. 38 f.; Luke xxiii. 50 f.).

lest they should be put out of the synagogue: as they had good reason to fear (ix. 22: cf. xvi. 2).

43. they loved the glory of men . . .: a besetting sin of those in high place, and especially characteristic of the Pharisees, with their great show of religion. Cf. v. 41, 44.

xii. 44-50. *Summary of Jesus' teaching.* Side by side with the prophetic description of Jewish unbelief, the Evangelist here gives a recapitulation, as from Jesus' own mouth, of what he has constantly taught, to the effect that he is come, as God's representative, to give light to the world, and that the reception which men accord to him will determine their relation to Him that sent him. His mission is not to judge the world but to save it; yet his words, if rejected, will carry a judgement with them of their own which will be manifest in the last day. Meanwhile it is the Father's will, revealed in him, that men should have eternal life.

44. cried and said: an epitome, as it were, of his solemn public utterances. Cf. vii. 28, 37.

not on me, but on him . . . His whole life and teaching were a testimony to the Father that sent him. To believe on Jesus, therefore, was to accept him as God's ambassador and representative (viii. 17: cf. Mark ix. 37).

45. For the same reason the spiritual eye that beheld him beheld the Father, for he was sent into the world to reveal the Father (i. 14, 18, viii. 19, xiv. 9).

46 he that beholdeth me beholdeth him that sent me. I am
 come a light into the world, that whosoever believeth
 47 on me may not abide in the darkness. And if any man
 hear my sayings, and keep them not, I judge him not :
 for I came not to judge the world, but to save the world.
 48 He that rejecteth me, and receiveth not my sayings, hath
 one that judgeth him : the word that I spake, the same
 49 shall judge him in the last day. For I spake not from
 myself ; but the Father which sent me, he hath given me
 a commandment, what I should say, and what I should
 50 speak. And I know that his commandment is life
 eternal : the things therefore which I speak, even as
 the Father hath said unto me, so I speak.

beholdeth : a word frequently used by John in this sense, e. g. in vi. 40.

46. I (emphatic) am come a light into the world. For similar declarations cf. 25, 36, viii. 12, ix. 5, and i. 7-9.

in the darkness. It is Christ's mission to call men out of the darkness in which sin has plunged them, that they may become 'sons of light' (verse 36).

47. keep them not : instead of 'believe not' (A. V.). Cf. Luke xi. 28, xviii. 21.

I judge him not . . . : in the present dispensation of grace (iii. 17, viii. 15). The ultimate judgement committed to Christ (v. 22-29 and elsewhere) is to be interpreted in the light of what follows in the next verse.

48. hath (emphatic) one that judgeth him : the word that I spake . . . The hearing of Christ's word necessarily entails responsibility, which rests on men even now, and shall be realized in the day of Judgement (cf. iii. 18 f., v. 45 ; Heb. iv. 12). For 'the last day' cf. vi. 39-54 and xi. 24.

49. Christ's word carries with it this judicial force, because, both in substance (**what I should say**) and in form (**what I should speak**, cf. viii. 43), it is not human but Divine—in perfect harmony with what has been revealed to him by the Father that sent him (v. 30, vii. 16, viii. 28).

50. life eternal. Christ here states the great object of the redemption which he has been commissioned to achieve (cf. iii. 16, vi. 33, and x. 18). Knowing this to be the will of the Father, he had uttered nothing that was not communicated to him by the Father.

Now before the feast of the passover, Jesus knowing 13

Here commences the second division of this Gospel, embracing chaps. xiii—xxi. and relating to the manifestation of Christ's glory in connexion with his death and resurrection, after he had concluded his public ministry. In chaps. xiii—xvii. we have an account of his last ministry of love to his disciples and his high-priestly prayer under the shadow of the cross; in xviii. and xix. of his arrest, trial, and crucifixion; in xx. of his resurrection; while in xxi. we have an epilogue, corresponding to the prologue in i. 1-18. At the beginning of the first of these sections (xiii—xvii) there is the record of a memorable incident, illustrative of Christ's undying love for his disciples, with a dark background of judgement shrouding the face of the betrayer. The whole section, except what relates to Judas, is found in this Gospel alone.

Jesus' ministry to his disciples on the eve of his sufferings. xiii—xvii.

xiii. 1-20. *Washing of the disciples' feet, and its lessons.* This incident, so graphically described, and so true to the character of Peter in its representation of that disciple, is peculiar to John. But it stands closely related to Luke xxii. 24-30, which apparently records the circumstances that led up to the incident. There is no reason to doubt that the supper here referred to was the same as that of which Christ partook with his disciples on the night before his crucifixion, connected by the Synoptists with the institution of the Eucharist. But how to fit in the various particulars here mentioned with the Synoptic narratives is a task which it is impossible to accomplish without having recourse to conjecture. John is equally silent with regard to the institution of Baptism as he is about the Lord's Supper, in both cases doubtless taking for granted the existence of these sacraments and his readers' acquaintance with their origin and purpose. Still more difficult is it to reconcile the Synoptic narratives with the statements of John (which will be referred to in detail as they occur) regarding the date of the Last Supper, the former giving the impression that it took place on the night of the passover feast, the latter that it took place the night before, and that Jesus was crucified on the day on which the paschal lamb had to be slain. The most reasonable explanation seems to be that the Synoptic writers were led to represent the Last Supper as a passover because it had that character for the disciples, although it was eaten the night before the usual celebration.

1. before the feast. Subsequent notes of time shew it to have been the evening of the 13th Nisan, the day preceding that on which the passover lamb was slain.

that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth

his hour was come. Here and elsewhere in this Gospel it is implied that the course of Christ's life and its various crises were foreordained by the Divine counsel (ii. 4, vii. 6, xii. 23, 27, xvii. 1). Till the appointed time his enemies could have no power over him (vii. 30, viii. 20, xi. 9).

depart . . . : *lit.* 'pass,' and so translated in v. 24, and 1 John iii. 14.

this world: in contrast to the unseen world to which he is returning.

his own: in a better sense than in i. 11, rather as described in i. 12: cf. xvii. 11.

in the world: exposed to tribulation there (xvi. 33); in contrast to his own departure out of it to share the glory of his Father (xvii. 5).

unto the end: better 'to the uttermost' (as in marg. R. V.). So translated in 1 Thess. ii. 16, and frequently in Sept., e.g. Amos ix. 8; Ps. xii. 1 (Engl. V. xiii. 1). The reference is not only to the signal evidence of his love and condescension which he was about to give them, but also to the tender sympathy and consideration which he exhibited in the whole of his intercourse with them on this memorable night, under the influence of the thoughts mentioned in the previous parts of the verse.

2. during supper: or, 'supper having been served,' but not finished, as verses 12, 25 f. imply.

the devil (cf. viii. 44) **having already . . . :** cf. Matt. xxvi. 14-16; Luke xxii. 3-6. The fact is here introduced to explain the references to the betrayer in subsequent verses, and at the same time to serve as a background for the Saviour's magnanimity and love. Regarding the traitor's designation see note on vi. 71.

3. had given all things into his hands: cf. Eph. i. 22; Phil. ii. 6-11. Jesus realized this truth when he was on the eve of being himself delivered into the hands of men (Matt. xxvi. 45), a circumstance which enhances the glory of his self-abasement upon this occasion, in washing his disciples' feet (verses 14, 15).

from God . . . unto God. Both expressions are emphatic, from their position in the sentence.

from supper, and layeth aside his garments ; and he took a towel, and girded himself. Then he poureth water 5 into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto 6 him, Lord, dost thou wash my feet? Jesus answered 7

4. riseth from supper. The question occurs, At what stage in the supper did this incident take place? Naturally one would suppose it to have taken place before the meal, in accordance with a common practice in the East, where the bare and sandalled feet, soiled and heated by the dust of the way, are usually washed before the food is partaken of (cf. Luke vii. 44). It was the office of a slave to wash the feet of his master's guests, and it seems very likely that it was owing to some disagreement among the disciples, as to which of them should undertake the menial task, that our Saviour felt constrained to interpose in such a striking and impressive manner. Read in this connexion, the narrative in Luke xxii. (see especially verse 27) acquires a special interest and significance, analogous to that of Luke ix. 46-48. Although Luke puts the strife after the supper, it does not follow that the arrangement is chronologically accurate. Certainly verses 12, 25, and 26 would seem to imply that the supper was not over.

layeth aside his garments: that is, his outer robes, which were usually laid aside for work, the tunic being still left. This is the first of a number of graphic touches that bespeak an eye-witness.

a towel: lying ready for use. The word used is the Greek form of the Lat. *linteum*, which is the very word used by Suetonius in describing the attire of the senators whom the emperor Caligula, in one of his mad freaks, made to stand before him in the guise of waiters.

girded himself: after the manner of a servant. Cf. Luke xii. 37; 1 Pet. v. 5.

5. the bason: provided for the purpose.

6. So he cometh to Simon Peter: in the course of action described in verse 5. The natural inference is that a commencement had already been made—probably with John, who occupied the place in front of Jesus (see on verse 23).

dost thou wash my feet? In the original, 'thou' and 'my' stand together in sharp contrast, as referring to Master and disciple; but the chief emphasis rests on 'thou.' The remonstrance is characteristic of Peter's devout yet impulsive and outspoken nature. It seems to him a glaring impropriety that Jesus should render to him such a lowly service.

and said unto him, What I do thou knowest not now ;
 8 but thou shalt understand hereafter. Peter saith unto
 him, Thou shalt never wash my feet. Jesus answered
 him, If I wash thee not, thou hast no part with me.
 9 Simon Peter saith unto him, Lord, not my feet only,
 10 but also my hands and my head. Jesus saith to him,
 He that is bathed needeth not save to wash his feet,
 but is clean every whit: and ye are clean, but not all.

7. What I do thou knowest not: a similar contrast—'I' and 'thou' both emphatic. A false humility has led Peter into unconscious presumption. He needs to be reminded that he is but a disciple, and that his knowledge of his Master's plans is very imperfect as yet.

shalt understand hereafter: a promise fulfilled in part a few minutes afterwards (verses 13-17), and more fully on the day of Pentecost.

8. never: emphatic. In spite of what his Master has just said, Peter persists in his refusal, which he expresses with his usual vehemence. Cf. Matt. xvi. 22.

no part with me: a solemn warning, pointing not only to exclusion from the feast, but also to the loss of Christ's friendship, with all that it involved.

9. not my feet only . . . The exclamation is prompted by a natural revulsion of feeling when Peter realizes that it is a matter which so closely affects his fellowship with Christ.

10. bathed . . . It was usual to take a bath before going to a feast, so that only the washing of the feet was necessary in the interest either of comfort or of cleanliness. In his ardour Peter is as far astray as he had been in his reluctance. He must learn to accept his Master's will as higher and better than his own. There was a symbolic meaning (10 f.), as well as a natural fitness, in the act of self-sacrificing service, which would only have been marred by the extension of it which he proposed.

ye are clean. The secondary meaning of the act as an emblem of the cleansing of the soul from sin is here indicated. With all their faults, and their tendency to jealousy and strife, the disciples, as a body, were sincere in their attachment to Jesus, and might be described as clean, except for the need of being daily cleansed from the guilt of their besetting sins, symbolized by the washing of the feet.

not all. There was one among them who was unclean in heart and spirit, and on whom the Saviour's love was lost.

For he knew him that should betray him ; therefore said 11
he, Ye are not all clean.

So when he had washed their feet, and taken his 12
garments, and sat down again, he said unto them,
Know ye what I have done to you ? Ye call me, Master, 13
and, Lord : and ye say well ; for so I am. If I then, 14
the Lord and the Master, have washed your feet, ye
also ought to wash one another's feet. For I have 15
given you an example, that ye also should do as I have

11. he knew him that should betray him. Cf. vi. 70, and
verses 18, 21, 26.

therefore said he. The author evidently feels that he can
speak with confidence on the point.

12. sat down again : or, 'reclined' (marg.), as at a meal, im-
plying that the supper was not yet ended. It is the same word
as is translated 'leaned back' at xxi. 20 ; cf. vi. 10.

Know ye : or rather, 'do ye apprehend ?'—being a different
word from that employed in verse 17.

13. Master, and, Lord : *lit.* 'Teacher and Lord' (marg.)—
ordinary titles of respect (Heb. 'Rabbi' and 'Mar'), which
gradually acquired a unique significance as applied to Jesus
Christ.

so I am. Jesus is conscious of his dignity and sees meet
to emphasize it, that there may be no misunderstanding of his act.

14. If I then, the Lord and the Master. The 'I' is emphatic,
in contrast to the following **ye**. The argument is *a fortiori*, and
in order to make it the more striking, the stronger word ('the
Lord') is now put first.

ought indicates the debt of love (Rom. xiii. 8 : cf. 1 Pet.
v. 5).

15. an example. Westcott quotes instances to shew that 'the
example of Christ is always offered in connexion with some form
of self-sacrifice.'

as I . . . The example lay not in the form of the act but in
the spirit which prompted it. It is the principle of self-sacrificing
service that is here enjoined, with an indirect reference to the
cleansing power of active love. To fulfil the command in a literal
sense, as has been annually done by certain dignitaries both of
Church and State, including the ruler at St. Peter's, is a superficial
interpretation, that may be accompanied with a habitual disregard
of its spirit. It used to be practised by English sovereigns on
Maundy Thursday (James II. being the last who did so), with a

16 done to you. Verily, verily, I say unto you, A servant
 is not greater than his lord; neither one that is sent
 17 greater than he that sent him. If ye know these things,
 18 blessed are ye if ye do them. I speak not of you all:
 I know whom I have chosen: but that the scripture
 may be fulfilled, He that eateth my bread lifted up his
 19 heel against me. From henceforth I tell you before it

ceremonious distribution of doles, which was given up in 1838. The washing of 'the saints' feet' in 1 Tim. v. 20 is an illustration of active and personal hospitality (cf. Gen. xviii. 4; 1 Sam. xxv. 41).

16. Verily, verily. The declaration thus solemnly introduced had been made to them before, when they received their apostolic commission (Matt. x. 24: cf. Luke vi. 40 and John xv. 20).

one that is sent: or, 'an apostle' (marg.), which is the literal equivalent of these words in the Greek.

17. If . . . if . . . The first 'if' takes for granted their knowledge of what has just been explained to them (13-17); the second expresses a condition which may or may not be realized. In one case there is no hope of its being realized, and hence the words that follow.

18. I know . . . Cf. vi. 70. The pronoun is emphatic. Jesus will leave no room for doubt as to his prevision of the betrayal, lest it might seem to be a frustration of his plans.

that the scripture may be fulfilled: a statement of the Divine purpose (cf. xii. 38, xix. 36).

eateth my bread: or, instead of 'my bread,' 'his bread with me' (marg.). A common pledge of friendship, which was held sacred in the East. This eating together lies at the root of the English word 'companion,' although its significance in this respect is not usually thought of. The word translated 'eateth' is an uncommon one, implying a slow and deliberate process, being the same word that is used in a spiritual sense in vi. 54, 56-58.

lifted up his heel: a metaphor, derived from a horse or other animal raising its foot to kick. It is a quotation from Ps. xli. 9, where the reference is probably to Ahithophel if David was the writer; but the Psalm is by some attributed to Jeremiah. The first part of the verse, 'mine own familiar friend, in whom I trusted,' is not quoted, as being at variance with Christ's knowledge of character, implied here and asserted at ii. 24, 25.

19. From henceforth. It is now time to speak out, as there is no sign of compunction on the part of Judas, and the hour of the betrayal is at hand.

come to pass, that, when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, 20 He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

When Jesus had thus said, he was troubled in the 21 spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. The disciples 22 looked one on another, doubting of whom he spake.

I tell you before it come to pass. Cf. xiv. 29.

that I am (he). Cf. viii. 24, 28.

20. Verily, verily . . . The object of this declaration, which is the complement of the statement in verse 16 and, like it, formed part of the charge early given to the disciples (Matt. x. 40: cf. Luke xxii. 24-30, especially 29, 30), was to counteract the depressing and unsettling effect of the announcement just made. The disciples may rest assured, notwithstanding the appalling wickedness of one of their number, that their calling has lost none of its honour and responsibility; and they need not be dismayed even though they should experience similar treachery in their own ministry.

xiii. 21-30. *The betrayal announced. Judas excommunicated.* The betrayal of their Lord by one of the Twelve, which had only been vaguely hinted at before, is now plainly and solemnly announced. Peter interprets the feelings of the startled hearers by beckoning to the disciple whom Jesus loved (who was in the most favourable position for conversing with Jesus) to let them know which of them is meant. In express reply to John's inquiry Jesus hands to Judas a sop, which in ordinary circumstances would have been a mark of honour, but was in this instance understood by John to be the sign of guilt. Knowing that the traitor is now fixed in his resolve Jesus bids him make no delay—but does so in language which leaves the other hearers at a loss what he is referring to. Judas himself understands and withdraws immediately—into the outer darkness.

21. troubled in the spirit: another token of our Lord's humanity (cf. xi. 33, 35, xii. 27). The words 'in the spirit' indicate that the trial occasioned by such a terrible abuse of his fellowship entered into the depths of his consciousness.

testified, and said, Verily, verily . . . : a deliberate and impressive declaration.

22. looked one on another : a fine touch in the narrative of an eye-witness, to which we have something similar in verse 25.

There was at the table reclining in Jesus' bosom one
 23 of his disciples, whom Jesus loved. Simon Peter there-
 24 fore beckoneth to him, and saith unto him, Tell *us* who
 it is of whom he speaketh. He leaning back, as he was,
 25 on Jesus' breast saith unto him, Lord, who is it? Jesus
 26 therefore answereth, He it is, for whom I shall dip the
 sop, and give it him. So when he had dipped the sop,
 he taketh and giveth it to Judas, *the son* of Simon Iscariot.
 27 And after the sop, then entered Satan into him. Jesus

Cf. the accounts in the Synoptics, Matt. xxvi. 22-25; Mark xiv. 19; Luke xxii. 23.

23. in Jesus' bosom. The company were arranged at the table in Greek and Roman fashion, lying on their left sides (the head supported by a cushion), and eating with the right hand, while their bodies were stretched out obliquely from the table, so that the head of each of the company lay in the bosom of the one behind him. This was the position of John in relation to his Master, while Peter probably reclined behind Jesus (the three occupying one *triclinium*), and was therefore in a less favourable position for hearing what the Master said, unless when the latter turned round to address him.

whom Jesus loved: that is, John (see Introduction, p. 21). This is the first time John so designates himself in the Gospel—when there was a fine propriety in his doing so, because it threw light upon the incident. He is so called in xix. 26 and xxi. 7, 20; but xx. 2 is doubtful.

24. beckoneth to him: probably by a motion of the head. Cf. Acts xxiv. 10.

25. He leaning back. Cf. xxi. 20. It is a different verb from that rendered 'reclining' in verse 23, and indicates an upward and backward movement, so as to be heard by Jesus when speaking to him in a whisper. With this agrees the use of the word 'breast,' instead of 'bosom,' which means the lap of the robe (23).

26. the sop. A dainty morsel which Jesus took up at the moment and handed to Judas, according to an Eastern custom similar to that of 'drinking wine' with a guest in this country. The act was another appeal to Judas' conscience and his sense of honour. But it failed, and its effect was to harden him in his Satanic purpose. Here, as in verse 2, and in vi. 71, the name of the betrayer is given in full.

27. then entered Satan: the last stage of the temptation already indicated in verse 2. The same expression is used in

therefore saith unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake 28 this unto him. For some thought, because Judas had 29 the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the 30 sop went out straightway: and it was night.

a general sense in Luke xxii. 3. This is the only instance in which the Tempter is called by this name in the Gospel of John.

do quickly. Jesus is ready for the final conflict; and till then he wishes to be left with the souls still faithful to him, whom he desires to prepare for the trial in store for them.

28. no man: not even John, for he had not been informed that the betrayal was so near. As for the other disciples, they had not understood what the giving of the sop to Judas meant, which was doubtless part of the Lord's design, as it might have led to an outburst of indignation, perhaps of violence, had they understood what Judas was about to do. It is to be noted that the giving of the sop is peculiar to this Gospel.

29. Buy . . . Cf. xii. 4-6. This confirms the impression we derive from verse 1, that the supper of which they were partaking was not the passover feast. As to the possibility of buying at such an hour, cf. Matt. xxv. 9-11.

30. he then. The pronoun translated 'he' (as in verse 27) marks Judas as an outsider.

having received: or, 'having taken'—his conscience untouched by this last appeal, and his fate sealed.

went out straightway: glad to escape from the presence of Christ, as Cain from the presence of the Lord (cf. iii. 19-21).

it was night: literally true, but doubtless intended to have a spiritual significance, in keeping with the character of this Gospel, in which light and darkness are so often presented in a metaphorical sense, as they are also in John's other writings. Cf. i. 5, viii. 12, xi. 10, xii. 35, 46; 1 John ii. 8-11; Rev. xxi. 25.

From this point (xiii. 31) to the end of chap. xiv. we have a series of instructions and promises given by our Saviour in the upper room after the withdrawal of Judas, while chaps. xv. and xvi. contain further discourses spoken by him on the way to Gethsemane; the whole standing in a somewhat similar relation to this Gospel to that which the eschatological discourses hold in the Synoptics. But in the latter it is the historical relations and

- 31 When therefore he was gone out, Jesus saith, Now is
 the Son of man glorified, and God is glorified in him ;
 32 and God shall glorify him in himself, and straightway
 33 shall he glorify him. Little children, yet a little while

prospects of the new kingdom that are chiefly in view, while here it is the development of the inner life of the church that is dealt with.

The teaching in the upper room may be distinguished from that which follows as more conversational, consisting largely of the answers which Jesus gave to questions put to him by the disciples Peter (verse 36), Thomas, Philip, and Jude (xiv. 5, 8, 22), all bearing more or less on the mysterious separation from them with which his glorification is to be so closely connected. It may be arranged in four divisions, namely, xiii. 31-38, xiv. 1-11, xiv. 12-21, xiv. 22-31.

xiii. 31-38. *The glory of the Son of man, and the duties and trials of his followers.* In this section are found some of the typical ideas that characterize the whole series, namely, (1) the Saviour's glory already subjectively his by reason of his finished work, and soon to be realized objectively by means of his death and resurrection ; (2) the loving fellowship by which his disciples are to comfort one another, and bear witness for him to the world, in his temporary absence ; (3) the trials meantime awaiting them, in which their only safety will be found in humble reliance on his grace and help.

31. Now is the Son of man glorified. The tense in the original implies a completed process. The exit of the traitor was the signal for a cry of exultation on the part of Jesus as he realized that his work was now virtually accomplished, and that in a few hours his sacrifice would be completed (cf. xi. 4, xii. 27 f.). The glory of self-sacrifice filled his heart.

and God is glorified: he had glorified God by manifesting His love and doing His will (xvii. 4).

32. shall glorify him . . . The time here is future, and refers to the Divine honours awaiting Jesus in the unseen world to which he is about to return, and where the Father will crown him as the God-man with His own eternal glory (cf. Phil. ii. 9-11).

in himself: implying even more than 'with' Himself (xvii. 5).

33. Little children: an expression used by Christ on this occasion only (in xxi. 5 the Greek word is different). He passes from a sense of victory to the tenderness of a parent taking farewell of his children. The expression became a favourite one

I am with you. Ye shall seek me : and as I said unto the Jews, Whither I go, ye cannot come ; so now I say unto you. A new commandment I give unto you, that 34 ye love one another ; even as I have loved you, that ye also love one another. By this shall all men know that 35 ye are my disciples, if ye have love one to another.

Simon Peter saith unto him, Lord, whither goest thou ? 36

with the Apostle, and is of frequent occurrence in his First Epistle.

shall seek me : this would be the case even after his resurrection, as it is even to this day, the Saviour's glorified presence being still an object of desire and of hope.

as I said. Cf. vii. 33, viii. 21, 24. But Christ does not say to his disciples as he had said to the Jews, 'ye shall not find me,' nor yet, 'ye shall die in your sin.'

34. A new commandment . . . The Jews had received as a commandment, 'Thou shalt love thy neighbour as thyself' (Lev. xix. 18) ; but the commandment now given was a new one (in the sense of 'fresh,' cf. Matt. ix. 17, R. V.), not only because it was to be the law of a new communion (the Christian Church), but because it rested on a new sanction and was inspired by a new motive, derived from Christ's love for his disciples. The precise relation of the last two clauses of the verse to one another is disputed ; but the word **also** in the final clause shews that the preceding **even as I have loved you** is to be regarded in the light of an example. Cf. 1 John iv. 11.

35. By this . . . Mutual love is to be the distinguishing characteristic of his followers ; cf. Acts iv. 32 ; 1 John iii. 10-14. The remark of the heathen quoted by Tertullian (190 A. D.), 'Behold how these Christians love one another,' shews how well the commandment was at one time fulfilled ; but Chrysostom, little more than a hundred years later, had a different tale to tell. The conduct of the twelve disciples on the very night on which the commandment was given shewed how much they needed to have the duty impressed upon them.

36. whither goest thou ?¹ The prospect of losing his Master engrosses Peter's thoughts. He cannot acquiesce in the state-

¹ Translated in the Vulg. *Domine, quo vadis ?*, being the same words that the legend puts into the mouth of Peter when he met Christ entering Rome as he was fleeing from it to escape persecution. 'To be crucified again' was Christ's reply, whereupon Peter returned to Rome to die a martyr's death.

Jesus answered, Whither I go, thou canst not follow me
 37 now; but thou shalt follow afterwards. Peter saith unto
 him, Lord, why cannot I follow thee even now? I will
 38 lay down my life for thee. Jesus answereth, Wilt thou
 lay down thy life for me? Verily, verily, I say unto
 thee, The cock shall not crow, till thou hast denied me
 thrice.

14 Let not your heart be troubled: ye believe in God,

ment just made (33), 'Whither I go ye cannot come,' and desires further information.

Jesus answered. He gives no direct reply, but repeats what he has already said as to the impossibility of Peter's following him now, adding the assurance, however, that he will do so afterwards (cf. xxi. 18, 19). Peter had yet a great work to do (xxi. 15-17; Matt. xvi. 18) before he should be admitted to the place which Christ was going to prepare for his people (xiv. 2f.).

37. Peter renews the inquiry, imagining it is some dangerous journey in a literal sense that his Master is about to take, and feeling ready, in his enthusiasm, to lay down his life for him, even before Christ himself had laid down his life for his disciples—a feeling which, according to Matt. xxvi. 35, Mark xiv. 31, was shared and expressed by all the disciples, even after the warning was given to Peter.

38. Jesus knew Peter better than the disciple knew himself. He understood the mingled strength and weakness of his ardent and impulsive nature; and in words of solemn warning he predicted that Peter would that very night come far short of his professions. The warning is recorded by all the four Evangelists, two of whom also tell us of the expressions of incredulity with which it was received by the disciples; and it stands as an imperishable monument of Christ's superhuman wisdom and foresight.

shall not crow. The expression in Mark xiii. 35, 'before the cock crow twice,' is a detail probably due to Peter as Mark's informant. The 'cock-crowing' was the third of the four watches in the night (Roman style) mentioned in Mark xiii. 35. The name 'Peter,' by which, according to Luke xxii. 34, the apostle was addressed, may be regarded as a pledge of his restoration.

xiv. 1-11. *Going to the Father. Explanations in reply to Thomas and Philip.* The dejection of the disciples in the prospect of separation from their Master under such tragic circumstances

believe also in me. In my Father's house are many² mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and 3

leads Jesus to comfort them with the assurance that he is going to prepare a place for them in his Father's house, and that he will come again to receive them unto himself. This does not satisfy Thomas, who has difficulties about **the way**, nor Philip, who desires some direct vision of **the Father**; and their interruptions lead to a full and explicit statement on the part of Jesus of His position and functions as the appointed revealer of the Father, whose words he invariably speaks, and whose power is manifest in his works.

1. troubled. The disciples were giving way to sorrow and amazement after the predictions they had heard of the betrayal by one of their number, of their Lord's departure, and of Peter's unfaithfulness.

ye believe in God: better (as in marg.) 'believe in God.' It was one thing to have a nominal faith in God, as every Jew had, and quite another thing to rely on the goodness and wisdom of his providence in a time of danger and perplexity, such as now beset them.

believe also in me: in one sense an advance on faith in God, in another sense an aid to it, Jesus being the revealer of the Father.

2. my Father's house: the heavenly antitype of the temple, to which Jesus had formerly applied this name (ii. 16: cf. Pss. xxiii. 6, xc. 1). How to interpret the expression in a local, heavenly sense, we cannot tell. In any case the essential idea is that of being near to God and enjoying his love and favour.

many mansions: or, 'abiding-places.' Not necessarily denoting different spheres of existence or various degrees of blessedness, but implying that there is room for all Christ's followers. The word in the original was commonly applied to stations on a journey, affording accommodation for the night, thus suggesting both progress and rest. In the N. T. it occurs elsewhere only in verse 23, but the verb is of frequent occurrence in John's writings, e. g. verse 10, and in xv. 4-10.

I would have told you. If they could not share his blessedness, his teaching about the Father and a future life would be misleading. But against such an idea he appeals to their faith in his candour and truthfulness.

to prepare a place for you. This is the purpose of his departure, which is thus a pledge of his sincerity. By his resurrection and ascension he has 'opened the kingdom of heaven to

- prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.
- 4, 5 And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how
- 6 know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the

all believers.' The language is borrowed from the practice of sending on a messenger in front to secure proper quarters. Hence Jesus is spoken of as 'a forerunner' in Heb. vi. 20.

3. And if I go . . . unto myself. Note the twofold parallelism of the clauses in this part of the verse.

I come again: referring not so much to his coming at the end of the world, or in great crises of history, or at the death of believers, as to the progressive influence of the Holy Spirit in his Church, preparing the way for the final and completed union of Christ and his people (after the resurrection at the last day, vi. 40), which is predicted in the succeeding part of the verse.

that where I am . . . : the same end as is contemplated by Paul in 2 Cor. v. 8; Phil. i. 23; 1 Thess. iv. 17.

4. And whither I go, ye know the way. This is said to test their understanding of what he has already taught them regarding his relations to the Father and to the human race, e. g. in chaps. vi. and x. Hence the 'I' is emphatic.

5. It was characteristic of Thomas to see difficulties and to crave explanations (xi. 16, xx. 24). Notwithstanding what he has heard from Jesus regarding his going to the Father's house, he is at a loss to understand what is to be the practical issue of the present crisis, and how it is to be a fulfilment of the Messianic promises (cf. xii. 34); and until he knows what the Saviour's destination is to be he does not see how he can be reasonably expected to know the way. His faith was not of the kind expressed in the hymn, 'Lead, kindly Light': he desired to see the end from the beginning.

6. In reply Jesus virtually tells Thomas that the Father is the goal and that he himself is the way, thus continuing to speak in a spiritual tone, and refusing to be drawn into the discussion of objective details. He emphasizes the supreme importance of their relation to himself as **the way, and the truth, and the life** (the emphasis resting on the word **I**). He is 'the way' because he is 'the truth' (cf. iv. 23, viii. 26, 31, 32; Col. iii. 4; 1 John v. 20) and 'the life' (vi. 51, 57, x. 10, xi. 25; 1 John v. 12); whence he is able to say **no one cometh unto the Father, but by me** (Eph. ii. 18; Heb. x. 20), as the only revealer of the Father.

Father, but by me. If ye had known me, ye would 7 have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, 8 shew us the Father, and it sufficeth us. Jesus saith 9 unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father?

7. If ye had known me . . . or rather, 'had recognized me,' the word translated 'known' being a different one from that in the following clause, which implies a more absolute and subjective knowledge, the emphasis in the latter case resting on the words **my Father also**. The very purpose for which he had come into the world was to shew the Father unto men; and if his life and teaching were not regarded in this light he could not be said to be really known.

from henceforth . . . His revelation of the Father was all but complete, and he was now removing the veil from the eyes of the disciples' understanding, that they might see in him 'the image of the invisible God' (Col. i. 15), and know the Father as 'declared' in him (i. 18).

8. Philip and Thomas seem to have had much in common, and are always named in the second group of the twelve disciples, the two heading that group in Acts i. 13. We have a token of their sympathy in Philip's interposing as Thomas had just done. He craves a direct vision of the Father, remembering probably the theophanies referred to in the O. T. (Exod. xxiv. 9 f., xxxiii. 18 ff.) and believing that his Lord has power to grant such a confirmation of their faith. Cf. i. 46, where Philip invites Nathanael to 'come and see,' and xii. 21 f., where he conveys (with Andrew) the petition of the Greeks, 'We would see Jesus.'

9. Jesus is surprised and pained to hear such a request made to him by Philip, whom he significantly addresses by name, and whose personality he emphasizes in the question which he now puts to him.

so long time. Philip had been one of the first to attach himself to Jesus (i. 43), and the training of the Twelve was now almost at an end.

dost thou not know me? or rather, 'hast thou not recognized me?' (as in the first clause of verse 7), in the sense of seeing in him a revelation of the Father. This is implied in the following clause as well as in verse 10. Cf. xii. 44 f. In Christ alone the filial longings in man's heart find their satisfaction.

10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth
 11 his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works'
 12 sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater

10. that I am in the Father, and the Father in me: a claim already made (x. 38), and borne out by what follows.

I speak not from myself. For a similar statement see v. 19, 30.

doeth his works. Jesus adduces this as confirmation of his statement that his words have likewise a Divine origin. Cf. viii. 26-29, 38.

11. Believe me: plural, as addressed to all the disciples; as if he would say, 'Take my word for it.'

for the very works' sake: referring to his ministry as a whole, but especially to his miracles. He makes a similar appeal to the Jews in v. 36, x. 37 f. Cf. xv. 24.

xiv. 12-24. *Other elements of consolation, including answer to Judas (not Iscariot).* The mention of his works as an evidence of his communion with the Father leads Jesus to assure the disciples that they will achieve still greater triumphs of faith through the all-prevailing power of prayer in his name. He promises to obtain for them by his own prayer to the Father a heavenly Friend, who will take his place and abide with them for ever in their hearts. By this means they will realize his presence in a spiritual sense more fully than before, through the Divine life and light which will thus be imparted to them, if they love him and keep his commandments, thus winning the love and blessing of his Father.

12. Verily, verily . . .: a solemn assurance.

shall he do also: through the spirit of Jesus dwelling in his followers, enabling them to work miracles on fitting occasions and to reproduce his influence in their ministry generally.

greater (things): not referring to extraordinary miracles such as that related in Acts xix. 12, but to effects of a spiritual kind, beginning on the day of Pentecost, by which the apostles were to gain the victory over Jewish unbelief and heathen superstition 'unto the uttermost part of the earth' (Acts i. 8), and including the triumphs of the cross in all subsequent ages.

works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that ¹³ will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do. ¹⁴ If ye love me, ye will keep my commandments. And ^{15, 16} I will pray the Father, and he shall give you another

because I go . . . leaving it to his followers to carry on his work in the strength he will supply when exalted to God's right hand (Acts ii. 33). Cf. verse 20, xvi. 7; Eph. iv. 8 ff. His withdrawal into the unseen world would set his influence free from the limitations involved in his visible ministry and afford full scope for the spiritual and universal principles he inculcated.

13. Yet another promise, flowing likewise from the Son's glorification in the Father. For similar promises cf. xv. 16, xvi. 23, 24, 26, where the names of the Father and the Son are used interchangeably.

in my name: that is to say, by Jesus' authority and in the execution of his will, in the spirit of his own prayer to the Father, 'Not my will, but thine be done' (cf. 2 Cor. xii. 8 ff.). Such asking, if sincere, would also imply the use of all lawful means to attain the desired object.

will I do: through the power to be conferred upon him by the Father, who would thus be glorified in the kingdom of His Son (cf. xi. 4, xiii. 31).

14. A repetition of the same promise for confirmation, with a fresh emphasis on Christ's own part in the fulfilment of it as well as in the hearing of the prayer—the word **me** being introduced after **ask**, and the 'I' in **will I do** being emphatic. Cf. Matt. xxi. 21 f.

15, 16. There is a parallelism between the two verses corresponding to the relative parts to be fulfilled by Christ and those who believe in him—on the one hand, loving obedience, and on the other, loving intercession. The transition from verse 14 to 15 is perhaps to be found in the connexion between privilege and duty.

15. ye will keep my commandments. 'Faith worketh by love,' and the disciples' love for Christ must find practical expression. Christ's demand for obedience is characteristic of this Gospel, where it is always connected with love for him (verse 21, xiii. 34, xv. 10, 12), and is an illustration of his lofty claims.

16. And I will pray the Father. The 'I' is emphatic. A different verb is here employed from that translated 'ask' in

- 17 Comforter, that he may be with you for ever, *even* the Spirit of truth : whom the world cannot receive ; for it beholdeth him not, neither knoweth him : ye know him ;
 18 for he abideth with you, and shall be in you. I will not

the previous verses. It is less supplicatory in its meaning, and is the word used by Christ to describe his own approaches to the Father. Its original meaning is to ask a question rather than to ask a favour. Both words occur in 1 John v. 16, this one being translated 'make request.'

another Comforter : or rather, 'Advocate,' as in 1 John ii. 1 (where Christ is called 'an Advocate with the Father'), which explains the force of the word 'another.' In this verse we have one of the chief proofs for the doctrine of the Trinity. It is interesting to find Paul in Rom. viii. 27, 34, ascribing the office of intercession at one time to the Holy Spirit, at another time to Christ. The literal meaning of the word here translated 'Comforter' (which is peculiar to John's writings, occurring also in verse 26, xv. 26, xvi. 7, where it is Christ himself who uses it) is 'called to the side' of any one, as pleader and defender, and in the above passages it bears this sense under various aspects. As originally applied in this connexion the English word 'Comforter' meant 'Strengtheners,' but even in this sense it does not properly correspond to the Greek word.

that he may be with you for ever : in contrast to the visible and objective Christ who was soon to be taken from them, although in a spiritual and subjective sense he was also to abide with them for ever (Matt. xxviii. 20).

17. the Spirit of truth. Cf. xv. 26, xvi. 13 ; 1 John v. 6. That is, the Spirit whose function it is to interpret and maintain the truth, especially the truth revealed in Christ.

whom the world cannot receive. Having no sympathy with the unseen and eternal, the world is insensible of the Holy Spirit's influence, which eludes the senses and cannot be apprehended by the intellect alone (1 Cor. ii. 12-14).

ye know him. The present tense of this Greek verb describes the incipient and increasing knowledge of the Spirit which the disciples have acquired through their intercourse with Jesus, who had the Spirit without measure (iii. 34).

with you. In the previous verse this expression indicates a relation of fellowship, but here the preposition is different, and (in connexion with the word *abideth*) it describes the nearness of the Spirit, whether as indwelling in the Christ who was still among them, or in the church now coming into being.

in you : as an inspiring and animating influence, forming part of their individual experience.

leave you desolate : I come unto you. Yet a little while, 19
 and the world beholdeth me no more ; but ye behold
 me : because I live, ye shall live also. In that day ye 20
 shall know that I am in my Father, and ye in me, and
 I in you. He that hath my commandments, and keepeth 21
 them, he it is that loveth me : and he that loveth me
 shall be loved of my Father, and I will love him, and
 will manifest myself unto him. Judas (not Iscariot) saith 22

18. desolate : *lit.* 'orphans,' which is derived from the word in the original. In James i. 27 it is rendered 'fatherless,' with which cf. 'little children' in xiii. 33. The use of such an expression shews how dependent upon him Jesus knew the disciples to be.

I come unto you : a spiritual advent, conditioned by his resurrection, and realized through the outpouring of his spirit on the day of Pentecost, an experience which, in one form or another, was to belong to his followers in all ages.

19. Yet a little while. Cf. xiii. 33, xvi. 16.
the world beholdeth me no more. This implies that he would never again be seen by the world under natural conditions.

ye behold me : by a spiritual manifestation, discernible only by his followers.

shall live also. They would find in their enhanced spiritual life the best evidence that their Lord still lived, and was, indeed, a fountain of life, as he had claimed to be (v. 21, 26, xi. 25 f. : cf. Gal. ii. 20).

20. In that day : referring to the coming just described, which would be signalized by the pentecostal effusion of the Holy Spirit. For a similar expression cf. xvi. 23, 26.

ye shall know . . . By experience of this new spiritual life they would realize the fact of the Saviour's consummated union with the Father, as well as their own personal fellowship with him both potentially (**ye in me**) and actually (**I in you**). Cf. xi. 4, 5, xvii. 21, 23 ; 1 John iii. 24, &c.

21. This verse describes the successive stages of inward Christian experience : (1) loving obedience to Christ, (2) increasing sense of the Father's love, and (3) a growing knowledge of Christ as the revelation of God (cf. vii. 17).

hath . . . keepeth. The first verb refers to inward apprehension, the second to outward conduct.

he it is : with an emphasis on 'he.' Cf. verse 15 and xv. 10.
loved of my Father : in the sense of experiencing fresh tokens of God's love in Christ.

will manifest myself unto him. Jesus will do this by

- unto him, Lord, what is come to pass that thou wilt
 23 manifest thyself unto us, and not unto the world? Jesus
 answered and said unto him, If a man love me, he will
 keep my word: and my Father will love him, and we
 will come unto him, and make our abode with him.
 24 He that loveth me not keepeth not my words: and the
 word which ye hear is not mine, but the Father's who
 sent me.

granting a fuller revelation of his grace and truth—through the Spirit taking of the things that are Christ's and shewing them. The verb (which occurs only here and in verse 22, as well as in the Gr. of Exod. xxxiii. 13) implies a clear and distinct presentation.

22. Judas: 'the son of James' (Luke vi. 16; Acts i. 13), otherwise called Thaddæus or Lebbaeus (Matt. x. 3; Mark iii. 18). Nothing more is known of him.

(not Iscariot): who was apt to be thought of when the name Judas was mentioned.

what is come to pass . . . In common with their countrymen the disciples had expected that there would be a public manifestation of Jesus in his Messianic glory, both to Jews and Gentiles, in fulfilment of the prophecies. In keeping with this is the counsel of his brethren, 'Manifest thyself to the world' (vii. 4).

23. The answer is virtually a repetition of verse 21, to the effect that the manifestation he has in view is inward and spiritual, only to be discerned by the heart that loves him and cherishes his teaching, winning thereby the Father's love, and realizing more and more the joy and comfort of Divine fellowship.

we will come. The significance of this association of himself with the Father is enhanced by his dissociation of himself from his disciples at xx. 17: cf. x. 30.

make our abode with him: 'with,' not 'in,' as if he would say, 'We will be daily his guests, yea house and table companions' (Luther). It is the realization of an idea often expressed in a general form in the O. T. (e.g. Exod. xxv. 8, xxix. 45; Lev. xxvi. 11 f.; Ezek. xxxvii. 27 f.; Zech. ii. 10), as well as in Philo (*De Cherubim*) and other contemporary writers. Cf. 1 Cor. iii. 16; Rev. iii. 20.

24. keepeth not my words. This is the reason he cannot manifest himself to 'the world,' which has closed its heart to his love (xv. 18).

but the Father's: cf. vii. 16, xii. 44. This fact explains the action of the Father in connexion with the manifestation of

These things have I spoken unto you, while yet²⁵ abiding with you. But the Comforter, *even* the Holy²⁶ Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all

the Son. For the rejection of the Son means the rejection of the Father.

xiv. 25-31. *Future teaching by the Spirit: bequest of peace: the prince of the world.* In drawing to a close Jesus assures the disciples that he will complete their education by the teaching of the Holy Spirit. Meanwhile he bequeaths to them a peace which is not of this world, and gently rebukes them for failing to see in his departure to the Father a pledge of fuller blessing. He intimates that he is on the eve of a final struggle with the Tempter from which he will come forth victorious. Yet will he submit to his appointed doom for the sake of the saving impression which his self-surrender will produce upon the world.

25, 26. Jesus is aware of the incompleteness of the instruction he has hitherto given to his disciples, which has been necessarily adapted to their circumstances, as well as of their imperfect comprehension of it; and he now promises that their wants in both these respects will be supplied.

25. **abiding.** Cf. 'abode' in verse 23; there in a spiritual, but here in a literal sense.

26. **the Comforter:** better, 'the Advocate,' as before (verse 16). **even the Holy Spirit:** an expression which in this Gospel only occurs in two other places, i. 33 and xx. 22 (in the latter case, as here, employed by Christ himself). It occurs rather more frequently in Matthew and Mark, and is a common expression with Luke, especially in the Book of Acts, where it occurs about forty times. The epithet 'Holy' harmonizes with what has been already intimated (in verses 17, 21, 23, and 24) regarding the nature and conditions of the Spirit's work.

in my name: that is, as Christ's representative (xvi. 13 f.), revealing to men the full significance of his person and work, even as Christ himself had come in the name of the Father to reveal Him unto men (v. 43, x. 25).

he: emphatic, marking the personality of the Spirit in contrast with the neuter Greek word translated 'Spirit.'

teach you all things, and bring to your remembrance . . . This Gospel is itself an illustration of the fulfilment of this promise, not only in the reproduction of Christ's teaching but also in the new light shed upon the meaning of his words, e. g. at ii. 22, and xii. 16 (cf. Luke ix. 45, xviii. 34, and xxiv. 8), as well as upon his person and work, e. g. in i. 1-18.

27 that I said unto you. Peace I leave with you ; my
 peace I give unto you : not as the world giveth, give
 I unto you. Let not your heart be troubled, neither let
 28 it be fearful. Ye heard how I said to you, I go away, and
 I come unto you. If ye loved me, ye would have rejoiced,
 because I go unto the Father : for the Father is greater
 29 than I. And now I have told you before it come to
 pass, that, when it is come to pass, ye may believe.

27. I leave with you : as a legacy—the reference being, in the first instance, to the salutation ‘Shalom’ (modern ‘Salaam’) = Peace, with which it was customary to accost or take leave of a friend (cf. xx. 19, 26).

my peace : emphasis on ‘my.’ Not a mere form but a spiritual reality, being the same peace which he enjoys through communion with the Father, and which he will bestow through the Holy Spirit (cf. xvi. 33, xx. 21-23, and Eph. ii. 14).

not as the world giveth : referring to the fact that the world’s gifts are material and temporal, as well as to the mean, fickle, and self-interested way in which it bestows them.

Let not your heart be troubled : returning to the keynote of his discourse, the main object of which was to console them under the loss of his visible presence.

fearful : in the sense of yielding to craven fear. Cf. Matt. viii. 26 ; Mark iv. 40 ; 2 Tim. i. 7 ; Rev. xxi. 8.

28. I said to you : that is, in the foregoing statements, especially in verses 2-4.

If ye loved me . . . If they had thought less of their own loss and more of what awaited him with the Father, they would have rejoiced in the exaltation to which his departure was to lead (cf. xvii. 5 ; Matt. xxviii. 18).

greater than I. Here, as in the preceding verse, Jesus speaks as God Incarnate, possessing the Divine attributes, yet holding a position of subordination in the scheme of Redemption, corresponding to the eternal relation between the Son and the Father (cf. Mark xiii. 32 ; 1 Cor. xv. 27 f.). The language in the text, if inconsistent with his absolute equality with the Father, is also at variance with his mere humanity, which would have required a disclaimer of deity in very different terms, if such a disclaimer had been intended.

29. And now I have told you . . . For a similar expression see xiii. 19. The reference is to his approaching death and the consequent gift of the Holy Spirit, in which the disciples are to see a fulfilment of the prediction he is now making to them.

I will no more speak much with you, for the prince of 30
the world cometh: and he hath nothing in me; but that 31
the world may know that I love the Father, and as the
Father gave me commandment, even so I do. Arise,
let us go hence.

I am the true vine, and my Father is the husbandman. 15

30. The prince of the world cometh. Cf. xii. 31; Eph. vi. 10-12. The last assault of Satan and his instruments is now so imminent that there is no time to continue the conversation.

nothing in me. All appeals to worldly passion are in this instance futile. There is no weak point in Christ's nature on which the Tempter can fasten; and, in the absence of sin, Satan can have no dominion over him. Cf. viii. 29, 46, xv. 10.

31. but. Supply 'I submit to what awaits me.' For a similar ellipsis cf. ix. 3, xiii. 18, xv. 25.

the world may know . . . His voluntary submission to the cross would be a proof of his devotion to the Father's will which the world would yet learn to appreciate (cf. xvii. 21, 23).

Arise, let us go hence. For a similar expression see Matt. xxvi. 46. It would seem that the discourses which follow (xv, xvi.) and the intercessory prayer (xvii.) were uttered after they left the upper room, but before passing through the gate of the city (xviii. 1) on the way to the scene of conflict in Gethsemane. But it is possible Jesus may have resumed speaking when they rose from the table, before they left the upper room.

xv. 1-8. *The allegory of the vine and the branches.* The prospect of being separated from his disciples leads Jesus to teach them, by an impressive and memorable illustration, the necessity for continuing united with him in a spiritual sense, that they may be enabled to appropriate the life and strength which come from him, and thus bring forth abundant fruit in his service. Various explanations have been offered to account for our Saviour's employment of this particular illustration, such as 'the fruit of the vine' of which they had just been partaking, and which was to be a sacramental pledge of their union (Matt. xxvi. 29), the sight of a vine growing over the walls of a house in which they had met, or of a vineyard on the hillside, or of the golden vine carved on one of the temple gates. But apart from any such suggestion, it was quite a natural illustration, for the vine was a favourite emblem of the Jews, and holds a prominent place in the O. T., where it represents Israel as the chosen nation dependent on Jehovah's fostering care, and called to bring forth the fruits of righteousness for his glory (Ps. lxxx. 8 ff.; Isa. v. 1-7; Jer. ii. 21; Hos. x. 1).

- 2 Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth
 3 it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you
 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither

Moreover, the figure had come to be used in a Messianic sense by the later Jews.

1. the true vine. The word rendered 'true,' which occurs also at i. 9, vi. 32; Rev. iii. 14, &c., means not true as opposed to false, but genuine or perfect, as fulfilling the ideal of the thing in question. By its use Jesus claims for himself and his followers (verse 5) that they constitute the spiritual reality of which the vine and its branches are the natural emblem, as the people of Israel had been its imperfect and preparatory type.

2. Both the fruitful and the fruitless branches are vine branches (such is the force of the word in the Greek), having a natural connexion with the vine stock. The taking away of the fruitless branches points to the withdrawal of privileges which have not been worthily used, while the cleansing of the fruit-bearing ones refers to the pruning away of useless tendrils and excrescences, so as to prevent any waste of vitality, and finds its spiritual counterpart in the discipline of God's providence, by which He chastens the natural inclinations and desires of His children, and gives them guidance and direction in His service.

3. ye are clean. Cf. xiii. 10f. 'Ye' is emphatic. The connexion between 'clean' and 'cleanseth' (verse 2) corresponds to what is found in the original. The state of the disciples is here described rather potentially than actually, and with special reference to their apostolic calling. For a similar idealization see Col. iii. 3, 5.

the word . . . Cf. xiv. 23. Referring to the training he had already given to his disciples by his teaching concerning the kingdom of God—perhaps not without thought of the correction and instruction he had that very evening administered to several of their number (Peter, Thomas, Philip, and Judas).

4. Abide in me, and I in you: the latter being viewed as the necessary consequence of the former. For a similar expression cf. vi. 56. Union with Christ is essential to fruit-bearing on the part of his disciples, just as the branches depend for sap upon the parent vine. The same thing is implied in Eph. v. 30 and Col. ii. 19, under the figure of the body and its members, or the head and the body.

can ye, except ye abide in me. I am the vine, ye are 5
the branches : He that abideth in me, and I in him, the
same beareth much fruit : for apart from me ye can do
nothing. If a man abide not in me, he is cast forth 6
as a branch, and is withered ; and they gather them, and
cast them into the fire, and they are burned. If ye 7
abide in me, and my words abide in you, ask whatso-
ever ye will, and it shall be done unto you. Herein is 8
my Father glorified, that ye bear much fruit ; and so
shall ye be my disciples. Even as the Father hath 9

5. An emphatic repetition, both positively and negatively, of what has been already implied. Henceforth the fruit-bearing must be done by them, but in union with Christ.

ye can do nothing : that is, in a Christian sense, as his disciples, with special reference to their apostolic calling.

6. A metaphorical description of the fate which awaits an unfaithful disciple. He is like a useless branch which is broken off and thrown away, and after it gets withered and dry is consumed as fire-wood—a result elsewhere associated with the end of the world (Matt. xiii. 41, 42, 49, 50).

7. A new element is here introduced, namely, prayer, by which the disciple is to appropriate his Master's strength and energy.

If ye abide in me, and my words abide in you. The condition of Christian prayer is fellowship with Christ, not merely in the sense of personal attachment to him, but including an intelligent acceptance of his teaching as well as a sense of spiritual need.

shall be done. Such prayer will be an echo of the revealed will of Christ, corresponding to what he elsewhere describes as prayer 'in my name' (xiv. 13 f.), and, as such, it will be all-powerful.

8. **Herein :** referring to what precedes (as in iv. 37) but developed in what follows. The bringing forth of much fruit, as the result of believing prayer, is the best evidence of the success of God's plan for the salvation of men, and most conducive to His glory.

(so) **shall ye be my disciples :** or, 'that ye may become' (i. e. prove to be)—fruit-bearing being the best evidence of genuine discipleship also.

xv. 9-17. *Love, the disciples' bond of union, both with Jesus and with one another.* The ethical nature of the union previously enjoined is

loved me, I also have loved you: abide ye in my love.
 10 If ye keep my commandments, ye shall abide in my
 love; even as I have kept my Father's commandments,
 11 and abide in his love. These things have I spoken
 unto you, that my joy may be in you, and *that* your joy
 12 may be fulfilled. This is my commandment, that ye
 13 love one another, even as I have loved you. Greater

here described. An analogy is drawn between the love of the Father for the Son, and the love of the Son for his disciples, obedience in each case being represented as the means of retaining and realizing the love. Moreover, as the love of the Father is reflected in the Son, so is the love of the Son to be reflected in the love of the disciples one towards another. In this connexion Jesus emphasizes the greatness of his love in giving his life for his disciples, and impresses upon them the intimate fellowship with himself to which he has called them, and in the strength of which they are to bring forth fruit as his apostles.

9, 10. Jesus here draws a parallel between his own relation to the Father and that which he desires to subsist between his disciples and himself (cf. xvii. 18, xx. 21). His love for them is like that of the Father towards himself, and on the other hand there is need for the same faith and obedience on their part, if they would retain and realize his love, as he had shewn in his relations with the Father. For a different aspect of the same truth cf. xiv. 15, 21.

9. my love: primarily, 'the love which I have shewn,' and, in a secondary sense, 'the love which I inspire.' So with 'his love' in verse 10.

11. These things: the words he has just spoken to them, as recorded in the preceding verses.

my joy. Cf. 'my peace' in xiv. 27. The joy of fellowship with the Father, which has been the sweetness of his life, and of which he desires his followers to be partakers through fellowship with himself.

and (that) your joy may be fulfilled: perfected through the steadfast love and obedience which he has just enjoined upon them. The expression is a favourite one with John (cf. iii. 29, xvi. 24, xvii. 13; 1 John i. 4; 2 John verse 12).

12. Jesus now specifies the commandment, which he has already enjoined, as peculiarly his own (xiii. 34: cf. 1 John iv. 20), and which will be the chief means of fulfilling their joy.

as I have loved you: which he proceeds to illustrate.

love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things 14 which I command you. No longer do I call you ser- 15 vants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I heard from my Father I have made known unto you. Ye did 16 not choose me, but I chose you, and appointed you,

13. In thus citing his own love as a model for their imitation, he intimates, as he had done before (x. 11, 17, 18), that he is about to give the highest possible proof of his love by laying down his life for them (cf. 1 John iii. 16).

for his friends: a natural expression in this connexion, the objects of his love being regarded in the light of friends by the man who lays down his life for them. The distinction in Rom. v. 7-10 is to be looked at from a different point of view.

14. The incidental use of the word 'friends' to describe his relation to his disciples leads him to mention the condition on which alone they can retain his friendship, namely, that they keep his commandments. Cf. xiv. 21, 23 ; Isa. xli. 8 ; Jas. ii. 23.

15. No longer... as he had done in xii. 26, xiii. 13-16 ; Matt. x. 24, and indirectly in many of his parables (Matt. xiii. 27, &c.). On a subsequent occasion (xx. 17), he calls them 'my brethren,' but this was not the first time he had applied the term 'friend' to his hearers (Luke xii. 4), and the words in the text are not to be taken in a literal sense (cf. verse 20). What they imply is a transition on the part of the disciples from a position of blind trust and mechanical obedience to that of intelligent sympathy and co-operation ; and there is nothing inconsistent with this in the fact that long afterwards the apostles describe themselves as bond-servants of Christ (e.g. Rom. i. 1 ; Jas. i. 1 ; 2 Pet. i. 1). Jesus had now taken them into his confidence, and imparted to them all the knowledge of the Father's will that they were able to receive or he was in a position to communicate (cf. xvi. 12), and he expected them to enter more fully into sympathy with his purposes than they had done hitherto.

16. Ye did not choose me... Cf. vi. 70, xiii. 18 ; Luke vi. 12, 13 ; Acts i. 2. He reminds them (as another ground of confidence) that their position as apostles had not been of their own seeking, but that he had called them to it that they might have a fruitful ministry (iv. 36), enriched with every token of the Divine blessing which they can obtain from the Father by prayer in his name (cf. verses 7, 8).

that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before *it* hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted

go and bear fruit. Cf. Matt. xxviii. 19, 'Go ye, therefore.'

17. He here states what is to be the practical outcome of the instructions he has been giving them.

xv. 18-25. *The world's hatred of Jesus and his disciples.* In contrast to the disciples' love for one another, Christ places the hatred which they may expect from the world. They will experience the same treatment as he did at the hands of the world, if they are truly his disciples; and they should regard persecution as the natural result of their fellowship with him, and as something to be endured for his sake. In hating him, the world is guilty of hating his Father that sent him, of whom he has testified by his works; and it has thus no excuse for its sin.

18. Jesus here passes from the love to which the disciples are called, in union with himself and with one another, to the hatred they may expect at the hands of the world, and bids them remember that in this they are only sharing in his own experience. Cf. 1 Pet. iv. 12 f.

19. of the world. Cf. i. 12 f., iii. 5 f., which point to a higher and more spiritual origin. A new world had opened to the disciples—a world of the Spirit, unseen and eternal.

would love its own: with a selfish liking, as the form of expression implies and the word translated 'love' may perhaps indicate, being a different word from that employed in verse 17 (see on xxi. 15). Cf. Christ's words to his unbelieving brethren in vii. 17, 'The world cannot hate you,' and 1 John iii. 13.

20. Remember the word. Cf. xiii. 16 (where the words are, however, used with reference to duty rather than to trial) and Matt. x. 24 f. The saying was so reasonable that it could not fail to commend itself to them. The closer their fellowship with

me, they will also persecute you ; if they kept my word, they will keep yours also. But all these things will they 21 do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto 22 them, they had not had sin : but now they have no excuse for their sin. He that hateth me hateth my 23 Father also. If I had not done among them the works 24 which none other did, they had not had sin : but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word may be fulfilled 25

their Master, the more reason had they to expect treatment similar to that which he had experienced.

kept my word. This must be understood in a favourable sense, as in many other passages in John's writings, e.g. viii. 51 f. ; 1 John ii. 3-5 ; Rev. iii. 8, 10. It is put as an alternative to the persecution mentioned in the preceding clause.

21. all these things. The precise reference is not very clear. Perhaps it points to such details as are found at Matt. x. 16 ff., but omitted here. Cf. xvi. 2 f.

for my name's sake. Literally true (Acts iv. 17, ix. 4 : cf. ix. 16). The disciples' knowledge of this fact was to sustain them under persecution (Acts v. 41, xxi. 13 ; 1 Pet. iv. 14).

they know not him that sent me. Cf. vii. 28, xvi. 13, xvii. 25. This was the cause of their rejecting Jesus, coming, as he did, in the Father's name ; and it was thus, indirectly, the cause of their persecuting his disciples.

22. If I had not come : that is, as the Messiah. As it was, they had sinned against the light of truth revealed in Jesus, and the revelation had been so clear that it left them without excuse. Cf. vii. 46.

23. hateth my Father also : because Jesus was so faithful an exponent of the Father that one and the same sentiment must be entertained towards them. Cf. v. 23, xiv. 9.

24. the works which none other did. This verse forms a parallel to 22, 23. Not only by the words he had spoken, but also by the wonderful works he had wrought, Jesus had revealed the Father, so that those who had seen those works and yet rejected him had, in so doing, rejected the Father also. Cf. iii. 2, v. 36, vii. 31, x. 38, xi. 47, xiv. 9-11, and Matt. ix. 33.

25. For a similar view of events as intended to fulfil prophecy, cf. xiii. 18. The prediction referred to is probably that contained in Ps. lxix. 4, with which cf. Pss. xxxv. 19 and cix. 31.

that is written in their law, They hated me without a
 26 cause. But when the Comforter is come, whom I will
 send unto you from the Father, *even* the Spirit of truth,
 27 which proceedeth from the Father, he shall bear witness
 of me: and ye also bear witness, because ye have been
 with me from the beginning.

their law: referring to the O. T. generally, as in x. 34. The form of expression emphasizes their guilt (cf. viii. 17).

xv. 26—xvi. 15. *Victory to be gained through the Spirit of truth.* In this section the leading thought is the action of the Spirit—the Advocate—in vindicating Jesus' claims after his departure. The disciples are assured that the reception of the Spirit will more than compensate them for the loss of his visible presence, and will be the means of supporting them under the persecution to which they will then be exposed. By His testimony, the Spirit will place before the world the Saviour's character and work in their true light, both in relation to God and man; and He will at the same time carry on the education of the disciples in Divine truth, by bringing home to their hearts and minds many things involved in Christ's mission which they were not in a position to understand and accept, thus interpreting Jesus as he had interpreted the Father.

26. the Comforter: better, 'the Advocate,' as before.

I will send. The 'I' is emphatic, and the statement is a striking testimony to the Divinity of Christ. It represents the mission of the Spirit in a somewhat different aspect from xiv. 16, where He is said to be sent by the Father at the request of the Son, or xiv. 26, where He is to be sent by the Father in the name of the Son.

the Spirit of truth. Cf. xiv. 16 f.

proceedeth from the Father. There is no need to refer this expression to the eternal relations of the Father and the Spirit, as was done by the Eastern Church when it found in it a refutation of the words 'and the Son' (*filioque*), which had been added by the Western Fathers to the clause in the Nicene Creed that declared the eternal procession of the Spirit from the Father. It is the historical mission of the Spirit that is here referred to, the words in question being intended to emphasize the authority of the Spirit of truth in bearing testimony on behalf of Jesus.

he shall bear witness of me. There is an emphasis on 'he,' distinguishing the Spirit as Christ's supreme witness, and bringing into prominence the threefold personality of the Godhead.

These things have I spoken unto you, that ye should **16**
 not be made to stumble. They shall put you out of **2**
 the synagogues: yea, the hour cometh, that whosoever
 killeth you shall think that he offereth service unto God.
 And these things will they do, because they have not **3**
 known the Father, nor me. But these things have I **4**
 spoken unto you, that when their hour is come, ye may
 remember them, how that I told you. And these things
 I said not unto you from the beginning, because I was

27. ye also bear witness: to facts within their personal knowledge, as well as to truths which the Spirit would reveal to them (e. g. on the day of Pentecost) and to others after them. For a similar combination of human and Divine testimony cf. Acts v. 32, xv. 28.

from the beginning: that is, from the commencement of his ministry (cf. Luke i. 2; Acts i. 22).

xvi. **1. These things:** referring to the words both of warning and encouragement which he had been addressing to them. Being prepared for persecution, they would not be so likely to be staggered by it when it came. Cf. Acts iv. 13, 19, 20.

2. put you out of the synagogues. Cf. ix, 22, xii. 42.

whosoever killeth you: whether Jew or Gentile.

shall think that he offereth service unto God: in the sense of Divine worship—such being the force of the expression. Cf. the Rabbinic comment on Num. xxv. 13, 'Whosoever sheddeth the blood of the wicked is as he who offereth sacrifice.' Of the fulfilment of this prophecy church history affords innumerable instances, e. g. in Acts xxvi. 9 f.

3. Such treatment of the disciples would be due to ignorance of God's true character as a God of love (**the Father**), as well as of that of the Saviour himself whose gospel they preached: cf. xv. 21.

4. ye may remember them, how that I told you. For a similar expression cf. xiii. 19, xiv. 29. The recollection that they had been forewarned of these things by Christ himself (the 'I' is emphatic) would prevent their hearts from being overwhelmed within them when the time of trial came.

these things I said not unto you . . . He had predicted persecution for them long before (e. g. Matt. x. 16-39; Luke vi. 22), but the things of which he now speaks include the going to the Father, the promise of the Spirit, and the assurance of final victory, which he had reserved as topics of discourse for the eve

5 with you. But now I go unto him that sent me; and
 6 none of you asketh me, Whither goest thou? But
 because I have spoken these things unto you, sorrow
 7 hath filled your heart. Nevertheless I tell you the truth;
 It is expedient for you that I go away: for if I go not
 away, the Comforter will not come unto you; but if I go,
 8 I will send him unto you. And he, when he is come,
 will convict the world in respect of sin, and of righteous-
 9 ness, and of judgement: of sin, because they believe not

of his departure, when they would be more heeded than when the disciples were in the enjoyment of his protection and fellowship (cf. Matt. ix. 15).

5, 6. Whither goest thou? This very question had been asked by Peter (xiii. 36: cf. xiv. 5), but not in the right sense or the proper spirit. When he put the question Peter had no conception of the higher and more glorious state of being on which Jesus was about to enter. His mind was filled with the thought of separation and of the consequent state of desolation in which he and his fellow disciples would be left. Hence unmixed sorrow had filled their hearts.

7. Nevertheless I tell you the truth: however difficult it might be for them to realize it. The 'I' is emphatic.

expedient for you: and not only for himself. The glorified Christ working in them would be better than the visible Jesus present among them (xiv. 16, 17). Cf. Caiaphas' unconscious testimony on the same subject at xi. 50.

if I go not away . . . The subjective operation of the Spirit was to depend on the objective realization by the Saviour of the part assigned to him in the scheme of redemption, culminating in his ascension to the Father, when his glorified humanity would become the centre of a new dispensation of the Spirit. Cf. vii. 39; Acts ii. 33; Heb. v. 8f.

if I go: a different word from that translated 'go away' in the same verse, and expressing not so much a departing (from the disciples) as a proceeding (to the Father).

8. convict the world: by vindicating Christ's cause to the world's conscience. But whether the world will follow the dictates of conscience and surrender to the claims of the crucified and risen Christ is a different question (Acts ii. 37, 41). The Greek word here translated 'convict' is also found in iii. 20 and viii. 46.

9. of sin, because they believe not on me. The rejection of

on me ; of righteousness, because I go to the Father, 10 and ye behold me no more ; of judgement, because the 11 prince of this world hath been judged. I have yet many 12 things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall 13 guide you into all the truth : for he shall not speak from himself ; but what things soever he shall hear, *these*

Jesus as the revealer of the Father is the world's crowning sin and the very essence of guilt. Hence the testimony of the Spirit to Jesus was to be the world's deepest condemnation.

10. of righteousness, because I go to the Father. When crowned with the glory of his resurrection and ascension, Jesus' life of obedience and his self-sacrificing death would, under the teaching of the Spirit, be recognized and proclaimed as a manifestation of absolute and perfect righteousness—being the only righteousness which could find acceptance in the sight of God. Cf. ix. 24 and xviii. 30 with Luke xxiii. 47 ; Acts ii. 27, 31, iii. 14, vii. 52 ; 1 Pet. iii. 18-22.

and ye behold me no more : meaning, perhaps, that the disciples would then form a more adequate conception of his holiness and of their dependence upon him for sanctification.

11. of judgement, because the prince of this world hath been judged. The victory of faith achieved by Christ and to be shared with his followers would prove to be the overthrow of Satan's kingdom (cf. xii. 31, xiv. 30), and the setting up of a kingdom which was not of this world.

12, 13. yet many things to say . . . It was only by degrees that the disciples could gain a knowledge of the truths which Christ had come to reveal ; and even at this late period in their training there were many aspects of the gospel which they could not understand until Jesus was glorified and the Holy Spirit had illuminated their minds. As yet they were ignorant even of the doctrine of the Atonement, not realizing the necessity for Christ's death, and were therefore not in a position to be instructed in the truths which depend on that doctrine.

he shall guide you into all the truth : by guiding in the 'way' that leads to the truth (xiv. 6). Hence it is no wonder that in the writings of the apostles, there is in many respects an advance on the recorded teaching of our Lord, which he had to adapt to the capacity of his hearers, as Paul did afterwards (1 Cor. iii. 2).

he shall not speak from himself . . . Jesus makes similar

shall he speak : and he shall declare unto you the things
 14 that are to come. He shall glorify me : for he shall take
 15 of mine, and shall declare *it* unto you. All things whatsoever the Father hath are mine : therefore said I, that
 16 he taketh of mine, and shall declare *it* unto you. A little while, and ye behold me no more ; and again a little while,

statements about his own relation to the Father (v. 19, vii. 17 f. xiv. 10).

the things that are to come: as contained, for example, in the revelation which John himself was to receive, when he was 'in the Spirit' (Rev. i. 10; cf. i. 1, xxii. 6, 20); but including all the principles of the new dispensation, which were as yet concealed from the disciples.

14. He shall glorify me . . . The pronouns are emphatic, another proof-text for the doctrine of the Trinity. As the Son had been the faithful exponent of the Father (i. 18, xvii. 4), so would the Spirit be of the Son. The Book of Acts and the writings of the apostles shew how truly this saying was fulfilled.

15. The Son is the perfect revealer of the Father and has all things committed to him (xiii. 3, xvii. 10; Col. ii. 9), hence the entire office of the Spirit is to bring home to men's minds the contents of the truth as it is in Jesus.

declare (it) unto you: an impressive repetition of what has already been stated in similar terms at the close of the two previous verses.

xvi. 16-24. *Sorrow to be turned into joy.* This section opens with a mysterious allusion on the part of Jesus to the new phases of experience through which the disciples are about to pass in relation to himself. They are visibly perplexed by the saying, whereupon Jesus tells them that a crisis is at hand, fraught with sorrow for a time, but destined to have a joyful issue in events which would admit them to a clearer vision of God and a full participation in the blessings to be attained by prayer to the Father in his name.

16. A little while: a frequent expression in this passage. Here it refers, in the first instance, to the few hours that were yet to elapse before the visible presence of Jesus was removed by his death; in the second place, to the interval that was to pass before the disciples were restored to his communion by the gift of the Spirit, or, in a minor degree, by his resurrection (cf. xiv. 19). The additional clause in the A. V., 'Because I go to the Father,' is absent from the best MSS. and was no doubt suggested

and ye shall see me. *Some* of his disciples therefore 17
 said one to another, What is this that he saith unto us,
 A little while, and ye behold me not; and again a little
 while, and ye shall see me: and, Because I go to the
 Father? They said therefore, What is this that he saith, 18
 A little while? We know not what he saith. Jesus 19
 perceived that they were desirous to ask him, and he
 said unto them, Do ye inquire among yourselves con-
 cerning this, that I said, A little while, and ye behold me
 not, and again a little while, and ye shall see me? Verily, 20
 verily, I say unto you, that ye shall weep and lament,
 but the world shall rejoice: ye shall be sorrowful, but
 your sorrow shall be turned into joy. A woman when 21
 she is in travail hath sorrow, because her hour is come:
 but when she is delivered of the child, she remembereth
 no more the anguish, for the joy that a man is born into

by its occurrence in verse 17, referring not to what is said here, but to verse 10.

17, 18. Notwithstanding what they have heard during the evening, the disciples are at a loss to understand Jesus' enigmatical statement, which they naturally connect with the intimation made to them a few minutes before concerning his going to the Father.

19-22. Although the disciples do not venture to question him upon the subject, Jesus perceives their difficulty and proceeds to enlighten them, employing for this purpose an illustration of frequent occurrence in Scripture (Ps. xlviii. 6; Isa. lxvi. 7-11; Jer. iv. 31, vi. 24; Hos. xiii. 13; Mic. iv. 9f.). The crucifixion of their Master was to plunge the disciples into mourning as for the dead (**ye shall weep and lament**, cf. Luke xxiii. 27; John xx. 11), while the world would hail it as the discomfiture of a troublesome enemy. But in a short time the event would assume a different aspect, and what had caused the disciples such bitter grief would become to them a source of lasting joy. Some suppose the illustration in verse 21 to point to the birth of a new Israel of God as the result of Christ's sufferings, in a sense analogous to some of the passages quoted above (cf. Gal. iv. 19; Isa. liii. 11); but while it may bear this interpretation there is no direct suggestion of it in the text.

- 22 the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and
 23 your joy no one taketh away from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give
 24 it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.
 25 These things have I spoken unto you in proverbs:

22. ye therefore now have sorrow. The cross was already casting its shadow over them.

I will see you again: a token of the intercourse that is to be renewed, corresponding to 'ye shall see me' in verse 19, and prophetic of Christ's personal interest in them after his resurrection and ascension.

your joy no one taketh away from you. This points not merely to his resurrection, which was to be the beginning of their joy, but also to the dispensation of the Spirit, as the fulfilment of the final promise in Matt. xxviii. 20.

23. If **ask** in this verse be taken in the same sense in both clauses, the contrast will lie between asking **me** (emphatic) and asking **the Father in my name**. But the original has two different words, the former meaning to 'ask a question' (marg.), though in xiv. 16 it means to 'pray.' If inquiry be its meaning here (Meyer), Jesus assures the disciples that a time is coming which shall bring full satisfaction for their spiritual longings, through prayer to the Father in his name, superseding their present imperfect intercourse, which is marked by so much ignorance and so many questionings—questionings that did not cease even after his resurrection (Acts i. 6). Contrast Peter's spiritual understanding in Acts ii. 14 ff.

24. Hitherto . . . They had not yet realized their union with him through his Spirit dwelling in them, and their consequent acceptance with the Father (cf. xiv. 13, xv. 16).

ask: present imperative, enjoining a habit.

may be fulfilled. Cf. xv. 11. The joy of spiritual reunion with the Saviour (22) will be perfected and continue perfected (such is the force of the Greek) by a life of prayer to the Father in fellowship with the Son.

xvi. 25-33. *Difficulties met. Final warning and promise.* In conclusion Jesus contrasts the imperfect and fragmentary teaching he has given his disciples hitherto with the direct knowledge of

the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. In 26 that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father 27 himself loveth you, because ye have loved me, and have

the Father and His love, to which they will soon be admitted. From the Father (he tells them) he had come into the world, and to the Father he was about to return. This seems to the disciples so simple a creed, and so true to the impressions they have formed of their Master's character, that they disclaim any need for further explanations, whereupon Jesus warns them how weak and inadequate their faith is as yet to bear the strain which will be laid upon it, for (he tells them) they will all desert him in the evil hour. Nevertheless he will come forth victorious through his communion with the Father, and make them sharers in his victory, bringing peace to their hearts in the midst of all tribulation.

25. These things . . .: referring to the instruction he has given them, which has been marked by the reserve necessitated by their ignorance of the crowning events of his ministry soon to take place, and their lack of that spiritual mindedness which would come from fellowship with an absent and invisible Lord. Instead of the present enigmatical utterances, they would receive from him, under the dispensation of the Spirit (implied in the words **the hour cometh**, . . . cf. 'In that day,' verse 26), open and direct teaching regarding their relations to the Father (as promised in verses 12-15).

in proverbs: or, 'parables'; so translated in x. 6, and applied to any figurative utterance which requires interpretation (cf. Matt. xiii. 10 f.).

plainly: openly or frankly; a favourite expression with John, but only to be found in the Synoptics in Mark viii. 32, where it is translated 'openly.'

26. that I will pray the Father. The 'I' is emphatic. Through his Spirit (the 'Advocate') dwelling in them they would have direct communion with the Father. But they would still depend on Christ's mediation for the pardon of their sins when they came short of their high calling (1 John ii. 1; Rom. viii. 34).

27. the father himself loveth you, because ye have loved me: with the love of the heart, as the word implies. That 'love begets love' is thus true of the relations between God and man on both sides—through the mediation of Christ, which is implied in the last clause of this verse.

28 believed that I came forth from the Father. I came out
 from the Father, and am come into the world: again
 29 I leave the world, and go unto the Father. His disciples
 say, Lo, now speakest thou plainly, and speakest no
 30 proverb. Now know we that thou knowest all things
 and needest not that any man should ask thee: by this
 31 we believe that thou camest forth from God. Jesus
 32 answered them, Do ye now believe? Behold, the hour
 cometh, yea, is come, that ye shall be scattered, every
 man to his own, and shall leave me alone: and yet I am
 33 not alone, because the Father is with me. These things

28. I came out from the Father . . . In this verse Christ explicitly asserts his Divine origin and destiny, as if his life in the world were a temporary manifestation.

29. Lo, now . . . in contrast to his previous utterances which had caused them so much perplexity (17), and as if the promise just given (25) were already fulfilled. Probably the concluding statement in verse 28 was the chief cause of their satisfaction. Westcott remarks that the interjection 'Lo' occurs more frequently in John's Gospel than in all the other books of the N. T. together.

30. Now know we . . . : by this we believe: so much impressed were they by the fact that he had discerned their difficulties and given them the very assurances they needed.

should ask thee: as they had done earlier in the evening and were desirous to do but a minute or two before (19). Cf. the promise in verse 23^a.

camest forth from God: an echo of Christ's own words. It was not a new truth (iii. 2), but it had come home to them with fresh power.

31. Do ye now believe? The interrogative form is doubtful—perhaps, rather, 'Ye believe just now.' In any case it is more an exclamation than a question; and instead of waiting for an answer (cf. i. 50) Jesus warns them that their faith will now always be so strong and warm as it is now.

32. is come: in other words, is at hand.

ye shall be scattered. Cf. Matt. xxvi. 31, 56; Zech. xiii. 7. **I am not alone . . .** Cf. viii. 29. Only once was his communion with the Father broken (Matt. xxvii. 46), and that but for a moment (Luke xxiii. 46).

33. These things have I spoken unto you . . . The purpose of the whole discourse, from xiv. 1 onwards, was to prepare the

have I spoken unto you, that in me ye may have peace. In the world ye have tribulation : but be of good cheer ; I have overcome the world.

These things spake Jesus ; and lifting up his eyes to 17

disciples for the trials in store for them by making them partakers of his own faith in God (cf. xiv. 27).

in me . . . peace. In the world . . . tribulation : contrast between the inner and the outer life. Cf. Paul's experiences in 2 Cor. iv. 7 ff., vi. 4 ff.

I have overcome the world. The 'I' is emphatic. The word 'overcome' is a favourite one with John, although it is only here that it occurs in his Gospel. The knowledge of their Master's victory, so soon to be completed on the cross (cf. xii. 31, xiii. 31), is to be a source of courage to the disciples, forasmuch as the same power that gave him the victory is also to assert itself in them, through the Spirit he is to bestow upon them (cf. Rom. viii. 37 ; 1 John iv. 4, v. 4 f.).

The High-priestly Prayer. xvii.

Such is the name usually given to the simple, yet sublime, utterance which is contained in this chapter. Its triumphant tone is in harmony with the close of the preceding discourse, but it has seemed to some to be inconsistent with the Synoptical account of the agony in the garden, which took place almost immediately afterwards. To meet this objection Bishop Westcott aptly remarks : 'All human experience bears witness in common life to the naturalness of abrupt transitions from joy to sadness in the contemplation of a supreme trial. The absolute insight and foresight of Christ makes such an alternation even more intelligible. He could see, as man cannot do, both the completeness of his triumph and the suffering through which it was to be gained.' Perhaps we may trace to the example here set by Christ the valedictory prayers offered by Polycarp and other martyrs in the hearing of their friends. But Christ's prayer is essentially unique. As Gess says : 'All here is supernatural, because he who speaks is the only Son from heaven ; but at the same time all is natural, for he speaks as a son to a father.'

The prayer is usually divided into three parts—(1) for Jesus himself (verses 1-5), (2) for the disciples (6-19), (3) for the church that was to be (20-26).

xvii. 1-5. *Jesus' prayer that he may be glorified.* From his completed work on earth he turns his eyes to the glory awaiting him in heaven, essentially the same glory that he had with the Father before the world was, of which he had denuded himself

heaven, he said, Father, the hour is come ; glorify thy
 2 Son, that the Son may glorify thee : even as thou gavest
 him authority over all flesh, that whatsoever thou hast
 3 given him, to them he should give eternal life. And
 this is life eternal, that they should know thee the only
 true God, and him whom thou didst send, *even* Jesus

for a time, in order to glorify the Father in humanity. He now prays the Father to glorify him on the completion of his earthly ministry, that he may glorify the Father by imparting eternal life to those who accept him as the appointed revealer of the Father.

1. to heaven: a natural attitude in prayer (xi. 41), not necessarily under the open sky (cf. Luke xviii. 13 ; Acts vii. 55).

Father: so in verses 5, 24, and elsewhere. Cf. 'Holy Father' (11) and 'righteous Father' (25).

the hour is come. Cf. xii. 23, 27, 28.

glorify thy Son. By giving him the victory over death and the grave. Cf. Phil. ii. 9-11.

that the Son may glorify thee. By the completion of his mission and the fuller revelation of the Father through the Spirit. Cf. vii. 39.

2. even as. Cf. v. 26 f. ; Matt. xi. 27. The prayer he had just offered was in harmony with the commission he had received from the Father, since it was only through his glorification that the Son could become a dispenser of eternal life to his followers.

all flesh: an expression borrowed from the Hebrew, descriptive of the human race on its earthly, mortal side as the subject of redemption (Gen. vi. 12 ; Ps. lxxv. 2 ; Isa. xl. 5 f.).

whatsoever: neuter pronoun, to designate redeemed humanity in a collective sense. Cf. vi. 37.

3. A definition of eternal life which brings out its qualitative character, irrespective of time, and shews it to be attainable even in the present life. Cf. iii. 36, v. 24 ; 1 John iii. 14 f., &c.

know: more precisely, 'recognize.' To know, to love, to believe are, with John, but different aspects of the life-giving union of the soul with Christ (cf. vi. 47 ; 1 John iv. 7 f., &c.).

the only true God: in opposition to 'the gods many and lords many' of the heathen (1 Cor. viii. 5 : cf. Isa. xxxvii. 20). For 'true' (genuine, real) cf. 1 John v. 20^b and 1 Thess. i. 9.

whom thou didst send, (even) Jesus Christ. This was the aspect of the truth that needed to be presented to the Jews as well as to the Gentiles (i. 18, xiv. 6). It has been pointed out that though 'Jesus Christ' became the regular designation of the Saviour by the apostles and the early church, it was scarcely likely to

Christ. I glorified thee on the earth, having accom- 4
plished the work which thou hast given me to do. And 5
now, O Father, glorify thou me with thine own self with
the glory which I had with thee before the world was.
I manifested thy name unto the men whom thou gavest 6
me out of the world: thine they were, and thou gavest

be used by Jesus himself during his life on earth. By construing it 'Jesus as the Christ' we get rid of the difficulty, but it strains the Greek; and we may regard this as an instance in which John's language enters into his report of the Lord's discourses.

4. Here, as elsewhere, Christ speaks of his mission as (by anticipation) already fulfilled (cf. verse 11).

having accomplished: the word he uses on the cross (xix. 30).

5. **glorify thou me:** the counterpart of 'I glorified thee' (4). His work being done, he was now ready to pass into the heavens.

I had: imperfect tense, denoting a continuous state.

The terms of this prayer for himself imply his real pre-existence in the form of God (cf. vi. 62, viii. 58), as well as his destined restoration to his prehistoric glory—**with thine own self** and **with thee** being equivalent expressions, the latter describing his pre-incarnate glory, the former the glory to which he was looking forward as the inheritance of his perfected humanity. Cf. Heb. ii. 9-11.

xvii. 6-19. *Prayer for the disciples.* Christ's prayer for himself, being conceived in no selfish spirit, passes into prayer for his disciples. While his Divine commission embraces all men, he feels that the disciples have been entrusted to his special care. In them the Father has already a redemptive interest, in which, as in all other things, the Son has a share; and as the revealer of the Father he is and has been glorified in them through their admission of his Messianic claims (verses 6-10). His departure to the Father will deprive them of the personal protection which his presence has hitherto afforded them, and will leave them exposed to the hatred and persecution of an unbelieving world. He therefore seeks to re-assure them by committing them to the care of the heavenly Father, praying Him to keep them from the evil that is in the world, and to fit them for their calling as his representatives who are to carry on His sacred work (11-19).

6. **I manifested thy name:** an explication of the statement already made in verse 4 ('I glorified thee'), 'thy name' signifying that by which God is known, and which is summed up in the word 'Father' (cf. Matt. vi. 9).

thine they were: in their dispositions and sympathies as

7 them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are 8 from thee: for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed 9 that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; 10 for they are thine: and all things that are mine are thine, 11 and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one,

well as in their calling (cf. v. 37 f., 46, viii. 47, i. 47). Their fidelity to the light of conscience and to the teaching of the O. T. had predisposed them to accept the fuller revelation in Christ.

thou gavest them to me. Cf. vi. 37, 44; x. 29^a.

have kept thy word: as Jesus had delivered it unto them. Cf. vii. 16 f., viii. 51, xii. 48 f., xiv. 23.

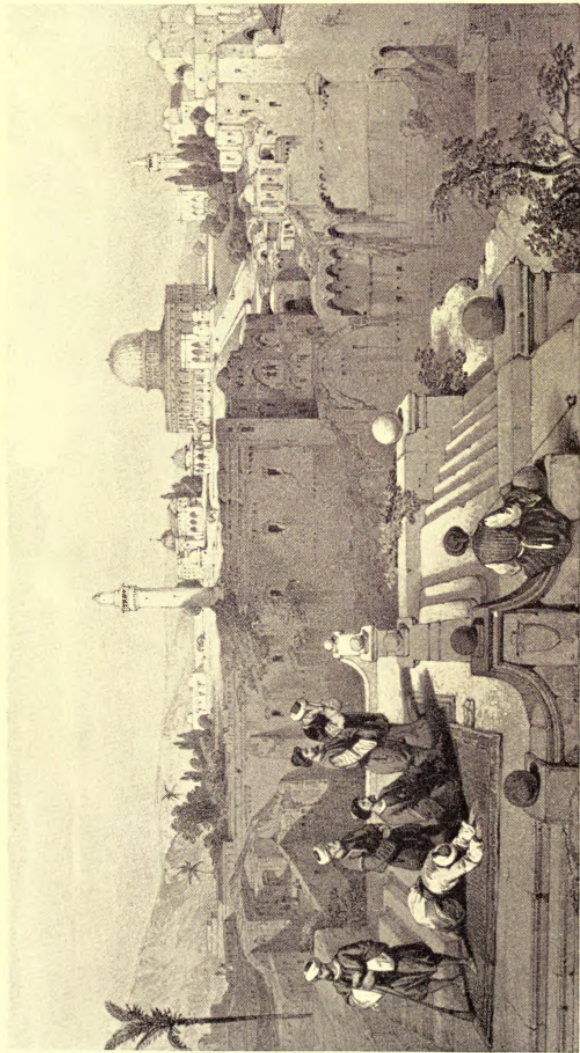
7, 8. Their loyal and faithful discipleship had led them to see in all Jesus' words and acts communications from the Father, as they indeed were (verse 8, v. 36, xii. 49); and they had thus arrived at the conviction that Jesus came forth from God and was His chosen messenger and representative. Cf. xvi. 30.

9, 10. I pray for them (the 'I' is emphatic): **I pray not for the world...** Christ did not in general restrict the scope of his own or his disciples' prayers (cf. 21, 23; Luke xxiii. 34; Matt. v. 44); but at this farewell meeting with his disciples he feels that it is his special duty to commend them to the Father, because, being the Father's, they are also his, and have glorified him by their acceptance of him as the revealer of the Father.

11. This verse states first the circumstances and occasion, then the substance, of the prayer for the disciples. It is because he is about to be separated from his followers that he prays the Father to preserve them in the faith and holiness in which he has himself trained them—in other words, to carry on the religious training which he has begun, the same word **keep** ('I kept,' verse 12) being applied to both stages in their education.

Holy Father: an address appropriate to the petition both here and in 15, 17. Cf. verse 25; Rev. vi. 10; 1 John ii. 20.

thy name which thou hast given me. The revelation of



Drawing by David Roberts, R.A.

THE MOSQUE OF OMAR ON THE ANCIENT SITE OF THE TEMPLE

even as we *are*. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the

God as Father, which has been specially entrusted to him and which he has made known to the disciples. Verse 6: cf. 12, and i. 12. For mystical allusions to a new name cf. Rev. ii. 17, xix. 12, xxii. 4.

that they may be one (neut.), **even as we (are)**: separated from the world by their holiness, and united by the bond of love in Christ. Cf. xv. 9-12. The words 'as we are' imply the essential Divinity of Christ.

12. I kept them. 'I' is emphatic, as frequently in this prayer, where the action of the historic Christ is distinguished from the future operations of the Father. The verb is in the imperfect tense, denoting continuous watching and preserving.

the son of perdition: *lit.* 'son of perishing,' a Hebrew idiom (cf. xii. 36; Matt. xxiii. 15), here a designation of Judas, but also applied to 'the man of sin' in 2 Thess. ii. 3: cf. Isa. lvii. 4.

the scripture. Ps. xli. 9: see note on xiii. 18.

13. I speak in the world: that is, while with the disciples and in their hearing (cf. xi. 42), in order that they, trusting in his power with God, may share his confidence in their own and his future. Cf. xv. 11, xvi. 24.

14. I have given them thy word: perfect tense, implying (according to the Greek) an enduring result.

hated them. Aorist tense, denoting a bare fact.

not of the world, even as I. Their relation to the world has become one of alienation, like that of Christ himself, because they have received the Divine word from him; and they will need protection. In xv. 18 a similar cause is assigned for the hatred of the world.

15. Christ cannot ask for them that (like himself) they be taken out of the world, as they have still a mission to accomplish (verses 17 f.). All they need is to be so preserved from evil as to be enabled to fulfil that mission.

16 evil *one*. They are not of the world, even as I am not of
 17 the world. Sanctify them in the truth : thy word is truth.
 18 As thou didst send me into the world, even so sent
 19 I them into the world. And for their sakes I sanctify
 myself, that they themselves also may be sanctified in
 20 truth. Neither for these only do I pray, but for them

from the evil (one). So in 1 John v. 18 f., the expression being characteristic of John. The force of the preposition in the original ('out of,' marg.) favours an impersonal reference, as in Rev. iii. 10. But cf. Matt. vi. 13 and 1 John ii. 13 f.

16. The repetition of this statement (cf. verse 14) fitly introduces the further prayer for the disciples' consecration.

17. Sanctify them: better, 'consecrate' (marg.), as denoting the setting apart and endowing for a sacred office. In the only other passage in which the word is used by John (x. 36) it refers to God's consecration of Christ himself, and it is used in a similar way with reference to God's prophets in the LXX. The word occurs in a ceremonial sense in Matt. xxiii. 17 and Heb. ix. 13.

in the truth. The truth as revealed in Christ is the spiritual element in which they are to live and move and have their being. Cf. the promise of the Spirit of truth in xiv. 16 and xvi. 13.

thy word is truth: not merely true, but consisting essentially of truth. Cf. viii. 31 f. 'Thy' is emphatic; but it is God's word in the fullest sense, whether it comes through the voice of Nature, of conscience, or of Scripture. Cf. i. 1-9.

18. The work for which the disciples have to remain is here stated—they are to represent Christ as he has represented the Father. Hence the need for consecration (19).

sent I them. The past tense points back to their commission as apostles, Matt. x. 4; Mark vi. 7; Luke vi. 13, ix. 2.

19. for their sakes I sanctify myself: better, 'consecrate' (marg.). Referring not merely to his self-sacrifice in death but to the devotion of his life to God's service (Heb. x. 7 f.).

may be sanctified. His whole earthly mission would attain its highest object in their consecration (cf. Rom. xii. 1, xv. 16), which, however, is not to be effected by the strength of their own will but through the Spirit he will bestow upon them. Hence the passive.

in truth. Cf. 'in the truth' (verse 17). Some, however, take it in the sense of 'in reality,' as distinguished from the typical and ceremonial consecration of the law, and allege in support of this view the want of the article here as compared

also that believe on me through their word; that they²¹ may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which²² thou hast given me I have given unto them; that they

with verse 17. But John is not always precise on this point (cf. 3 John iii. 4).

xvii. 20-24. *Prayer for the church.* As the disciples had been blessed through Christ's word, so was their teaching to be a means of bringing others within the sphere of his intercession, which he now therefore offers up for them. He prays, not for the numerical increase of converts, but that those who believe may be so knit together in unity, through fellowship with himself, and may so reflect his heavenly glory, as to convince the world of his Divine origin and of God's love for men.

20. The thought of the apostles' consecration leads to a prayer for those who are to be converted **through their word**, i. e. through the word which Christ has given them (verse 14: cf. xv. 27; Rom. x. 14 f.).

may all be one: expressing the end in view rather than the substance of the prayer. This end had received a place in his prayer for the disciples (verse 11); but it is now more fully dwelt upon, as the importance and moral grandeur of the unity would grow with the growth of the church, when both Jews and Gentiles were to be embraced in its communion.

even as thou, . . . that they also may be in us. This was to be the highest perfection of the church ('perfected into one,' verse 23)—that its members should be brought into a state of vital union one with another (Rom. xii. 4 f.; 1 Cor. xii, xiii; Eph. iv. 4), analogous to that subsisting between the Father and the Son (x. 30, 38, xiv. 10 f.), an ideal which can only be realized in fellowship with the Father and the Son (23, vi. 56, xiv. 23, xv. 4-10; 1 John iii. 24, iv. 12 f.).

that the world may believe that thou didst send me. To such union Christ looked forward as the crowning evidence of his Divine mission (cf. xiii. 35), constituting a moral triumph more marvellous than any physical miracle. That it was in some measure realized appears from the exclamation of the world, 'Behold how these Christians love one another!'

22. Regarding the glory here referred to, cf. verses 1, 5, 24; also xiii. 31 f.

I have given. 'I' emphatic, bringing into prominence what Christ has done to promote the desired end. The gift is regarded

23 may be one, even as we *are* one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst
 24 them, even as thou lovedst me. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation
 25 of the world. O righteous Father, the world knew thee

as already made, although it will only come into their full possession in a future state (Rom. viii. 17; 1 John iii. 1 f.), because it is the destined inheritance of the church; and it is mentioned here because it helps believers to realize their unity both in time and in eternity—in Christ glorified as well as in Christ crucified.

23. I in them, and thou in me: a more explicit statement of the idea in verse 21, 'that they also may be in us.'

perfected into one: the ideal of humanity which will be reached when men dwell together in perfect love and harmony, reflecting the unity of the Godhead, through the Spirit of Christ dwelling in their hearts.

that the world may know . . . Cf. verse 21. When the church exhibits such unity, the world will cease to doubt the Divine origin of Christianity and the love of God for the human race.

24. This is a petition in advance of what has gone before, relating to the participation by his followers, in a future life, of the glory he has given them.

that which: neuter, to denote the unity of the church. Cf. vi. 39.

I will: because he knows that in this his will is one with the Father's. Contrast Matt. xxvi. 39, and cf. xxi. 22 f.

where I am . . . Cf. xiv. 3, xii. 26.

with me: which will be even better for the disciples than to have Christ's Spirit dwelling in them on earth.

may behold my glory: in the sense of enjoying it, by reflecting it. Cf. 2 Cor. iii. 18; 2 Tim. ii. 12; 1 John iii. 2.

which thou hast given me: not the eternal glory which belonged to the eternal Word, but that which was conferred upon the Son as the Incarnate Christ, and which is bound up with his glorified humanity.

before the foundation of the world: a glimpse into the eternal relations of the Godhead. Cf. Matt. xxv. 34; Luke ix. 50.

xvii. 25, 26. *The prayer summed up.* Christ concludes with

not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and 26 will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

When Jesus had spoken these words, he went forth 18 with his disciples over the brook Kidron, where was

a brief review of the endearing and responsible relation in which he stands to his disciples and of the gracious purposes which he has still to accomplish in them and for them.

25. righteous Father: fitting introduction to a statement of the disciples' claims on God by reason of the confidence they have placed in His Son as contrasted with the rejection of him by the world (cf. verse 11).

26. and will make it known. Although the revelation of the Father was complete in Jesus, there were inexhaustible treasures of knowledge which had still to be communicated to the apostles and the church (cf. xvi. 13 f.). Hence would result an ever-increasing sense of the Divine love manifest in Christ, giving him an ever-increasing place in their hearts. Cf. Eph. iii. 17-19.

thy name. Cf. verses 6, 11, 12.

GLORIFICATION OF JESUS IN HIS DEATH AND RESURRECTION. xviii.—xx.

xviii, xix. **His arrest, trial, and crucifixion,** illustrating his spiritual ascendancy over both friends and foes, the voluntariness of his sufferings, the reality of his human nature, and the fulfilment of Old Testament prophecy.

xviii. 1-11. *The betrayal and arrest.*

1. went forth: out of the city, as the crossing of the brook would seem to imply (cf. xiv. 31), though the same expression is used of leaving the upper room (Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39).

the brook: or, 'ravine'; *Gr.* 'winter-torrent' (marg.). The ravine through which the torrent once flowed (now generally dry) lies between the city and Mount Olivet, running south-east to the Dead Sea.

Kidron: a Hebrew name meaning 'black,' and derived from the colour of the water or the darkness of the ravine, the bottom of which is about 150 feet below Gethsemane, and nearly 400 feet below the level of the temple. Both here and in the LXX (2 Sam. xv. 23; 1 Kings ii. 37, xv. 13; 2 Kings xxiii. 6, 12) the Greek word is spelt *Kedron*, from which it is inferred that the place

a garden, into the which he entered, himself and his
 2 disciples. Now Judas also, which betrayed him, knew
 the place: for Jesus oft-times resorted thither with his
 3 disciples. Judas then, having received the band of
 81 soldiers, and officers from the chief priests and the
 Pharisees, cometh thither with lanterns and torches and
 4 weapons. Jesus therefore, knowing all the things that
 were coming upon him, went forth, and saith unto them,
 5 Whom seek ye? They answered him, Jesus of Nazareth.
 Jesus saith unto them, I am *he*. And Judas also, which
 6 betrayed him, was standing with them. When therefore

may have been originally planted with cedars; hence, 'or, of the cedars,' in margin.

a garden: an orchard in 'a place' (Mark xiv. 32) called Gethsemane, the scene of the agony, which John does not record.

2. John alone gives us the information in this verse, the object being evidently to shew that there was no attempt at concealment or escape on the part of Jesus.

oft-times resorted thither. Cf. viii. 1; Luke xxii. 39.

3. the band: or, 'cohort' (marg.), consisting of 600 men, and forming the tenth part of a legion (Matt. xxvii. 27; Mark xv. 16; Acts x. 1, &c.). Here, no doubt, it was a detachment of soldiers from the garrison stationed in the castle of Antonia, sent to preserve order (Matt. xxvi. 5) and frustrate any attempt at rescue.

officers: that is, official guards and temple police sent by the Sanhedrin (vii. 32, 45). Luke xxii. 52 implies that some of the chief priests accompanied them.

lanterns and torches: a picturesque detail, mentioned by John only.

4. knowing: shewing how deliberate and voluntary was his self-surrender (cf. x. 18, xvii. 1).

went forth: from the group of disciples, or the shadow of the trees, or the garden enclosure. 'He who had avoided notoriety (v. 13) and royalty (vi. 15) goes forth to welcome death' (Plummer, *in loco*).

5. Jesus of Nazareth. Cf. i. 46; Matt. xxi. 11; Acts x. 38.

Judas also... The kiss with which he betrayed him (Matt. xxvi. 49) may have been given at this moment.

he said unto them, I am *he*, they went backward, and fell to the ground. Again therefore he asked them, 7 Whom seek ye? And they said, Jesus of Nazareth. Jesus 8 answered, I told you that I am *he*: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. Simon Peter therefore having a sword 10 drew it, and struck the high priest's servant, and cut off

6. I am (he). It has been suggested that the significance of this expression in Hebrew as God's unspeakable name (Jehovah) (cf. vi. 20, viii. 24, 28, 58, xiii. 13) may partly account for the overawing effect produced on the leaders of the crowd. But probably the true explanation is to be found in the moral influence of Christ's calm and dignified bearing, as well as of the prestige he had won by his words of wisdom and his works of power (cf. vii. 46)—to which we may add that a crowd is easily thrown into confusion by any unexpected movement at the front. There are well authenticated instances of similar incidents in the lives of heroes, yet the statement in the text is represented by a leading assailant of this Gospel (Schmiedel) as a strong proof of its un-historical character. Holtzmann classes the statement with vii. 44-46, viii. 59, x. 39.

7. Again... He repeats the question in order to bring out the fact that it is for his own arrest only that they have been sent; and on receiving the same answer as before he claims for the disciples that they be allowed to go unmolested. He must first die for them before he allows them to suffer for him.

9. that the word might be fulfilled. The word quoted was part of his own intercessory prayer (xvii. 12) though it was obviously spoken in a far deeper and more spiritual sense. The preservation of their lives was a fulfilment of it only as being a condition of the fulfilment of their apostolic calling. The freedom with which the Apostle quotes the words he had previously recorded as spoken by his Lord is not favourable to the doctrine of verbal inspiration.

10. therefore. The reason is expressly stated by Luke (xxii. 49) when they 'saw what would follow.' Cf. xiii. 37.

a sword. Cf. Luke xxii. 38.

servant: or, 'bond-servant' (marg.)—one of the high-priest's household. The mention of this circumstance, as well as of the name of the man and of the apostle who struck him, is peculiar to John, and is in keeping with his character as an eye-witness who had been acquainted with the high-priest (15) and was writing so long after the events that there was no need for reticence.

his right ear. Now the servant's name was Malchus.
 11 Jesus therefore said unto Peter, Put up the sword into
 the sheath: the cup which the Father hath given me,
 shall I not drink it?
 12 So the band and the chief captain, and the officers of
 13 the Jews, seized Jesus and bound him, and led him to
 Annas first; for he was father in law to Caiaphas, which
 14 was high priest that year. Now Caiaphas was he which
 gave counsel to the Jews, that it was expedient that one
 man should die for the people.

11. Cf. Matt. xxvi. 53.

the cup: an expression derived in this figurative sense from the O. T. (e.g. Ps. lxxv. 8; Jer. xxv. 15; cf. Rev. xiv. 10, xvi. 19), and a prominent feature in the Synoptical account of the Agony through which Christ had just passed. (Cf. Matt. xxvi. 39, &c.)

xviii. 12-27. *Jewish or ecclesiastical trial.*

12. chief captain: *lit.* 'the commander of a thousand,' the military tribune, whose presence shewed the importance of the occasion in the eyes of the authorities.

seized Jesus and bound him: probably deemed the more necessary after what had just occurred.

13. to Annas first. The examination before Annas was preliminary to the regular trial before the Sanhedrin, and was owing to his intimacy with the high-priest, as well as to his age and experience and great influence in the sacerdotal circle. He had held the office of high-priest during 7-14 A.D., a position afterwards held by five of his sons, the last of whom (also called Annas) put to death James, the Lord's brother, in 62 A.D.

father in law to Caiaphas: a circumstance not mentioned in the other Gospels.

high priest. Caiaphas held the office during 18-36 A.D. Cf. Luke iii. 2 and Acts iv. 6.

that year. Although the office might be held for life the Roman authorities were constantly making new appointments. See on xi. 49.

14. gave counsel: as recorded in xi. 49-52. The Evangelist recalls the fact because the fulfilment of the prophecy is now so near.

And Simon Peter followed Jesus, and *so did* another 15
disciple. Now that disciple was known unto the high
priest, and entered in with Jesus into the court of the
high priest; but Peter was standing at the door without. 16
So the other disciple, which was known unto the high
priest, went out and spake unto her that kept the door,
and brought in Peter. The maid therefore that kept 17
the door saith unto Peter, Art thou also *one* of this man's
disciples? He saith, I am not. Now the servants and 18
the officers were standing *there*, having made a fire of
coals; for it was cold; and they were warming them-
selves: and Peter also was with them, standing and
warming himself.

The high priest therefore asked Jesus of his disciples, 19

15. Simon Peter followed Jesus. Cf. Matt. xxvii. 58.

another disciple: in all probability John himself, who is so often associated with Peter (e. g. xx. 2) and who usually veils his own personality. Hence the marks of an eye-witness in the following narrative.

the court of the high priest: the enclosed space within the official residence (cf. Luke xxii. 55).

16. her that kept the door. Cf. Acts xii. 13: 'a maid came to answer, named Rhoda.'

17. Art thou also . . . : an inquiry due perhaps to Peter's connexion with John (16). In the original the question is put in a form that suggests a negative answer ('Surely thou art not'), facilitating Peter's denial, which may have been prompted by the fear of being called to account for his assault on Malchus (26).

this man's: a contemptuous expression.

18. A vivid description, to which Mark (xiv. 54: cf. Luke xxii. 56) adds another touch, 'warming himself in the light (of the fire).' Jerusalem being 2,500 feet above the sea, the nights are sometimes cold about the time of the passover.

servants: that is, 'bond-servants' (marg.), of the high-priest, as in verse 10.

19 The high priest. Whether Annas or Caiaphas, is disputed. From a comparison of verses 13 and 24 (cf. Acts iv. 6) we should infer that it was Annas, were it not that in these verses it is Caiaphas, not Annas, who receives the *name* of high-priest.

20 and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in
 21 secret spake I nothing. Why askest thou me? ask them that have heard *me*, what I spake unto them: behold,
 22 these know the things which I said. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest
 23 so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
 24 Annas therefore sent him bound unto Caiaphas the high priest.

Annas may have had apartments in the official residence. In any case there was nothing to hinder him from conducting a preliminary trial there.

asked Jesus: wishing to extract something that would afford a handle against him.

20, 21. A parallel has been drawn between Christ's defence here and that of Socrates at his trial. 'If any one says that he has ever learned or heard anything from me in private, which men in general have not heard, be assured he says what is not true' (Plato, *Apol.* xxi).

20. openly: not after the manner of a conspirator (cf. Matt. x. 27).

in synagogues: better, 'in synagogue' (marg.), as we say 'in church.' The pronoun **I** in this reply is in several instances emphatic, as if Jesus would contrast his own methods with those of his questioner.

21. these know: implying that some of those present had been among his hearers (cf. verse 22 with vii. 46). According to Jewish law, witnesses for the defence were entitled to be heard first.

22. with his hand: or, 'with a rod' (marg.). But the latter meaning had become obsolete (Field, p. 105). Cf. Acts xxiii. 2.

23. spoken evil: referring to his teaching, about which he is being examined. In this verse we have a practical commentary on the injunction to 'turn the other cheek also' (Matt. v. 39).

24. therefore: either because he had failed to ensnare Jesus by his questions, or as having made out a *prima facie* case against him, such as to justify his arraignment before the Sanhedrin.

bound. During the examination he would be free.

Now Simon Peter was standing and warming himself. 25 They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not. One of the 26 servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter therefore denied again: and straight- 27 way the cock crew.

They lead Jesus therefore from Caiaphas into the 28 palace: and it was early; and they themselves entered

25. standing and warming himself. The story of Peter's fall is resumed in the very words with which it had been broken off in verse 18.

They said . . . that is, the men standing with him by the fire. Their question is put in the same conjectural form as in verse 17, and was probably occasioned by something in Peter's manner which attracted their attention as Jesus passed through the court after his examination before Annas, when (on account of the denial) 'the Lord turned, and looked upon Peter' (Luke xxii. 61).

26. One of the servants: who had accompanied Judas to the garden, and now recognized Peter as one of the disciples whom he had seen there.

kinsman . . . The mention of this relationship is another token of independent knowledge on the part of the writer.

Did not I see . . . The question is now put in a form that does not anticipate a negative answer. Cf. Luke xxii. 59.

27. denied again. Peter was now too deeply committed to give any other answer.

the cock crew: in accordance with the Saviour's warning (xiii. 38). This Gospel records neither the aggravations of Peter's sin nor his repentance, but it relates his restoration in chap. xxi. Cf. Matt. xxvi. 69-75; Mark xiv. 66-72; Luke xxii. 54-62.

xviii. 28—xix. 16. *Roman or civil trial.*

28. from Caiaphas: or rather, 'from the house of Caiaphas' (Field, p. 106). Cf. Mark v. 35. John does not relate the proceedings before Caiaphas and the Sanhedrin, as they were already recorded by the Synoptists (Matt. xxvi. 57—xxvii. 2; Mark xiv. 53—xv. 1; Luke xxii. 66-71). But the details of the examination before Pilate are mainly to be found in this Gospel alone. John seems to have followed Jesus even to the cross (xix. 26), and can thus speak as an eye-witness.

the palace: or, 'Prætorium' (marg.): a word which meant originally the general's tent or head quarters. Here it denotes

not into the palace, that they might not be defiled, but
 29 might eat the passover. Pilate therefore went out unto
 them, and saith, What accusation bring ye against this
 30 man? They answered and said unto him, If this man
 were not an evil-doer, we should not have delivered him
 31 up unto thee. Pilate therefore said unto them, Take
 him yourselves, and judge him according to your law.
 The Jews said unto him, It is not lawful for us to put
 32 any man to death: that the word of Jesus might be
 fulfilled, which he spake, signifying by what manner of
 death he should die.

the Roman Governor's residence, which may have been either the castle of Antonia, or the palace of Herod on the western hill of the city.

early: strictly, the fourth watch, i. e. 3-6 a.m.—'in the morning,' Mark xiii. 35.

entered not. To have entered a house in which there was leaven (Exod. xii. 15) would have disqualified them for eating the passover, which, according to this Gospel, was to be held on the evening of the same day (cf. on xiii. 1).

29. Pilate. The name is introduced without explanation as already well known to the readers of the Synoptic Gospels.

went out unto them: a concession to Jewish prejudice. Pilate had been doubtless cognizant of the arrest the previous night, and he may have been as anxious as the Jews to dispose of the case before the crowds gathered (cf. Matt. xxvii. 19).

30. They answered and said unto him. They wished the Roman Governor to execute the sentence of death they had passed (Matt. xxvi. 66; Mark xiv. 64) without further inquiry into the case. It was an illogical and insolent reply.

an evil-doer. Too vague a charge.

31. according to your law. Pilate stands upon his constitutional rights and will limit them to theirs (cf. Acts xviii. 14 f.). But this does not suit their purpose, as the right of inflicting the death penalty had been taken from them when Judæa virtually became a Roman province (cf. xix. 10). The stonings referred to in the N. T. (e. g. Acts vii. 57 f.) were illegal. Cf. Josephus, *Ant.* xx. 9. 1, and Bell. *Jud.* ii. 8. 1.

32. the word of Jesus: recorded in xii. 32 f.; cf. xxi. 19. Crucifixion was a punishment never inflicted by the Jews.

Pilate therefore entered again into the palace, and 33 called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, 34 or did others tell it thee concerning me? Pilate 35 answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this 36 world: if my kingdom were of this world, then would

(33-38*. Inside the Prætorium. 'The good confession,' 1 Tim. vi. 13.)

33. Art thou... The pronoun is emphatic and contemptuous. The question is recorded in all the four Gospels, and was doubtless put as the result of Pilate's conference with the Jews, at which Jesus was not present (34 f.; Luke. xxiii. 1 f.).

the King of the Jews. This title recurs in verse 38, xix. 3, 19, 21, and previously in the Gospel history only at Matt. ii. 2. Cf. the loftier title, 'King of Israel,' at i. 49.

34. The distinction here made was important both as regarded the religious interests of Pilate and to prevent the raising of a false issue. If Pilate put his question in a political sense, the answer must be in the negative; if in a higher, theocratic sense, a different answer would be called for. But, according to Meyer, Jesus simply claims the **right to know the author** of the accusation, whether Pilate put the question to him at his own instance, or at the prompting of others.

35. Am I a Jew? Pilate repudiates with scorn any personal interest in the question, and in Roman fashion brings the matter to a practical point.

what hast thou done? He cannot understand how any one assuming such a title should have been given up by his countrymen, who were generally so ready to encourage similar pretensions.

36. Jesus takes the opportunity now afforded him for testifying to his kingship before the Gentiles (1 Tim. vi. 13) in as fitting terms as he had already done before the Jews (Matt. xxvi. 63 f.). First negatively, to shew how different his kingdom is from the kingdoms of this world, and how little he has in common with the political intrigues of the Jews.

My kingdom: an expression thrice repeated in this reply; and each time the pronoun is emphatic.

not of this world: either in nature or in origin. Cf. viii. 23, xv. 19, xvii. 14-16.

my servants fight, that I should not be delivered to the
 37 Jews: but now is my kingdom not from hence. Pilate
 therefore said unto him, Art thou a king then? Jesus
 answered, Thou sayest that I am a king. To this end
 have I been born, and to this end am I come into the
 world, that I should bear witness unto the truth. Every
 38 one that is of the truth heareth my voice. Pilate saith
 unto him, What is truth?

And when he had said this, he went out again unto
 the Jews, and saith unto them, I find no crime in him.

my servants: or, 'officers' (marg.): same word as in verses
 3, 12, &c. The only other passages in which it is applied to
 Christ's servants are Acts xiii. 5 and 1 Cor. iv. 1.

delivered to the Jews. Cf. xix. 16.

but now: that is, as things really are. Cf. Matt. v. 3 ff.

37. Art thou a king then? might be rendered, 'So thou art
 a king?'—expressive of mingled pity and derision. The pronoun
 comes last in the Greek. Christ's reply, as translated in the
 margin, is, 'Thou sayest it, because I am a king,' meaning
 (according to the Hebrew idiom), 'What thou sayest is true, for
 a king I am.'

To this end: that is, to be a king.

to this end am I come into the world. The addition of
 this clause seems to imply pre-existence and a Divine mission
 (cf. ix. 39, x. 36, xi. 27, xvi. 28).

that I should bear witness unto the truth. The pronoun
 is very emphatic, bringing into prominence Jesus' own per-
 sonality, on which Pilate had sought to throw contempt. The
 description of Christ's royal calling is characteristic of John's
 writings. Here it implies the defence and support of truth in
 every form, as centred in the revelation of the Father (i. 18).
 A similar expression is used with regard to John the Baptist
 (v. 33).

Every one that is of the truth. Cf. vii. 17, viii. 47; 1 John
 iv. 19. Jesus recognizes as his loyal subjects all who have at
 heart the interests of truth (i. 9, iii. 21, x. 16).

38. What is truth? Not 'the truth' as in preceding verse.
 It was the question of a practical politician, who attached no
 importance to the speculations of philosophers or the dreams of
 enthusiasts. If truth was all that Jesus was concerned about,
 there was no need (Pilate thought) to take him seriously.

But ye have a custom, that I should release unto you 39
one at the passover : will ye therefore that I release unto
you the King of the Jews? They cried out therefore 40
again, saying, Not this man, but Barabbas. Now
Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. 19
And the soldiers plaited a crown of thorns, and put it on 2

(38^b–40. Outside the Prætorium. At this point Luke introduces the trial before Herod (xxiii. 6–12.))

39. a custom: known to us only through the allusion here and in the other Gospels. But a release of ten prisoners by Albinus, on the eve of the passover, is mentioned by Josephus (*Ant.* xx. 9. 3).

will ye therefore . . . Though convinced of Christ's innocence, Pilate acts as if he were guilty, probably because he is unwilling to run counter to the finding of the Sanhedrin. According to Mark xv. 8 it was the multitude that first called for the release of a prisoner.

the King of the Jews. An unfortunate expression, fitted to provoke the resentment of the hearers (cf. xix. 21).

40. again: implying that the Jews had already been clamouring against Jesus (cf. Luke xxiii. 5).

Barabbas: meaning 'son of a father' (or, 'of a rabbi'). According to Mark xv. 11, the multitude made this demand at the instigation of the chief priests.

a robber. There is an impressive abruptness about this statement that reminds us of xi. 35 and xiii. 30. From Luke we learn that Barabbas had been guilty of insurrection and murder. He had committed the very offence (sedition) of which Jesus was accused. But this probably gained for him the sympathy of the populace, and led to his nomination for the privilege of release.

(xix. 1–3. Inside the Prætorium.)

1. therefore took Jesus . . . : a sad commentary on Roman justice as administered by Pilate; yet his object was to save Jesus from the extreme penalty of the law.

scourged him. Scourging usually preceded crucifixion, but Luke xxiii. 14–16 shews that in this instance it was intended to avert it. It was a terribly severe punishment, frequently causing death.

2. the soldiers: who had inflicted the punishment, a procurator having no lictors to execute such orders.

a crown of thorns: in mockery of Jesus' supposed claims to

- 3 his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews!
- 4 and they struck him with their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him.
- 5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them,
- 6 Behold, the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him your-

royalty. The crown may have been composed of the ivy-shaped leaves of a prickly shrub called *nābk*, which grows in the neighbourhood of Jerusalem.

a purple garment: some old cloak of a military officer—perhaps of Pilate himself; ‘a scarlet robe’ according to Matt. xxvii. 28 (‘purple’ in Mark xv. 17). The two colours were not always distinguishable. From Luke xxiii. 11 we learn that Herod and his soldiers had made sport of Jesus in a similar way.

3. came unto him, and said: or rather, ‘kept coming unto him and saying.’ They came up to him in turn to pay their mock homage.

with their hands: or, ‘with rods’ (marg.). But see xviii. 22.

(xix. 4-7. Outside the Prætorium.)

4, 5. Pilate appeals to the pity of the crowd. He wishes the Jews to acquiesce in the release of Jesus, and with this view he brings the prisoner forth, pale and exhausted as he is, and still wearing the mock insignia of royalty—outwardly, indeed, a sorry spectacle.

5. Behold, the man! an expression of mingled pity and contempt. The Apostle seems to have preserved a vivid recollection of the whole scene.

6. Crucify (him), crucify (him). The fury of the priestly party broke out afresh at the sight of the man whom they had so long regarded as their enemy, and the air rang with their demand for crucifixion, which drowned any expressions of compassion.

Take him yourselves . . . : an ebullition of impatient anger. Pilate was chagrined at the failure of his efforts to conciliate the Sanhedrin, and disgusted with their fanatical hatred. Of course he knew quite well that what he bade them do was beyond their power.

selves, and crucify him : for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid ; and he entered into the palace again, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me ? knowest thou not that I have power

I find. The pronoun emphatic, in contrast to **yourselves**.

7. We have a law. See Lev. xxiv. 16. The pronoun is emphatic.

the Son of God : a striking contrast to Pilate's description of him in verse 5. In the original it is 'Son,' not 'the Son,' which would not have been understood by a Gentile ; cf. Matt. xxvii. 54 (marg.). Apparently the Jews had not mentioned this charge before (although it was the real ground of condemnation in their own court, Matt. xxvi. 63-66 ; Luke xxii. 70 f. : cf. v. 18, x. 33), because they wished to represent Jesus as a political offender. The charge in question was one that fell within their jurisdiction, although the sentence they had passed was beyond their power to execute.

(8-11. Inside the Prætorium.)

8. the more afraid. The awe which already, in some degree, underlay Pilate's contemptuous bearing, inspired by the patient dignity of the sufferer (cf. Matt. xxvii. 54), as well as by what he may have previously heard of him, was deepened by this new element of mystery.

9. Whence art thou ? The question was not put in an ordinary sense, for Pilate already knew that Jesus was a Galilæan (Luke xxiii. 6 : cf. viii. 14).

no answer : because the question was not one with which the Roman Governor was called to deal. His first and obvious duty was to release the prisoner, whom he had already acquitted of the only charge brought against him with which the civil court could deal. For a similar silence on the part of Jesus cf. Luke xxiii. 8 f.

10. unto me. The pronoun emphatic, in contrast to the crowd and its leaders.

power : or rather, 'authority' (marg.). The dignity of the Roman magistrate was offended, and he desired to warn the prisoner of his folly in treating with disrespect one who had the power of life and death in his hands.

11 to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he
 12 that delivered me unto thee hath greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh
 13 against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew,
 14 Gabbatha. Now it was the Preparation of the passover:

11. from above: that is, from God. He would have Pilate understand that the authority of which he boasts is no irresponsible gift, to be used as he pleases. Cf. iii. 27; Rom. xiii. 1-7.

he that delivered me unto thee: that is, Caiaphas (xviii. 35), not Judas, who had delivered him to the Sanhedrin.

hath greater sin: because he was employing God's minister of justice as a tool to carry out his unjust and wicked designs.

(12-16. Outside the Prætorium.)

12. Upon this Pilate sought . . .: so deeply impressed was he by the solemn words addressed to him. Imperfect tense—implying continuous, though ineffectual, efforts to release Jesus.

but the Jews. A new idea occurs to them: if Pilate persist in acquitting the prisoner, he will lay himself open to the charge of indifference to the interests of his imperial master. It was well known that Tiberius had a ready ear for such accusations, so they try this threat upon the governor, who was not the man (according to Philo and Josephus) to endanger his personal interests for the sake of mere sentiment, and whose past record rendered his position somewhat insecure. The result shews that they gauged him rightly.

speaketh against Cæsar: better, 'opposeth Cæsar' (marg.).

13. sat down: as if to give judgement.

The Pavement: probably a tessellated court in front of the Prætorium, or part of the adjacent temple mount, which (according to Josephus) was paved with mosaic.

Gabbatha: apparently the Heb. equivalent of the foregoing. Supposed to be the Greek transliteration of an Aramaic word, meaning 'height, back-ridge.'

14. the Preparation: the ordinary name for Friday, as the

it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away 15 with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore 16 he delivered him unto them to be crucified.

They took Jesus therefore: and he went out, bearing 17

day of preparation for the sabbath, which, in this instance, was the sabbath of the passover—a characteristic note of this Gospel.

the sixth hour: twelve o'clock. The seeming discrepancy with Mark's statement of time ('It was the third hour and they crucified him,' xv. 25) may be due to the Oriental want of precision in reckoning time, when the speaker has nothing to guide him but the apparent position of the sun in the sky. The third hour may have been past, and the sixth hour (the next well-marked division of time) approaching. But those critics who account for the peculiar chronology of the fourth Gospel by its desire to trace a correspondence between the circumstances of Christ's death and the celebration of the passover, see here a reference to the fact that the passover lamb was usually slain in the afternoon.

Behold, your King! a bitter taunt on the part of Pilate—not without reference, perhaps, to Christ's triumphal entry into Jerusalem a few days before.

15. The demand for crucifixion is louder and more impassioned than ever, whereupon Pilate repeats his sarcasm in even more galling terms than before.

your King. In the original these words have a much more emphatic position.

The chief priests answered . . . It was thus a national apostasy, as the Apostle wishes to indicate.

We have no king but Cæsar. This was an express repudiation, not only of Jesus, but of the Christ, in whom their hopes as a nation had so long centred; and it was homologated by the people (Matt. xxvii. 25).

16. unto them: to carry out their sentence by the hands of the soldiers. Pilate passes no sentence himself, even washing his hands (Matt. xxvii. 24 f.) in token of judicial innocence. But in reality he was as guilty of apostasy as the chief priests, although in a different sense.

The Crucifixion and its attendant circumstances. xix. 17-42.

xix. 17-22. *The Crucifixion.*

17. went out. The place of execution was, as usual in other cities, outside the walls (cf. verse 20, and Heb. xiii. 12).

the cross for himself, unto the place called The place of
 18 a skull, which is called in Hebrew Golgotha: where they
 crucified him, and with him two others, on either side
 19 one, and Jesus in the midst. And Pilate wrote a title
 also, and put it on the cross. And there was written,
 20 JESUS OF NAZARETH, THE KING OF THE JEWS. This title
 therefore read many of the Jews: for the place where
 Jesus was crucified was nigh to the city: and it was
 21 written in Hebrew, *and* in Latin, *and* in Greek. The
 chief priests of the Jews therefore said to Pilate, Write

for himself. This was also customary. But from Matt. xxvii. 32 and Mark xv. 21 f. it would appear that Jesus' strength gave way, and that a stranger was compelled to relieve him of the cross.

The place of a skull: so called from its skull-like appearance. It is now generally identified with a knoll a few hundred feet outside the Damascus Gate, in the neighbourhood of 'Jeremiah's Grotto,' near the ancient tombs and on the line of the northern thoroughfare.

Golgotha: meaning 'skull': the Aramaic form of the Heb. 'gulgoleth,' mentioned in 2 Kings ix. 35.

18. two others: described by Matthew and Mark as 'robbers,' and by Luke as 'malefactors.' Probably they had been associated with Barabbas.

in the midst: thus identifying Jesus to the fullest possible extent with the criminal class. Cf. Isa. liii. 12.

19. a title: described in Mark xv. 26 as 'the superscription of his accusation.' When a criminal was led out to be crucified, a board, on which were inscribed his name and address, was hung round his neck, and afterwards affixed to the cross. In this instance Pilate himself drew out the inscription in such terms as to inflict yet another wound on Jewish pride.

20. in Hebrew, (and) in Latin, (and) in Greek: so that the inscription might be understood by all the by-passers who were able to read, Hebrew being the national tongue, Latin the official, and Greek the common medium of communication throughout the civilized world. The inscription varies slightly in the different Gospels, owing perhaps to its being in one case a translation from the Hebrew and in another a copy of the Greek.

21. The Jews felt affronted by the terms of the proclamation, which would be read by the pilgrims coming to the feast; and their feeling found expression through their chief priests.

not, The King of the Jews ; but, that he said, I am King of the Jews. Pilate answered, What I have written ²² I have written.

The soldiers therefore, when they had crucified Jesus, ²³ took his garments, and made four parts, to every soldier a part ; and also the coat : now the coat was without seam, woven from the top throughout. They said ²⁴ therefore one to another, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith,

They parted my garments among them,

And upon my vesture did they cast lots.

These things therefore the soldiers did. But there ²⁵ were standing by the cross of Jesus his mother, and his

but, that he said. The distinction was real enough from their point of view. But Pilate, with the obstinacy which is known to have been characteristic of him, refused to alter what he had written. It may be noted that John alone records this incident.

xix. 23-27. *Two groups at the cross.*

23. Such a distribution was a common practice at an execution. **four parts:** there being a quaternion of soldiers (cf. Acts xii. 4).

coat: or, 'tunic' (marg.). It was worn next the skin, and stretched from the neck to the ankles. Josephus tells us that an unseamed tunic was worn by the high-priest. Usually the tunic consisted of two parts, held together by clasps.

24. the scripture: Ps. xxii. 18, quoted almost verbatim from the LXX. The details are less fully given by the Synoptists.

25. This little group seem to have approached nearer to the cross than the rest of the 'many women . . . beholding from afar,' who are mentioned in Matt. xxvii. 55 and Mark xv. 40. It is disputed whether the women named in this verse are three or four in number. If the latter, then 'his mother's sister' is to be identified with Salome, the mother of John, who is one of the larger group mentioned above ; and Jesus and John would then be cousins, which would account in some degree for Mary being entrusted to the care of John (verse 26). It is quite in keeping with John's style to arrange the names in pairs, connecting the two members of each pair with the conjunction 'and,' while the

mother's sister, Mary the *wife* of Clopas, and Mary
 26 Magdalene. When Jesus therefore saw his mother, and
 the disciple standing by, whom he loved, he saith unto
 27 his mother, Woman, behold, thy son! Then saith he
 to the disciple, Behold, thy mother! And from that
 hour the disciple took her unto his own *home*.
 28 After this Jesus, knowing that all things are now

description of Salome as 'his mother's sister' would also accord with John's reserve in alluding to himself or his relatives. Moreover, if 'his mother's sister' and 'Mary the wife of Clopas' denote one and the same person, it would follow that there were two sisters bearing the same name, which is very unlikely to have been the case.

the (wife) of Clopas. The precise relation, whether that of wife or daughter or mother, is not certain in the Greek. In the parallel passages in the Synoptics there is mention of 'Mary the mother of James and Joses,' while in Matt. x. 3 we read of one of the twelve apostles called 'James the son of Alphæus,' which has naturally led to the inference that Clopas and Alphæus are but different transliterations of the same Aramaic name.

Mary Magdalene. Cf. Luke viii. 2.

26. the disciple . . . whom he loved. The designation was appropriate in this connexion (cf. xiii. 23).

Woman. See on ii. 4.

behold, thy son. Mary was to find in John one who would act the part of a son to her when Jesus had been taken from her. If the 'brethren' of Jesus (see on ii. 12) were but step-sons to Mary, as well as opponents of Jesus' claims as the Messiah (cf. vii. 5), we can discern the wisdom of the arrangement.

27. from that hour: either from that moment (in which case Mary was spared the further laceration of her feelings by the sight of her son's sufferings), or after all was over. In the former case John must have returned to the cross (verse 35).

unto his own. For the same expression cf. i. 11, xvi. 32. Mary was committed to the care of John, not vice versa (as Roman Catholic writers sometimes maintain), although they were to find mutual support in their common love for Christ. The circumstances mentioned in xviii. 5 and Mark i. 20 favour the supposition that John was in a position to provide for Mary's wants without difficulty. The only subsequent mention of Mary is in Acts i. 14. It is in the fourth Gospel alone that this incident is recorded.

xix. 28-30. *Last words on the cross, recorded in this Gospel only.*

finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar : 29 so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had 30 received the vinegar, he said, It is finished : and he bowed his head, and gave up his spirit.

The Jews therefore, because it was the Preparation, 31

28. that the scripture might be accomplished. Opinion is divided as to the reference of these words, whether to the preceding or the following clause. The former would be more in harmony with John's usage, while the latter derives support from the reference to thirst in Ps. lxix. 21. Probably the meaning is that Jesus now permitted himself to express his sense of bodily suffering (**I thirst**), because he knew that his duty was completely discharged and prophecy fulfilled. The word translated 'accomplished' is more comprehensive and conclusive than the word usually applied to the fulfilment of prophecy.

29. a vessel: mentioned by John only, having doubtless come under his personal observation.

vinegar: sour wine made from grapes already pressed. Soldiers often drank it, and it is also said to have been provided for the use of persons undergoing crucifixion. According to Luke xxiii. 36, it had been previously offered to Jesus by the soldiers, in mockery. But perhaps their feelings had undergone a change since then (cf. Luke xxiii. 47).

upon hyssop. According to some, a stalk of the caper-plant, enabling them to reach the mouth of Jesus, who was elevated a foot or two above them on the cross; according to Field (following Th. Beza and others), a javelin (Gr. *hussos*), serving the same purpose; while others suggest a species of wild marjoram used for the purpose of giving the wine a pungent, aromatic flavour. The word only occurs elsewhere in the N. T. at Heb. ix. 19.

30. had received. Contrast his refusal of the stupifying mixture formerly offered to him (Matt. xxvii. 34, 48; Mark xv. 23).

It is finished: a cry of triumph. Cf. xvi. 33, 'I have overcome the world,' and Mark xv. 37.

bowed his head: a fact recorded only by John; the visible counterpart of the words recorded by Luke (xxiii. 46), 'Father, into thy hands I commend my spirit.'

gave up: a voluntary surrender of his life (cf. x. 18; Matt. xxvii. 50; Mark xv. 37).

xix. 31-37. *Two prophecies fulfilled.* (Peculiar to John.)

31. because it was the Preparation. Although they were

that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that

morally responsible for the violation of truth and justice which had just taken place, the Jews were anxious to comply with the ceremonial requirements of their law.

a high day. It was not lawful (Deut. xxi. 22 f.) to let dead bodies be exposed overnight (as they sometimes were among the Romans, who left the corpses of executed persons to be consumed by beasts of prey); but there was special reason for having them removed on this occasion, because the next day was not only the sabbath, but the sabbath of the passover, and therefore a day of special sanctity.

might be broken. The breaking of the legs (*crurifragium*) with a heavy mallet is mentioned elsewhere in connexion with crucifixion, being intended either to intensify the suffering or to hasten death. Here it was evidently for the latter purpose.

32. The soldiers therefore came: two on each side, to break the legs of the two men between whom Jesus was crucified.

34. a spear: the Roman *hasta*, having an oval point that could make a gaping wound into which the hand might be thrust (xx. 27).

blood and water. Many explanations have been offered to account for this phenomenon on physiological grounds. According to Milligan, the spear-wound was inflicted the *instant after death*, while Meyer sees in the occurrence a sign of the supernatural life which Jesus possessed. In any case John found in it a spiritual significance, as symbolic of redemption and regeneration (1 John v. 6-8)—an idea frequently dwelt upon by the early church Fathers.

35. he that hath seen. John here speaks of himself in the third person, in his characteristic fashion. The perfect tense implies the continued existence of the witness.

true ... true (things): meaning, in the former case, genuine

ye also may believe. For these things came to pass, ³⁶ that the scripture might be fulfilled, A bone of him shall not be broken. And again another scripture saith, ³⁷ They shall look on him whom they pierced.

And after these things Joseph of Arimathæa, being ³⁸ a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore,

or valid (cf. on i. 9), as the evidence of an eye-witness; in the latter case, true to fact—making the testimony doubly sure.

may believe: in the mystery of redemption, being satisfied of Christ's death as the precursor of his resurrection (cf. Matt. xxviii. 13-15), and realizing his humanity, in opposition to the growing Doketic error, which denied his possession of a true body.

36. came to pass . . . : as a fulfilment of prophecy, yielding additional evidence that Jesus was the Christ.

the scripture: as contained in Exod. xii. 46 (cf. Num. ix. 12; Ps. xxxiv. 20), referring to the passover lamb, which the Evangelist recognizes to be a type of Christ (i. 29, 36: cf. 1 Cor. v. 7).

37. another scripture: Zech. xii. 10.

pierced: a word only used here and in Rev. i. 7 in a similar connexion. The quotation is directly from the Hebrew, which differs greatly from the LXX, where this word is translated 'insulted.'

xix. 38-42. *Burial of Jesus. Love's offering.* Some of the details here are peculiar to the fourth Gospel.

38. This request, prompted by love and devotion, forms a contrast to that of the Jews (verse 31).

Joseph of Arimathæa: elsewhere described as 'a rich man' (Matt. xxvii. 57); 'a councillor' (member of the Sanhedrin) 'of honourable estate, who also himself was looking for the kingdom of God' (Mark xv. 43); 'a good man and a righteous' (Luke xxiii. 51). Arimathæa is usually identified with Ramathaim-zophim, near Lydda (1 Sam. i. 1).

secretly, for fear of the Jews. Cf. vii. 13 and xii. 42. This circumstance is not mentioned by the Synoptics, but it throws light on Mark xv. 43^b. Joseph's action now is an illustration of Christ's prediction in xii. 32.

take away: for burial. Cf. verse 31, 'that they might be taken away'—in ordinary course to be thrown into a pit (Joshua viii. 29; 1 Kings xiii. 29).

gave (him) leave. He would be rather pleased than other-

39 and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred 40 pound *weight*. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom 41 of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new 42 tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

20 Now on the first *day* of the week cometh Mary

wise to save the body of Jesus from further indignity (Mark xv. 45). Cf. Matt. xiv. 12; Acts viii. 2.

39. also Nicodemus: encouraged by the example of his colleague in the Sanhedrin (iii. 1, vii. 50). His presence on this occasion is mentioned by John only.

myrrh and aloes. Cf. Ps. xlv. 8 and Matt. ii. 11. They were often used for embalming (verse 40).

a hundred pound: a rich offering of devotion, the Roman pound weighing nearly 12 ounces. There would be sufficient to cover the whole body and the floor of the tomb with the spices, which are mentioned here only. Cf. 2 Chron. xvi. 14. If in the form of a 'roll' (marg.), it would encircle the body only. Yet Schmiedel regards the statement as going far (along with xviii. 6) to disprove the historical character of this Gospel!

40. linen cloths: narrow bands; not to be confounded with the 'linen cloth' of Mark xv. 46, in which the body was afterwards wrapped. Cf. Luke xxiv. 12 (possibly an insertion).

the custom of the Jews. Cf. Gen. l. 2 f. To be distinguished from the Egyptian modes of embalming (*Herod.* ii. 86 ff.).

41. a new tomb: 'his own new tomb which he had hewn out in the rock' (Matt. xxvii. 60). Cf. Isa. liii. 9. The garden may also have belonged to Joseph.

42. There then: as being suitable both in respect of its purity (cf. Ps. xvi. 10) and because it was so near that no time was needed to remove the body to it. Cf. Acts xiii. 29.

the Jews' Preparation: that is, for the passover, which was to be eaten on the evening of the same day. Cf. 'the passover of the Jews' in ii. 13, xi. 55.

Jesus' resurrection and his threefold manifestation. xx.

The account of the Resurrection in this Gospel is marked by the

Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She² runneth therefore, and cometh to Simon Peter, and to

same freedom and independence that characterize the Synoptics. While it is largely supplementary to the other narratives its selection of incidents is made on spiritual principles, for the purpose of illustrating the growth of faith in the risen Christ in different cases, each case being of a typical character and having its own lessons to teach. It has been pointed out by Bishop Westcott that amid the great diversity in the details of the several evangelic narratives they all concur (*a*) in certain main particulars, and (*b*) as to several characteristic circumstances, namely:—

(*a*) No description is given of the act of resurrection.

The manifestations were made only to believers.

The manifestations were made not only to separate persons but to companies.

They were determined by the Lord's pleasure: he shewed himself.

They were received with hesitation at first.

No mere report was accepted.

The revelation issued in a conviction of the presence of the living Lord with the disciples.

(*b*) The visit of women to the sepulchre in the early morning was the starting-point of hope.

The removal of the stone first raised questionings.

The revelations of angels preceded the manifestation of the Lord himself.

The Lord revealed himself to Mary Magdalene first.

XX. 1-10. *The fact of the Resurrection brought home to the mind of John in company with Peter.*

1. cometh Mary Magdalene: a notable convert (cf. xix. 25; Mark xvi. 9; Luke viii. 2). Her object, doubtless, was to help in the embalming of the body, for which she and other women had already procured spices (cf. Matt. xxviii. 1-10; Mark xvi. 1-8; Luke xxiv. 1-12).

yet dark: which accounts for her not looking into the tomb, as the disciples do later.

the stone taken away. The placing of the stone is mentioned in Mark xv. 46, and the sealing of it in Matt. xxvii. 66.

2. to Simon Peter: as the leading apostle, whose fall was only temporary (Luke xxii. 32). The angel's message to Peter (Mark xvi. 7) seems to have been delivered later. There is no sign in the narrative, either here or in verse 6, of the wish to depreciate Peter which some critics attribute to the author of the fourth

the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then

Gospel. Although Luke mentions Peter's visit to the tomb (xxiv. 12), most of the details here given are peculiar to this Gospel.

to the other disciple . . . Cf. xiii. 23, &c. The repetition of the preposition seems to indicate that the two disciples were residing in different houses.

we know not. The plural accords with the mention of other women in the Synoptics, although the speaker was alone for the time being.

where they have laid him. The idea of a resurrection does not seem to have occurred to Mary. Probably she had left the sepulchre before the angels were seen or heard by the other women.

3. went forth, . . . went. Different numbers and tenses, the former being the singular aorist, as if referring to Peter's initial movement; the latter in the plural imperfect, to describe the course of the common journey.

4. ran . . . outran. The former in the imperfect, denoting continued motion; the latter in the aorist, expressing a bare fact. John's greater celerity was probably due to his youth.

5. the linen cloths: the cerecloths already mentioned at xix. 40. **entered he not in:** owing probably to a feeling of reverence; or, according to some, for fear of incurring ceremonial pollution.

6. entered: with the impulsive boldness characteristic of Peter.

beholdeth: taking a deliberate survey.

7. the napkin: a part of the grave-clothes, which is also mentioned in connexion with the raising of Lazarus (xi. 44).

rolled up in a place by itself. We have in this remark the

entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet 9 they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their 10 own home.

But Mary was standing without at the tomb weeping : 11 so, as she wept, she stooped and looked into the tomb ;

most striking of numerous tokens that the narrative embodies the observations of an eye-witness.

8. Then : encouraged by the example of Peter.

saw : a different word from either of those used in verses 5 f., and implying that John discerned the meaning of what he saw. Cf. xxi. 7.

believed : while Peter on the other hand seems to have needed a personal manifestation (Luke xxiv. 34 ; 1 Cor. xv. 5), John recalls the impression made upon his own mind. What he saw convinced him that the body of his Master had not been carried off either by friend or foe. 'The linen cloths lying' were inconsistent with the former supposition ; the signs of composure and good order forbade the latter.

9. as yet they knew not . . . : otherwise John would not have been so slow to believe. His new faith was based on what he had seen. With the dullness of the apostles we may contrast the apprehensions of the chief priests, which led them to ask Pilate that the sepulchre should 'be made sure until the third day' (Matt. xxvii. 62 ff.).

the scripture. Perhaps Ps. xvi. 10. Cf. Luke xxiv. 25 ff., 44 ff.

must : a Divine necessity, frequently asserted in this and the other Gospels, e. g. see iii. 14.

10. their own home : that is, their quarters in Jerusalem. Cf. Luke xxiv. 12 b.

xx. 11-18. *Jesus appears to Mary Magdalene.* She who had been the first to repair to the sepulchre and is so inconsolable in her grief, is the first to behold the form of her risen Lord (cf. Mark xvi. 9). Such an honour would surely have been assigned by the evangelists to the mother of their Lord, or to one of the leading apostles, had they been inventing, instead of recording, history.

11. At the tomb : having returned thither—following the two disciples.

she stooped. Even in the midst of her grief she is moved by

12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus
 13 had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid
 14 him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was
 15 Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him

a natural desire to see if there is any trace of her Lord's body in the tomb.

12. two angels. Only one angel is mentioned as appearing to the women in Matt. xxviii. 1 ff., and Mark xvi. 1 ff., but two in Luke xxiv. 1 ff., while Peter and John had evidently seen none. But, as Godet says, 'angels are not motionless and visible after the fashion of stone statues.' In other words, the movements of spiritual beings are determined by spiritual laws.

in white: plural; garments being understood, as in Rev. iii. 4. White is a colour with which the glories of heaven are frequently associated.

at the head . . . at the feet: as if keeping guard.

13. Woman . . . See on ii. 4.

they have taken away . . . She is so absorbed in this one thought (cf. verse 2) that even the appearance and words of the angels do not disconcert or distract her.

14. turned . . .: as if to look elsewhere for the object of her search, or on hearing or seeing some sign of the approaching figure.

knew not: a token of honesty in the narrator. Mary's failure to recognize Jesus was due not only to her own want of expectancy, but also to the fact that on this as on other occasions 'he was manifested in another form' (Mark xvi. 12: cf. Matt. xxviii. 17; Luke xxiv. 15 f., 36 f.; John xxi. 4). It is idle to speculate on the nature of the change on his appearance, as the subject is beyond our comprehension, and the scriptural *data* are insufficient to yield any clear or definite results.

15. We have here the first recorded words of the risen Christ, fitly addressed to a sorrowful and longing heart.

the gardener: as being the only person who would be going about at that early hour.

hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth¹⁶ herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith to her, Touch me not; ¹⁷ for I am not yet ascended unto the Father: but go unto

Sir, if thou. The pronoun is emphatic, in contrast to the supposed enemies of whom she has been thinking.

hast borne him hence. She speaks of Jesus, not of his body, as if she could not think of him as gone; and she does not mention him by name, because to her mind there was no other to be thought of.

I will take him away: an undertaking that was beyond her strength—prompted by the love which desired to pay its last tribute of devotion.

16. Mary: a mode of address that was fitted to recall her to herself and, at the same time, to commend the speaker to her as a personal friend (cf. x. 3). The tone of voice was doubtless such as to express to Mary the deepest sympathy with her in her perplexity and grief. The communion with Christ now granted to her was the Divine response to the cry of her desolate heart.

turneth herself. It was but a careless and momentary look she had previously taken of him, when she mistook him for the gardener.

in Hebrew: an expression which in the original is peculiar to this Gospel and the Book of Revelation. While there were occasions doubtless on which Jesus spoke Greek (as in conversation with Pilate), Aramaic, the vernacular Hebrew, seems to have been his usual speech in conversing with the natives of the country.

Rabboni: *lit.* 'my Rabbi'; cf. the French 'Monsieur.'

Master: or, 'Teacher' (marg.). A title of respect, but implying no recognition of Divinity as yet.

17. Touch me not: or, 'Take not hold on me' (marg.), as if checking her in the act of salutation (cf. Matt. xxviii. 9). It is not the touching of him for the confirmation of faith that is here forbidden (cf. verse 27; Luke xxiv. 39), but the clinging to him (present participle) as if to retain his visible presence and support.

not yet ascended. Such a going to the Father was to be the condition of his permanent reunion with his followers in the Spirit, as he had predicted to them (xiv. 18 ff., 28, xvi. 7 ff.). His victory over the grave was not yet completed.

my brethren, and say to them, I ascend unto my Father
 18 and your Father, and my God and your God. Mary
 Magdalene cometh and telleth the disciples, I have seen
 the Lord; and *how that* he had said these things unto her.
 19 When therefore it was evening, on that day, the first
day of the week, and when the doors were shut where
 the disciples were, for fear of the Jews, Jesus came
 and stood in the midst, and saith unto them, Peace *be*
 20 unto you. And when he had said this, he shewed unto

go . . . Obedience to his commands, not the enjoyment of his visible presence, is what Mary and the disciples are still called to.

my . . . your . . . my . . . your . . . Even when calling his disciples **my brethren** (in token of his continued fellowship with humanity: cf. Heb. ii. 11), he will not efface the essential distinction between his own unique relation to his God and Father and that of his disciples (cf. Rom. viii. 29).

Father . . . God: expressing different aspects of his relation, as of theirs, to the Supreme Being—the one suggestive of loving trust; the other of adoring worship. Cf. ‘the God and Father of our Lord Jesus Christ’ (Ephes. i. 3).

18. Mary Magdalene fulfils her commission (Mark xvi. 10: cf. Matt. xxviii. 10 and Luke xxiv. 10).

xx. 19-25. *Jesus manifests himself to his disciples in the absence of Thomas.*

19. evening, on that day. It was after the return of the two disciples from Emmaus (Luke xxiv. 36)—where it was ‘toward evening’ (xxiv. 29) when Jesus ‘went in to abide with them.’

the doors were shut. The same precaution was taken the following Sunday evening (verse 26). The circumstance is mentioned (only in this Gospel) to shew that Christ’s manifestation of himself was supernatural. In keeping with this is the expression **stood in the midst**, which is employed by Luke also (xxiv. 36: cf. 31).

the disciples: according to Luke, ‘the eleven and they that were with them.’

for fear of the Jews. Cf. vii. 13. The hostility to the Master was beginning to extend to the disciples, as he had forewarned them (xv. 18 ff.).

Peace (be) unto you: the customary greeting, which he had addressed to them in the upper room (xiv. 27, xvi. 33)—perhaps the same room as that in which they were now met (cf. Mark xiv. 15; Acts i. 13). The salutation was specially

them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said ²¹ to them again, Peace *be* unto you: as the Father hath sent me, even so send I you. And when he had said ²² this, he breathed on them, and said unto them, Receive ye the Holy Ghost: whose soever sins ye forgive, they ²³

appropriate from the lips of him who had come back victorious over sin and death, and was now seeking to allay the fears which had been excited in the minds of his followers by his sudden, spirit-like appearance in their midst (Luke xxiv. 37: cf. John vi. 19 ff.).

20. he shewed . . . them . . . : in order to convince them of his identity with their crucified Master. Luke (who does not record the piercing of the side) says, 'he shewed them his hands and his feet' (xxiv. 40).

glad: there being no longer room for doubt (cf. Luke xxiv. 41). It was a foretaste of the joy of reunion which Christ had promised (xvi. 22).

21. again: probably in taking farewell of them at the close of the interview.

as . . . even so . . . : peculiar to this Gospel, and the repetition, in slightly different words, of an expression he had already used in his intercessory prayer (xvii. 18). His church and its apostles were to be as dependent on him as he was on the Father, and were to be entrusted with similar authority (cf. 2 Cor. v. 20)—of which he proceeds to give them a solemn pledge and token. The Greek tense in **hath sent me** implies that Christ's mission had not come to an end. It remained for the church to continue and complete it.

22. breathed on them. This and the accompanying blessing are also peculiar to this Gospel. It is the same verb as is used in the LXX translation of Gen. ii. 7 to describe God's breathing into Adam 'the breath of life,' so that 'he became a living soul.' For a similar correspondence with the O. T. see note on i. 1. The Greek tense of the verb here employed implies a single, definite act, as if Christ breathed on them collectively, and not one by one. Holtzmann connects 'the rushing of a mighty wind' in Acts ii. 2.

Receive ye the Holy Ghost: or, 'Holy Spirit' (marg.). The absence of the article may indicate that this was not the promised communication of the Holy Spirit in all His fullness. But it was more than a renewal of the promise—the breathing having a sacramental character, and conveying, as well as signifying, blessing—namely, the impartation of Christ's own spirit

are forgiven unto them; whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was
25 not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

(cf. iii. 8). In this connexion it may be noted that the word 'Receive' (*lit.* 'Take') is, in the Greek, the same word as Christ had used in the institution of the Eucharist (Matt. xxvi. 26, &c.). The disciples were now receiving an earnest of the Pentecostal effusion of the Spirit, corresponding to the pledge which his reappearance gave them of the promised reunion which should never be broken.

23. whose soever sins ye forgive: that is, in virtue of the Holy Spirit conferred upon them, and in the exercise of the authority delegated to them. The forgiveness of sin was to form a leading feature in the apostolic commission, as it had done in Christ's own ministry. Cf. Luke xxiv. 47; Acts iii. 26, v. 4. It is not the mere preaching of the doctrine of forgiveness that is referred to, but the application of it to the conscience of the hearer by the Holy Spirit. Cf. Matt. xvi. 19, xviii. 18.

whose soever (sins) ye retain, they are retained: *lit.* 'have been retained'—by the action of spiritual laws (cf. Matt. xii. 31 f.).

xx. 24-30. *The unbelief of Thomas removed by a fresh manifestation of the risen Jesus to him and his fellow disciples.*

24. Thomas: the Hebrew equivalent for the Greek Didymus, meaning 'Twin' (*marg.*). For his character cf. xi. 16, xiv. 5. His absence on the evening of Easter Sunday may have been due to his rejection of the reports concerning his Master's resurrection.

the twelve: an expression too familiar (vi. 67) to be dropped even when one of them had disappeared.

25. Except I shall see . . . and put my finger . . . Ocular demonstration had already been offered to the other disciples (verse 20), and may have been mentioned by them in conversation with Thomas. But he insists on the necessity of a still closer examination, that he may not be the victim of an optical delusion, as he apparently thought they must have been.

I will not: a double negative in the Greek, producing a strong emphasis. Thomas is as pessimistic here as in xi. 16.

And after eight days again his disciples were within, ²⁶ and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, ²⁷ and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. ²⁸ Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, ²⁹ thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

26. after eight days again: that is, on the following Sunday. Although the regular observance of the Lord's Day had not yet commenced, what is here related doubtless contributed to the recognition of Sunday as the Christian sabbath.

Thomas with them: proving that their testimony had not been altogether lost upon him.

Jesus cometh: in the same miraculous manner, and with the same greeting as before, doubtless also in the same place (*within*).

27. Then saith he . . . : with obvious reference to the declaration of Thomas in verse 25, of which the disciples may have now informed him, unless (as is more probable) he was now drawing on his superhuman knowledge.

28. be not faithless, but believing: or, *lit.* 'become not unbelieving but believing,' as if he was in danger of lapsing into unbelief owing to the attitude he had assumed.

My Lord and my God. This is the climax of the faith in Jesus which has been the great theme of the Evangelist. Thomas rises to a height of conviction he had never dreamt of, and acknowledges Jesus as not only risen from the dead, but as his Divine Lord. The confession is addressed to Christ.

29. Because thou hast seen me. Christ's appeal had banished from the mind of Thomas the idea of a closer inspection. He had not proved such a sceptic as he thought.

thou hast believed: or, 'hast thou believed?' (*marg.*) Jesus accepts the homage offered to him.

blessed. Although there is here no direct depreciation of the faith of Thomas, the language conveys the impression that the faith which springs from spiritual intuition is better than that which depends on the evidence of the senses.

they that have not seen. Numbers may have accepted the

- 30 Many other signs therefore did Jesus in the presence
 31 of the disciples, which are not written in this book : but these are written, that ye may believe that Jesus is the Christ, the Son of God ; and that believing ye may have life in his name.
- 21 After these things Jesus manifested himself again to the disciples at the sea of Tiberias ; and he manifested
-

testimony of the disciples during the preceding week ; and, in the ages to come, countless millions were to trust the risen Christ who had never seen him.

xx. 29, 30. *The final object of the Gospel.*

30. Many other signs : referring to Christ's ministry as a whole, not merely to the period succeeding his resurrection.

31. these : that is, those which the Evangelist has selected for the purpose he had in view, which he now states.

that ye may believe : the production of the faith now to be defined is the great object of the book.

that Jesus is the Christ : the fulfiller of the O. T.

the Son of God. In the Evangelist's definition of the Christian faith, both the Divinity of Christ and his humanity (**Jesus**) are equally recognized.

may have life in his name : that is, eternal life both here and hereafter, received through faith in Jesus as the Christ. Cf. iii. 15 f., v. 24 ; 1 Cor. i. 3 f., iv. 14 f., v. 13.

xxi. This chapter forms an epilogue or appendix to the Gospel, which was formally brought to a close at xx. 30, 31. That both compositions are from the same hand seems evident from the many points of resemblance in their style and language (which will be noted as they occur), as well as from the fact that the epilogue is found in every extant MS. of the Gospel.

xxi. 1-14. *Manifestation of Jesus at the Sea of Galilee, with miraculous draught of fishes.*

1. After these things : a vague definition of time which occurs repeatedly in this Gospel (v. 1, vi. 1, vii. 1).

manifested himself. This verb is frequently used by the Evangelist, but not in this connexion, and the only parallel to its application here (and in 14) is found in Mark xvi. 12, 14. The only other passage in which the word is found in the Synoptics is Mark iv. 22.

again to the disciples : referring to the previous occasions

himself on this wise. There were together Simon Peter, ² and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. ³ They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus ⁴

on which the risen Christ appeared to the disciples collectively (cf. 14), as recorded in xx. 19 f., 26 f.

the sea of Tiberias. See on vi. 1. A name for the Sea of Galilee which occurs only in this Gospel. Regarding the return of the disciples from Jerusalem to Galilee cf. Matt. xxviii. 7; Mark xvi. 7.

2. Thomas called Didymus: an expression found here and at xi. 16 and xx. 24, and nowhere else in the N. T.

Nathanael of Cana in Galilee. Here also we have a token of common authorship (cf. i. 45—ii. 11). Nathanael, who is mentioned in this Gospel only, is usually identified with Bartholomew (see on i. 45). His native place may be mentioned here because he was the only one of the party who did not belong to the lakeside.

the (sons) of Zebedee. Cf. Luke v. 10. Nowhere else mentioned by name in this Gospel, either jointly or separately. In the lists of the apostles given elsewhere they hold a prominent place, but here they come after the other apostles whose names are mentioned, a circumstance which is in keeping with the modesty of the author in so often suppressing his own name in the course of his narrative.

two other: supposed by some to be Andrew and Philip (cf. i. 40-43). But more probably the names of the two are not given because they did not belong to 'the twelve.' The word 'disciples' is often used in a general sense in this Gospel, e.g. at vi. 60, 66.

3. I go a fishing: their future was as yet undetermined. In the meantime they had to make a living and find occupation for their energies. Peter's expression is abrupt but natural.

We also come with thee: in temporal as in spiritual matters they let Peter take the lead.

they took nothing: although the best time for catching fish was before sunrise and after sunset. For a similar failure cf. Luke v. 5. The word translated 'took' (which reappears in verse 10) occurs six other times in this Gospel, and also in Rev. xix. 20, but never in the Synoptics.

stood on the beach : howbeit the disciples knew not that
 5 it was Jesus. Jesus therefore saith unto them, Children,
 6 have ye aught to eat? They answered him, No. And
 he said unto them, Cast the net on the right side of the
 boat, and ye shall find. They cast therefore, and now
 they were not able to draw it for the multitude of fishes.
 7 That disciple therefore whom Jesus loved saith unto Peter,
 It is the Lord. So when Simon Peter heard that it was

4. stood on the beach. Cf. xx. 19, 26. A spiritual significance has sometimes been seen in the security of our Lord's position, as compared with that of his disciples on the waters; but the idea is fanciful.

howbeit the disciples knew not: so great a change had been produced upon his appearance by his death and resurrection (cf. xx. 14).

5. Jesus therefore: in order to reveal himself unto them.

Children: a different expression from that translated 'little children' at xiii. 33. It is rather equivalent to our 'lads,' being applied by masters to their workmen. Jesus, being not yet recognized by the disciples, speaks to them as a stranger, and not as he had done in the upper room.

have ye aught to eat? better, 'have ye (caught) any fish?' the verb being frequently applied to the possession of what has been caught (Field, p. 109), and the noun being a common name for fish as a relish eaten with bread, whence the form of the word.

6. on the right side: apparently before this they had been fishing on the left.

They cast therefore: thinking the stranger had seen some sign of fish, and ready to try any plan that seemed to promise success.

not able to draw it: that is, into the boat. They have to drag it in the wake of the boat to the shore (8 f.).

7. Characteristic of the two apostles—the one a man of keen intuition, the other impulsive in feeling and prompt in action (cf. xx. 2-9).

therefore: as if the scene now enacted (recalling what had previously happened to them on the Sea of Galilee, Luke v. 1 ff.) had awakened in him the conviction that it was the Lord.

whom Jesus loved. Cf. xiii. 23, &c. A designation peculiar to this Gospel (cf. Introduction, p. 21).

saith unto Peter. On the intimate relations between the two apostles see Introduction, pp. 31 f.

the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples 8 came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. So when they got out upon the land, 9 they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which 10 ye have now taken. Simon Peter therefore went up, and 11 drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, Come *and* break 12 your fast. And none of the disciples durst inquire of

girt his coat about him. A strange thing to do before swimming ashore, but quite intelligible if done out of reverence for his Lord. The word translated 'coat,' which occurs nowhere else in the N. T., denotes an outer garment of some kind which Peter fastened round him above the loin-cloth or shirt, which was all he had on when at work. The word translated 'naked' is often used in this sense.

8. two hundred cubits off: about a hundred yards. The form of expression in the original is peculiar to this Gospel (cf. xi. 18).

dragging the net: as they were able to do for such a short distance; this being the force of the clause in parentheses introduced by the word 'for.'

9. a fire of coals: or, 'a fire of charcoal' (marg.). So at xviii. 18.

fish . . . bread: or, 'a fish' . . . 'a loaf'; but more probably used collectively. A similar combination of the two words (in the plural) occurs in vi. 9, 11, while the former of the two is nowhere found in the N. T. except in this and the sixth chapter.

11. went up: or, 'aboard' (marg.); having landed in haste to meet the Lord (9).

great fishes, a hundred and fifty and three: being remarkable alike for their size and number (cf. Matt. xiii. 47 f.). It is vain to seek a mystical significance in the number given. It is stated as a simple matter of fact, being something which a fisherman could not forget, and the mention of which (like other particulars in the narrative) illustrates the writer's position as an eye-witness.

was not rent. Cf. the breaking of the net in Luke v. 6.

12. And none of the disciples durst inquire: in the sense of examining, as the Greek word implies (cf. Matt. ii. 8, x. 11, where

- him, Who art thou? knowing that it was the Lord.
 13 Jesus cometh, and taketh the bread, and giveth them,
 14 and the fish likewise. This is now the third time that
 Jesus was manifested to the disciples, after that he was
 risen from the dead.
 15 So when they had broken their fast, Jesus saith to
 Simon Peter, Simon, *son* of John, lovest thou me more

it is translated 'search'). Their silence was due to reverence for their Lord (cf. iv. 27), whom they now recognized notwithstanding the mysterious change which had taken place upon his person.

13. Jesus cometh, and taketh the bread, and giveth them. Apparently they shrank from coming up close to him, and hence the advance upon his part. The language bears some resemblance to the descriptions of the Last Supper (with which cf. Luke xxiv. 30). The action of the Saviour here may be regarded as symbolical of the care and bounty with which he was to provide for the temporal as well as spiritual wants of his followers; in the same way as the signal success which had just attended their efforts under his direction has been regarded as a renewed pledge of the blessing with which he would crown their labours as 'fishers of men' (Luke v. 10). Many commentators have gone further, and seen in the result of the disciples' labours, as here recorded, an emblem of the final salvation of God's elect, while the breaking of the net in Luke v. 1 ff. has led them to connect what is there related with the schisms and imperfections of the visible church. Cf. the parable of the Draw-net in Matt. xiii. 47 ff.

14. See on verse 1.

xxi. 15-19. *Threefold commission to Peter: his martyrdom predicted.*

15. when they had broken their fast. There was thus no undue haste in applying to Peter the test of which the Evangelist is about to tell.

Simon, (son) of John. The application of this name to the apostle by Christ himself (repeated in verses 16 f.) is another token of the genuineness of this part of the Gospel (cf. i. 42). Although the Evangelist calls the apostle 'Simon Peter' in the previous part of this verse and elsewhere, he never represents Christ as using this mode of address, and in this he agrees with the other evangelists (excepting Luke xxii. 34)—a circumstance which is the more remarkable as this Gospel was written at a time when the surname had come to be the usual designation of the apostle.

lovest thou me more than these? referring doubtless to

than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, *son* of John, 16 lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, *son* 17 of John, lovest thou me? Peter was grieved because he

his former boast (xiii. 37; Matt. xxvi. 33). It has been suggested that the word 'these' may have referred to the boat and fish, the question being whether the disciple loved his Master better than he loved his property. But in that case greater emphasis would have been laid on 'me'; and the other interpretation yields a better sense. The word translated 'love' is that which occurs at xiii. 34, xiv. 15 (cf. note on xi. 5), and denotes a state of feeling that is closely related to the judgement and the moral sense.

thou knowest. The 'thou' is emphatic, as if the Apostle had no desire to assert himself after his recent fall, but would rather leave it to Christ's infallible judgement to gauge his heart aright.

I love thee: a different verb from that employed by Christ in the question he had put, and expressive of affection rather than devotion. This is in keeping with the modesty of the answer in other respects, there being in it no comparison with others, and no boast as to the future.

feed my lambs: a new figure of speech. The souls won for Christ (as by the fisher of men) must be cared for by the shepherd. By his loving care for the spiritual wants of the young, Peter will have the privilege of shewing his love for Christ.

16. lovest thou me? This time Christ drops the reference to others, and throws the whole emphasis on the love he requires of his followers.

Yea, Lord . . . The apostle gives precisely the same answer as before.

Tend my sheep: a charge more general, both in its nature and extent, than that previously given (cf. Acts xx. 28; 1 Pet. v. 2).

17. the third time: having reference doubtless to Peter's threefold denial, which was to be balanced by a threefold avowal and a threefold commission.

lovest thou me? Jesus now adopts the word that has been twice used by the disciple.

Peter was grieved: because the repetition of the question, especially in its new form, seemed to imply a doubt of the sincerity of his feeling, apart from any question of the strength of his convictions.

said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed
 18 my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and
 19 carry thee whither thou wouldest not. Now this he

thou knowest all things. Peter casts himself more absolutely than ever on the judgement of his Lord. He has now attained to a belief in Christ's omniscience, corresponding to that which is expressed by the Evangelist at ii. 24 f.

thou knowest: or, 'perceivest' (marg.); denoting the knowledge which comes from experience, as distinguished from the knowledge that springs from intuition, which is expressed by the verb in the previous clause and in verses 15 f.

I love thee: still using the same word as heretofore.

Feed my sheep: perhaps the highest function of the pastor—to provide pasture for all the members of the flock. With this threefold call to the pastoral office cf. 1 Pet. ii. 25, v. 2-4, which shews the apostle's abiding sense of Christ's sovereignty both over himself and the flock. This sovereignty is here emphasized, both in the form of the question—which recognizes only one essential qualification for the ministry, namely, love for the chief Shepherd—and in the nature of the charge conferred, which is to care for the sheep not as the apostle's own but Christ's.

13. Verily, verily . . .: an expression characteristic of this Gospel (see on i. 51)—the solemn announcement of a supreme trial through which Peter's love would pass victorious.

When thou wast young: probably Peter had already begun to lose the agility of youth.

when thou shalt be old. According to tradition Peter was put to death at Rome during the Neronian persecution, more than thirty years after this conversation took place.

shalt stretch forth thy hands, and another shall gird thee. There is here an allusion, not so much to the helplessness of age as to the preliminaries in a case of crucifixion, the stretching out of the hands on the cross being one of the notable features, described as such by Greek writers, while the girding referred to the fastening of the body to the cross (Field, p. 109).

and carry thee. This clause seems to be out of place after the previous one, which it should naturally precede if we have

spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the ²⁰ disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him ²¹ saith to Jesus, Lord, and what shall this man do? Jesus ²² saith unto him, If I will that he tarry till I come, what

interpreted the girding aright; but its position is no doubt due to the parallelism between this part of the verse and the preceding portion, which describes the energy and independence of youth.

thou wouldst not. Even when the spirit is willing to suffer the flesh is weak (cf. xii. 27).

19. The significance of the language as an allusion to the manner of Peter's death is here explicitly asserted, in a way that is characteristic of the writer of this Gospel (cf. xii. 33, xviii. 32).

he should glorify God: a common description of martyrdom in early times, originating perhaps in xii. 23, 28. Eusebius tells us (on the authority of Origen) that Peter was crucified head downwards at Rome at his own request.

Follow me: not merely in a spiritual sense (in which the apostle had first heard the call by that very lakeside, Matt. iv. 19: cf. xvi. 23 ff., and in which he was yet to realize, as a final issue, the fulfilment of his bold declaration in xiii. 36 f.), but apparently also in a literal sense, Jesus calling him apart from the rest of the disciples for some unexplained reason (20).

xxi. 20-23. *John's future shrouded in mystery.*

20. Peter, turning about. After following Jesus for a few paces he looks round at the other disciples, with special thought, perhaps, of John, from whom he was not wont to be separated on great occasions.

the disciple whom Jesus loved following. It was an instinctive movement on the part of one who had been so much in Christ's confidence as John.

which also leaned back on his breast . . . : an incident recorded at xiii. 23 ff., where the backward movement, with which John put the question at the request of Peter, is described in the same terms.

and what shall this man do? *lit.* 'and this man, what?' A question put on the impulse of the moment. As to the intimate relations between the two apostles see Introduction, pp. 31 f.

22. If I will: language implying the right to determine John's

23 *is that* to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

destiny (cf. xvii. 24; Matt. viii. 3), though the determination is only put hypothetically.

that he tarry. 'Abide' is the usual rendering in this Gospel (e. g. twelve times in chap. xv.) of the word which is here translated 'tarry.' It occurs at xii. 34; 1 Cor. xv. 6; Phil. i. 25, in the sense of continuing in life on earth, and that is the most obvious meaning here, although a mystical interpretation is sometimes given to it, as if it described the life of calm rest in Christ, to which John refers so often in similar terms in his first Epistle (e. g. ii. 6, 24).

till I come: or, 'while I am coming.' In the latter case Christ's coming would be gradual, only reaching its consummation in the Second Advent. The idea that there is here a special reference to the destruction of Jerusalem (70 A. D.), as a judicial coming of Christ which the Apostle should live to see, is an explanation of the Saviour's words which does not seem to have entered into the mind of the Evangelist (verse 23).

what (is that) to thee? follow thou me: 'thou' emphatic. Peter's question, though springing from a genuine interest in John's future, betrayed symptoms of his old presumption, and of a tendency to intrude into the secret place of the Most High. Hence the rebuke administered to him. He is told to leave John's future in the keeping of the Saviour, and attend to the duty which has been so solemnly assigned to him.

23. The correction which the writer is here careful to make of a false impression that had gone forth regarding John's future, as predicted by his Lord, would be equally intelligible whether offered in explanation of John's death (if it had already taken place) or to prepare the church for that event. But the misconception could only have originated in the first century, when there was still an expectation that Christ would come again before the first generation of Christians had passed away; and the exact recollection of the Saviour's words (and of the circumstances under which they were uttered) on which the correction of the false impression turns, is in full accord with the supposition that we have here one of the last testimonies of the aged Apostle on a subject on which he alone was qualified to speak.

the brethren: an expression not uncommon in the book of Acts (e. g. ix. 30), although this is the only passage in which

This is the disciple which beareth witness of these ²⁴ things, and wrote these things: and we know that his witness is true.

And there are also many other things which Jesus did, ²⁵ the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

it occurs in any of the Gospels. But cf. xx. 17; Matt. xxiii. 8; Luke xxii. 32.

xxi. 24, 25. *Final attestation, with additional note.* Verse 24, like the chapter to which it belongs, is found in every MS. and version of the Gospel; but its language gives one the impression that it was not written by the Evangelist himself, but by some of the Ephesian elders or leading representatives of the church, who affixed it to the Gospel as a guarantee of its genuineness and truth.

24. which beareth witness . . . and wrote. The difference of tense suggests that the writer still lived though his writing was past. **these things . . . these things.** The primary reference of these words is to the contents of the foregoing chapter.

we know. This expression occurs repeatedly in 3 John (e.g. v. 18 ff.), but the Apostle could not have used it here as a designation for others, immediately after a personal allusion to himself (**This is the disciple**). It must be others that are speaking throughout the verse—doubtless men of authority in the church (cf. Introduction, pp. 35 f.).

true: we can scarcely suppose this attestation of the Apostle's statements to be given from personal knowledge of the facts—rather from a knowledge of John's character and a conviction that he was incapable of falsehood.

25. This verse is wanting in the Sinaitic MS., and may be a note inserted by some amanuensis at a very early (almost contemporaneous) date.

many other things . . . : not only those recorded in the Synoptic Gospels, but many others floating in the traditions of the church, or of which John himself may have vaguely spoken. Cf. xx. 30.

I suppose: an expression occurring nowhere else in the N. T., and quite foreign to the style of this Gospel.

the world itself would not contain the books . . . : a strong hyperbole unlike anything else in this Gospel, and savouring of the exaggeration to which Papias (Introduction, pp. 8 f.) and other sub-apostolic writers seem to have been prone.

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